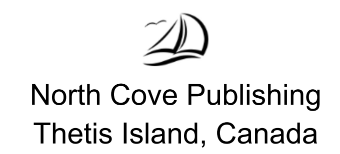
Translators' Commentary on the Greek New Testament
Bilingual English-Chinese (Simplified)
希腊文新约译者评注 英汉双语（简体）

1 Thessalonians / 帖撒罗尼迦前书



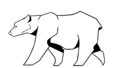
By
Bob Goethe



North Cove Publishing
Thetis Island, Canada

Unless otherwise indicated, all Bible passages were translated by the author, and are from:

***B**ob's **E**nriched **A**nalytic **R**endering of the Greek New Testament*
into Canadian Standard English
(known as "*The Polar BEAR"* version).



Title Page Photo: The walls of Thessalonica stood from Roman times, through the Byzantine Era, on into the 19th century. However, the Ottomans demolished the walls in 1873-74. This photo of Thessalonica from the Hungarian National Archives was taken by Abdullah Freres sometime in the 1860s, when the walls were still standing.

It is unlikely that these walls were present when Paul visited, since the initial building of these walls went back to the sunset years of the Roman Empire, as Rome's naval mastery of the sea began to slip and communities realized that they were on their own to protect themselves from raids by pirates.

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Abbreviations

a.k.a.	Also known as
c.	Circa—Latin for *around*. If you do not know the precise date for an event, but you know it was approximately A.D. 213, you could write it as *c. A.D. 213*.
CEV	Contemporary English Version
ESV	English Standard Version
et al.	An abbreviation of the Latin phrase *et alia*, which means *and others*. This abbreviation indicates that there are additional authors or contributors beyond those explicitly named.
f.	And the following page. 97f. means pages 97-98. From Latin word *folio* meaning *leaf* or *page*.
ff.	And the following pages. 97ff. means page 97 and the following pages. Like f., it comes from the Latin word *folio*.
GNT	Good News Translation (a.k.a. Good News Bible)
Ibid.	An abbreviation of the Latin word *ibidem*, which means *in the same place*. In footnotes or endnotes, ibid. is used to refer to the source cited in the immediately preceding note.
KJV	King James Version
LXX	The Septuagint, the Greek translation of the Hebrew Old Testament
MS	Manuscript
MSS	Manuscripts
NASB	New American Standard Bible
NET	New English Translation (NET Bible)
NIV	New International Version
NLT	New Living Translation
NT	New Testament
op. cit.	An abbreviation of the Latin *opere citato*, meaning *in the work cited*. To refer to a volume already cited in an earlier footnote.
Phillips	J.B. Phillips' translation of the NT

PB	The Polar BEAR, the author’s translation of the NT[1]
RSV	Revised Standard Version
SBLGNT	Society of Biblical Literature edition of the Greek New Testament—this is the edition of the Greek New Testament that was used in this commentary
s.v.	An abbreviation of the Latin *sub verbo*, meaning *under the word*. BDAG s.v. αὐτός 3 means *look at major definition 3 in the BDAG entry for* αὐτός.
TDNT	Theological Dictionary of the New Testament
UBS	United Bible Societies edition of the Greek New Testament
v.	verse
vv.	verses

[1] BEAR: **B**ob’s **E**nriched **A**nalytic **R**endering of the Greek New Testament into Canadian Standard English.

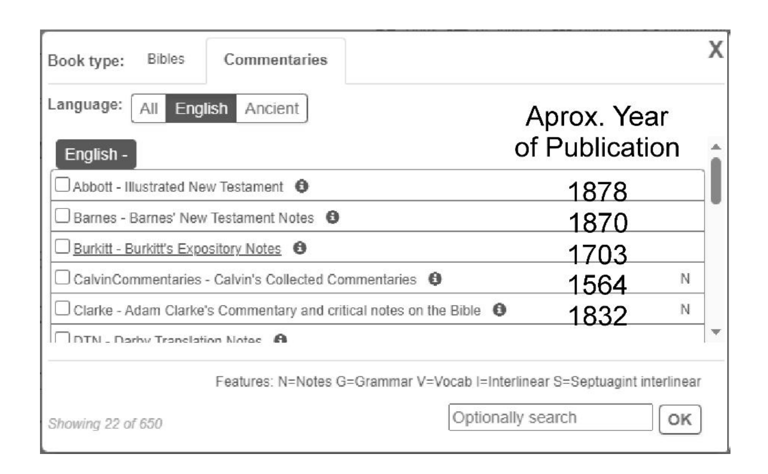
Preface / 前言

STEPBible (www.STEPBible.org) has developed some terrific tools to help you engage with the Scriptures in the original Greek and Hebrew. But sometimes, it is helpful to be able to *look over the shoulder* of another translator as you do your own work. This is what commentaries are all about. Their authors are the ones with whom you can share your own translation questions.

STEPBible（www. STEPBible.org）开发了一些很棒的工具，帮助你理解希腊语和希伯来语原文的圣经。但有时，在你翻译的过程中，能够*参考其他译者的帮助也会很有帮助*。这正是圣经注释的意义所在。你可以与圣经注释的作者交流你的翻译问题。

The problem STEP has is that the list below is typical of the commentaries that it offers, as of September of 2024:

STEP 的问题在于，以下列表是截至 2024 年 9 月其提供的典型评论：



Being an old book is not necessarily a bad thing. C.S. Lewis once said that if we wanted to avoid theological

拥有一本古老的书未必是坏事。CS路易斯曾说过，如果我们想避免神学错误，*唯一的办法就是让几*

error, *The only palliative is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading old books.*[2]

Also of interest is a quote from John Wesley (whose commentaries [1791] are available further down in this scrolling listbox).

Do I understand Greek and Hebrew? Otherwise, how can I undertake (as every minister does), not only to explain books which are written therein, but to defend them against all opponents? Am I not at the mercy of every one who does understand, or even pretends to understand, the original? For which way can I confute his pretence?

…Do I understand the language of the New Testament? Am I a critical master of it? Have I enough of it even to read into English the first chapter of St. Luke? If not, how many years did I spend in school? How many at the university? And what was I doing all those years? Ought not shame to cover my face?[3]

So Wesley absolutely shared the values that STEPBible exemplifies.

个世纪以来清爽的海风吹过我们的心灵，而这只能通过阅读古书来实现。[^2]

同样有趣的是约翰·卫斯理 (John Wesley) 的一句名言（他的评论 [1791] 可在此滚动列表框的下方找到）。

我懂希腊文和希伯来文吗？否则，我怎么能像所有牧师一样，不仅解释其中所写的书籍，还能为它们辩护，驳斥所有反对者？难道我不是任由每一个真正理解原文，甚至假装理解原文的人摆布吗？我又该如何驳斥他的佯攻呢？

……我懂《新约》的语言吗？我精通它的语言吗？我懂的程度足以读懂《路加福音》第一章的英文版吗？如果不懂，我在学校待了多少年？在大学待了多少年？这些年我都做了些什么？难道不应该羞于遮住我的脸吗？[^3]

因此，韦斯利完全认同 STEPBible 所体现的价值观。

话虽如此，所有这些注释（甚至连卫斯理的注释也不例外）都无法帮助你回答这个问题：为什么路加*在使徒行传1:8中写*τοῦ ἁγίου

[2] Lewis, C.S., *Introduction to Athanasius: The Incarnation of the Word of God*, trans. by A Religious of C.S.M.V. (New York: Macmillian, 1946), 7.

[3] Wesley, John. "An Address to the Clergy." In *The Works of John Wesley*, vol. 10, edited by Thomas Jackson (Grand Rapids: Baker Book House, 1979), 486.

That said, none of these commentaries (not even Wesley's) are going to help you answer the question of *Why did Luke used the genitive case when he wrote* τοῦ ἁγίου πνεύματος *in Acts 1:8*. To answer this sort of question, you need what is called a technical commentary.

There are top-flight technical commentaries on every biblical book available to the person who has a few thousand dollars to spend on his library. But because all of these commentaries are fairly recent, and are still under copyright, they are not available for STEPBible to share at no cost with its users.

Helpful Insights from Agile Software Development

While I worked my entire adult life in "full-time Christian service",[4] only the first quarter of my career was spent in missions to Japan or in ministry with Canada's Inter-Varsity Christian Fellowship.

Three quarters of my working life was spent in medical software development, during which time I was very much involved in what is called *agile software development*.

πνεύματος*时使用了属格*？要回答这类问题，你需要所谓的专业注释。

对于那些有几千美元可以用于图书馆的人来说，每本圣经书卷都有一流的技术注释。但由于这些注释都是近期出版的，且仍受版权保护，STEPBible 无法免费与用户分享。

敏捷软件开发的有益见解

虽然我整个成年生活都致力于"全职基督教服务"，但[^4]我职业生涯中只有前四分之一的时间是在去日本的传教或在加拿大大学基督徒团契的事工中度过的。

我工作生涯的四分之三的时间都花在医疗软件开发上，在此期间我积极参与所谓的*敏捷软件开发*。

传统的计算机软件开发方法是提前规划好整个软件开发流程，然

[4] Indeed, as there are no *part-time positions* available.

The traditional approach to creating computer software is that you plan out your entire software development process in advance, and then you work the plan.[5] The customers[6] only get to use the software after it is complete.

后按照计划进行。[^5]客户[^6]只有在软件完成后才能使用。

In contrast, with agile development you try to provide the customer something that solves a business problem—that makes their professional life a bit easier—immediately. You also provide lots of incremental releases of your software, in each release trying to deliver functional software that does a little bit more than the last release, each time gathering customer feedback to factor into the development process.[7]

相比之下，敏捷开发则致力于为客户提供能够立即解决业务问题的解决方案，从而让他们的职业生涯更加轻松。此外，敏捷开发还会提供大量的增量版本，每个版本都力求提供比上一个版本略微增强的功能，并收集客户反馈，将其纳入开发流程。[^7]

Application to This Volume

本卷的应用

When I considered the commentary situation at STEP, it was not unlike walking into a business setting where the software needs

当我考虑 STEP 的评论情况时，这就像走进一个软件需求巨大的商业环境，所有问题都需要昨天解决。

撰写一份好的注释可能需要耗费一生的时间。但我问自己，我能否运用敏捷原则，快速交付一份对 STEP 用户有用的注释，并预料到并计划好一旦发布就需要进行修订。

[5] This is an effort to create software with the same approach that is used for building a building. In that, most of the work is in the planning stage. Once you have the plan created, you can get semi-skilled labor to actually construct the building.

[6] In my case, all of the *customers* were internal to the hospital group.

[7] I found that a true proverb was *The user doesn't know what he wants. He only knows that what you just gave him isn't quite it*.
It is often the case that people only get a clear idea on what they would find helpful in a software package as they begin to use it. The traditional approach to development assumes that you can ask the user, in advance, what their software should do when complete, and that they can give you a good answer.

are huge, and the problems all need solving yesterday.

Developing a good commentary can be the work of a lifetime. But I asked myself, could I use agile principles to deliver a commentary that would be helpful to STEP users quickly, expecting and planning for it to require revision absolutely as soon as it is released.

The next question I had was, *Has artificial intelligence (AI) developed enough that it can 'read and understand' Koine Greek?* If so, then AI could be a powerful tool in delivering a useful commentary quickly.

The Object of the Exercise in any Biblical Translation Work

Translating Scripture is different from developing commercial software, since my goal in translation is not to finish as quickly as possible but to have my translation work become the foundation of my daily quiet time. My objective is that I should ponder what I read, and think about how the Holy Spirit might have me apply it in my life, to the end that I become more and more like Jesus Christ.

> In his preface to Hort's commentary on 1 Peter,

我的下一个问题是：*人工智能（AI）是否已经发展到能够"阅读和理解"通用希腊语了？*如果是这样，那么AI可以成为快速提供有用评论的有力工具。

任何圣经翻译工作练习的目的

翻译圣经不同于开发商业软件，因为我翻译的目标不是尽快完成，而是让翻译工作成为我每日灵修的基石。我的目标是沉思所读的内容，思考圣灵如何引导我将其应用到生活中，最终使我越来越像耶稣基督。

> 在霍特《彼得前书》注释的前言中，韦斯科特说，对霍特来说，[^8] *主要问题始终在于，每位使徒作者所论述的真理是如何进入他自己的灵魂和生活的，以及我们如何用我们自己的时代来诠释这些真理，以及它们如何影响我们。*[^9]而霍尔特对待*每一句话，都仿佛是直接从作者那里得到的。他自然而然地、毫不费力地问道："这些话语对于写下它们的人，以*

Westcott said that for Hort,[8] *the main question always was how the truths with which each Apostolic writer dealt entered into his own soul and life, and so how we can represent them in terms of our own age and how they affect us*.[9] And that Hort approached *each phrase as if it came to him directly from its author. He asks at once naturally and without effort, "What did the words mean to him who wrote them, and to those who first received them?"*[10]

While none of us will be able to match the scholarship of Hort, we can all learn from his basic approach to Scripture, and aspire to combine our Greek study with a passionate love for God.

This means that before I asked even a single question to an AI about the text of 1 Thessalonians, I spent several weeks translating the letter, and making notes on everything I learned.

及那些最初接受它们的人，意味着什么？”[^10]

虽然我们中没有人能够与霍特的学识相媲美，但我们都可以学习他对《圣经》的基本方法，并渴望将我们的希腊语研究与对上帝的热爱结合起来。

这意味着，在我向人工智能询问有关《帖撒罗尼迦前书》文本的任何问题之前，我花了数周时间翻译这封信，并记录下我所学到的一切。

将人工智能融入我的圣经学习方法

完成了《帖撒罗尼迦前书》的翻译工作后，我试图深入研究其中的经文——既要理解语言，也要理解它的意义以及在我的生活中的应用——现在我准备利用人工智能作为热心的研究助理，帮助我在尽可能短的时间内开发出可用的评论。

[8] If the names Westcott and Hort do not ring a bell with you, know that the lion's share of the work done to establish the precise text of the New Testament, as it was written by the original authors, was done by B.F. Westcott and J.F.A. Hort. They labored over a period of 28 years, finally publishing their Greek NT in 1881. With very few modifications, the SBLGNT text that stands behind this commentary was mostly established by Westcott and Hort over a century ago.

[9] B.F. Westcott, Preface to J.F.A. Hort's *The First Epistle of St. Peter* (London: MacMillan & Co., Ltd., 1898), xii.

[10] Ibid., x.

Fitting AI into My Approach to the Bible

Having done the work of translating 1 Thessalonians, and having tried to drill down into the verses—both in terms of understanding the language, and also in terms of its meaning and application in my life—I was now ready to make use of AI in the role of an eager research assistant, to help me develop a usable commentary in as little time as possible.

I am not in the least like the English student who wants to cheat by surreptitiously getting ChatGPT to write his essay.

Rather, I am telling you up front that I attempted to wring every last bit of benefit from AI to come up with a technical commentary that might be helpful to you.[11]

Powerful though it may be, however, I never mindlessly used copy-and-paste from an AI into the commentary. I evaluated and verified everything that it said, making full use of my experience in translating 1 Thessalonians on my own.

我一点也不像那些想偷偷摸摸地用ChatGPT 代写论文作弊的英语学生。

相反，我坦白地告诉你，我竭尽全力利用人工智能的每一点优势，才写出一篇或许对你有帮助的技术评论。[^11]

虽然它可能很强大，但我从来没有无意识地将AI的复制粘贴到评论中。我充分利用自己翻译《帖撒罗尼迦前书》的经验，对书中的内容进行了评估和核实。

归纳学习教材/评论

本书的目标读者群是那些只学过两个学期希腊语的人——大约50到80个小时的学习时间。因此，与其说是一本传统的希腊语注释书，不如说是一本从帖撒罗尼迦前书的经文入手，以归纳法学习希腊语的教科书。它是一种混合体，介于传统希腊语注释书和希腊语教科书之间。

[11] The tools I found most helpful were Perplexity.ai Pro, and Clause.ai 3.5 Sonnet.

An Inductive-Learning Textbook/Commentary

My target reader for this volume has had just two semesters of Greek—somewhere between 50 and 80 hours of instruction. Hence, this commentary is almost more of a textbook for learning Greek inductively, from the text of 1 Thess., than it is a conventional commentary. It is a hybrid, lying somewhere between a traditional commentary and a Greek textbook.

In a regular Greek textbook, you start with simple concepts and work your way up to more difficult aspects of the language. In this volume, we will address Greek grammar as it comes up in Paul's writing.[12]

I shall assume that you are already completely at home with the Greek alphabet. So if I write ἐφ' ὑμιν, you can read it instantly. But if I write *eph humin*, you have to think about it for a moment. By this time, you should find Greek easier to read if it is NOT transliterated into the Latin alphabet.

在普通的希腊语教材中，你会从简单的概念开始，逐步深入到更难的部分。在本册中，我们将探讨保罗作品中出现的希腊语语法。[^12]

我假设你已经完全熟悉希腊字母了。所以如果我写 ἐφ' ὑμιν，你一眼就能读懂。但如果我写*eph humin* ，你就得想一会儿了。到那时，如果不把希腊语音译成拉丁字母，你应该会觉得读起来更容易了。

观察、解读、应用

当涉及到**观察**文本内容时，圣经书籍的技术评论通常非常有力——询问圣经作者在说什么，以及他是如何表达自己的。

解释方面也很擅长——询问刚刚观察到的文本事实的意义是什么，以及它们与圣经中其他地方的段落或语言用法有何关系。

他们通常根本不谈**应用**，而把如何将经文应用到他们自己的环境中，留给每个读者/教师/传道人去决定。

[12] For instance, when we run into οἶδα in 2:1, we do not just translate it as it appears in this verse, but use it as a springboard into a more general discussion of *defective verbs*.

Observe, Interpret, Apply

Technical commentaries on biblical books are typically very strong when it comes to **observation** of what is in the text—asking what the biblical author is saying, and how did he go about expressing himself.

They are also good when it comes to **interpretation**—asking what is the significance of the facts of the text that were just observed, and how they relate to passages or language uses elsewhere in the Bible.

They typically do not touch on **application** at all. They leave it to the individual reader/teacher/preacher to decide how a passage might apply in their own setting.

What I have done in this volume is to be more detailed in my observations (How should we render this genitive noun in this verse?) and interpretations (Why did the author use the genitive case? How would it have changed the meaning of the verse had he used an accusative noun instead?). But especially, I want to model for you how I let my Greek study shape my thinking about how it applies in everyday life.

For some people, Greek translation can become almost more of an

我在本书中所做的，是更详细地阐述我的观察（我们应该如何翻译这节经文中的这个属格名词？）和解读（为什么作者使用了属格？如果他改用宾格名词，这节经文的意思会有什么变化？）。但我尤其想向你们展示我是如何通过学习希腊语来思考它在日常生活中的应用的。

对某些人来说，希腊语翻译几乎更像是一种智力练习，而非与永生神的相遇。因此，我的注释比我见过的任何专业注释都更具第一人称的风格。翻译希腊语让我能够放慢速度，真正思考我正在阅读的经文。我与耶稣交流的最佳时刻往往是在翻译希腊语的时候。

在书中，对于我个人不认识的读者，我想尽可能地说，要效法我和主（1:6），让你阅读希腊文新约圣经的时间主要用于将圣经应用到你的生活中。

intellectual exercise than an encounter with the living God. So my commentary has a great deal more of a first-person flavor than any technical commentary I have ever seen. Translating Greek is what slows me down enough to really think about the passage I am reading. My best times of communing with Jesus are frequently had while I am translating Greek.

To the extent possible in a book, with readers who are not known to me personally, I would like to say, Be an imitator of me and of the Lord (1:6), and let your time with your Greek New Testament be primarily about applying Scripture in your life.

Further, I am quite deliberate in being very personal in the things I share. While there are severe limits to how much I can do this in a book, I would like to be like Paul and share not only how to translate passive voice verbs, but my very own self with you (2:8). So in this volume, you will not only get a feel for how the Apostle Paul followed Jesus, but for how Paul's life and thinking is in turn shaping Bob Goethe's life.

I will shade the paragraphs that are particularly oriented toward application, containing my reflections on the implications of the verse in question. If you are

此外，我非常注重分享个人化的内容。虽然在一本书中我能展现的内容非常有限，但我希望像保罗一样，不仅分享如何翻译被动语态动词，更分享我自己的感受（2:8）。因此，在这本书中，你不仅能感受到使徒保罗是如何追随耶稣的，还能了解保罗的生活和思想如何塑造了鲍勃·歌德的人生。

我会用阴影标出那些特别注重应用的段落，其中包含我对相关经文含义的思考。如果您只是寻求翻译帮助，可以放心跳过这些阴影部分。[^13]

翻译一本关于翻译的书

我的法语朋友告诉我，Perplexity.AI 在英语翻译成法语方面做得相当不错。而快速完成这项工作翻译的唯一切实可行的方法就是使用人工智能。

但是，当我说类似*"属格"表达我们通常在英语中使用的"of"或"from for"之类的词时*，我意识到AI翻译成法语可能不太清楚。请原谅我，并在https://Archive.org页面底部的"*评论*"部分发布您的任何建议。我会请我的法语朋友帮忙理解和采纳您的建议。

just looking for translation helps, you can safely skip these shaded portions.[13]

Translating a Book About Translating

My French-speaking friends tell me that Perplexity.AI does a fairly good job of translating from English to French. And the only practical way to get a translation of this work done quickly is to use an AI.

But when I say something like *the genitive expresses what we normally use of or from for in English*, I recognize that the AI's translation into French may not be clear. Please forgive me, and post any suggestions you have in the *Reviews* section at the bottom of the page at https://Archive.org. I will ask my French-speaking friends for help in understanding and incorporating your suggestions.

This may be, however, a place for the Creative Commons License to become useful (see below). I encourage you to use this volume as a starting point, a catalyst, to compose your own translator's commentary for students of New Testament Greek.

然而，这或许是知识共享许可协议发挥作用的地方（见下文）。我鼓励您以本书为起点，作为催化剂，为新约希腊语研究者撰写您自己的译注。

让知识共享许可切实可行

你们中的许多人在使用这篇评论时，会思考如果自己写一篇评论，可以如何改进它。这很好！实现这些改进的最快方法不是从头写一篇全新的评论，而是*修改*这篇评论。但该怎么做呢？

您已经看过我发布这篇评论时使用的知识共享许可证——可以在扉页背面找到。您可能会说，*这**听起来很**慷慨。但如果我必须引用鲍勃所做的工作，然后区分鲍勃的原文和我做的修改，我的评论里可能会有1723个脚注！*

[13] ...though of course, from my perspective, they are the most interesting parts of this commentary.

Making the Creative Commons License Practical

Many of you, as you use this commentary, will think of ways you could improve on it if you were writing a commentary of your own. This is good! The quickest way to get those improvements out the door is not to write a completely new commentary from scratch, but to *modify* this commentary. But how to do that?

You have taken a look at the Creative Commons license I have used in releasing this commentary—available on the back side of the title page. And you may say, *This* ***sounds*** *generous. But if I have to cite Bob for the work he did, and then distinguish between Bob's original text and the changes I make, I could have 1,723 footnotes in my commentary!*

This level of citation is not necessary. Rather, it will be adequate for you to include a clear statement at the beginning of the adapted work that:

- Explains that the work is an adaptation, briefly describing the nature of the changes; e.g., *This is an expanded version of A*

这种程度的引用并非必要。您只需在改编作品的开头明确声明以下内容即可：

- 解释该作品是改编本，并简要描述改动的性质；例如，"*这是鲍勃·歌德所著《帖撒罗尼迦前书译注》的扩充版。原文中包含的某些部分已被修订。*" 或者，你也可以说，"*这是鲍勃·歌德注释的翻译和彻底修订版，旨在将其译成越南语。*"
- 提供此评论原始版本的链接 https://archive.org/details/1-thessalonians-commentary 。
- 包含 CC BY-SA 4.0 许可证的链接。

Translator's Commentary on 1 Thessalonians by *Bob Goethe. Where the original included such-and-such portions, they have been revised*. Alternatively you might say, *This is a translation and a thoroughgoing revision of Bob Goethe's commentary to cast it into Vietnamese*.

- Provides a link to the original version of this commentary https://archive.org/details/1-thessalonians-commentary.
- Includes a link to the CC BY-SA 4.0 license.

Introduction / 引言

First Century Chronology / 一世纪年表[14]

Year	Event	NT Books	**High Priest** King *Governor* EMPEROR	Reign
5 BC AD 1	Jesus is born Paul is born		Herod AUGUSTUS Archileaus	37-4 BC 31 BC-AD 14 4 BC-AD 6

[14] Adapted from William F. Beck, *The New Testament in the Language of Today* (St. Louis: Concordia, 1963), xi.

			Annas	6-15
26	Jesus begins public work		Tiberius	14-37
			Caiaphas	18-36
30	Jesus dies, rises, ascends		*Pilate*	26-36
35	Stephen is martyred			
35-36	Philip's missionary journey (Acts 8)			
	Paul is converted (Acts 9:1-30)			
			Caligula	37-41
40-50		Matthew	Herod Agrippa	41-44
47-48	Paul's 1st journey (Acts 13:2-14:26)		Claudius	41-54
			Ananaias	47-58
48	Paul in Antioch	Galatians		
49-51	Paul's 2nd journey (Acts 15:36-18:11)			
50	Paul in Corinth	1 Thess.		
		2 Thess.		
52-56	Paul's 3rd journey (Acts 18:23-19:20)		*Felix*	52-58
			Nero	54-68
54-55	Paul in Ephesus	Philippians		
		1 Cor.		
		Philemon		
		Colossians		
55	Paul in Macedonia (Acts 19:21-20:1)	Ephesians		
		2 Cor.		
56	Paul in Corinth	Romans		
58-59	Paul imprisoned in Caesarea			

58-59	Luke gathers eyewitness accounts for his gospel	Luke		
59-61	Paul imprisoned in Rome (Acts 28:15-31)		*Festus*	58-60
60		Mark		
61		Acts		
		James		
61-62		1 Peter 2 Peter		
62	Paul in Macedonia (1 Timothy 1:3)	1 Timothy		
63	Paul to Nicopolis (Titus 3:12)	Titus		
64	Paul dies in Rome	2 Timothy		
63-66	Zealots drive Christians from Palestine – Many, incl. John, relocate to Asia			
60-70		Jude	Galba	68-69
		John		
64-70		Hebrews	Otho	69
66-70	Jewish War		Vitellius	69
70	Jerusalem destroyed		Vespasian	69-79
			Titus	79-81
85-99		1 John	Domitian	81-96
		2 John 3 John Revelation		
			Nerva	96-98
			Trajan	98-117

The issues of chronology are not as cut-and-dried as might be suggested by this table; many are debated. I am including here my conclusions, particularly as pertains to the dating of gospel composition, without further comment.

年表所展现的年代学问题并非一成不变，很多问题都存在争议。我在此仅列出我的结论，尤其是关于福音书成书年代的结论，不再赘述。

However, there are some supporting bits touched on in this work. For instance, in the chapter *Notes for Commentators > Evaluating AIs*, I include a discussion of John 5:2 which will help you understand why I date the composition of John’s gospel in the A.D. 60s rather than 25 or 30 years later, as is more typically thought.

不过，本书也涉及了一些支持性的内容。例如，在*“注释员须知 > 评估人工智能”一章中*，我讨论了《约翰福音》5:2，这将有助于你理解为什么我将《约翰福音》的创作时间定为公元60年代，而不是通常认为的25年或30年后。

And in the section entitled Paul and Matthew, at the end of chapter 5, I discuss how I concluded that Matthew was the first gospel to be written, and that Paul had a written copy of it at his elbow as he composed this letter to the Thessalonian believers.

在第 5 章末尾题为“保罗和马太”的部分中，我讨论了我如何得出结论，认为马太福音是第一本被写下来的福音书，并且保罗在给帖撒罗尼迦信徒写这封信时，手边就有一份马太福音的副本。

To Whom Was This Letter Written, Why, and When?

这封信是写给谁的？为什么写？什么时候写？

Paul’s first visit to Philippi, probably around A.D. 50, is described in Acts 16. In verse 16, Luke reports that he stayed there

for *several days*, enough time for Paul to see the conversion of Lydia and the Philippian jailer, and the establishment of a community of believers.

使徒行传第 16 章描述了保罗第一次访问腓立比的情况，时间大概是在公元 50 年左右。在第 16 节中，路加报道说，保罗在那里呆了几天，这段时间足够保罗看到吕底亚和腓立比狱卒的皈依，以及信徒团体的建立。

Upon his departure, he went to Thessalonica, apparently for just three weeks (Acts 17:2), and established a church there as well.

离开后，他去了帖撒罗尼迦，似乎只待了三个星期（使徒行传 17:2），并在那里建立了一座教堂。

> However, in Philippians 6:16, Paul says *For in Thessalonica, more than once you sent me help when I was in need*. Given that Philippi and Thessalonica were 100 miles (160 km) apart, it would be a multi-day journey to travel between these cities. This makes it seem like Paul's sojourn in Thessalonica lasted for longer than three weeks—though we don't know how *much* longer.

> 然而，在腓立比书6:16，保罗说：*"因为我在帖撒罗尼迦有需要的时候，你们不止一次地打发人来供给我。"*鉴于腓立比和帖撒罗尼迦相距100英里（160公里），往返两地需要好几天的时间。这使得保罗在帖撒罗尼迦的逗留时间似乎超过了三个星期——尽管我们不知道具体*有多长*。

The young Christian community in Thessalonica, concerned for Paul's well-being, sent him away by night to Berea (Acts 17:10). When trouble arose with the Jews in Berea as well, Paul left for Athens. Silas and Timothy followed on behind. But Paul sent Timothy back to Thessalonica, to assess how the young church was doing (1 Thess. 3:1-3).

帖撒罗尼迦的年轻基督徒群体担心保罗的安危，连夜送他往庇哩亚（使徒行传17:10）。后来庇哩亚的犹太人也起了纷争，保罗便动身前往雅典。西拉和提摩太也跟随其后。但保罗派提

Reading the epistles of the New Testament is like listening to

somebody talk on the phone. You can hear the answers, but you have to infer what the matching questions were. We read the answers in the NT, and have to infer what the problems were. When Paul makes a point of saying:

> *Don't pour cold water on the work of the Holy Spirit. Never treat prophecies with contempt. But on the other hand, think carefully about everything, and hold tightly onto that which is good.* (5:19-21)

…we infer that the Thessalonican church may have been having a problem with false prophets.

There were a number of other problems, alluded to in this epistle. Some people were apparently slandering Paul, suggesting that *he was only in it for the money*. Some were so convinced of the imminent return of Jesus that they left their jobs. Some were worried about the fate of their loved ones who had died prior to the return of Jesus. It appears that others were toying with the idea that sexual immorality was compatible with following Jesus.

> This latter issue seems to be one that we continue to face today. In a 2019 web post,

摩太回到帖撒罗尼迦，去评估这间年轻教会的状况（帖撒罗尼迦前书3:1-3）。

阅读新约书信就像听别人打电话一样。你能听到答案，但你必须推断出相应的问题是什么。我们读新约圣经的答案，必须推断出问题是什么。保罗强调说：

> *不要给圣灵的工作泼冷水。不要轻视预言。但要凡事思想，善美的事要持守。*（5:19-21）

…我们推断帖撒罗尼迦教会可能存在假先知的问题。

这封书信还提到了许多其他问题。有些人显然在诽谤保罗，暗示*他只是为了钱*。有些人坚信耶稣即将再来，甚至辞去了工作。有些人担心在耶稣再来之前去世的亲人的命运。似乎还有些人在考虑性不道德与跟随耶稣是否相容。

> 后一个问题似乎至今仍在困扰着我们。大卫·艾尔斯在2019年的一篇网络文章中报道了一项研究数据，该数据表明，到22岁时，美国50%的未婚福音派人士已经有过四个或四个以上的性伴侣。[^15]

David Ayers reports on study data indicating that by age 22, 50% of never-married evangelicals in the United States have already had four or more sexual partners.[15]

Paul left Athens and travelled on to Corinth, from where he wrote this letter to the church in Thessalonica, around A.D. 50.

F.F. Bruce has an interesting discussion of the Delphi inscription, which reproduces a letter from Claudius to Thessalonica, granting the citizens certain privileges and making reference to Gallio, proconsul of Achaia. Given what we know from elsewhere about Gallio, it becomes possible to date the letter of 1 Thessalonians to A.D. 50, just weeks or months after Paul visited the city. [16]

Getting a Feel for the City

We have no images of the city from Paul's time. But it is still possible to get a general feel for the area.

保罗离开雅典前往哥林多，并于公元 50 年左右在那里给帖撒罗尼迦教会写了这封信。

F.F. 布鲁斯（F.F. Bruce）对德尔斐铭文进行了有趣的探讨，铭文中复制了克劳狄写给帖撒罗尼迦的一封信，信中授予公民某些特权，并提到了亚该亚总督迦流。鉴于我们从其他地方了解到的关于迦流的信息，我们可以将帖撒罗尼迦前书的写作时间确定为公元50年，也就是保罗访问该城几周或几个月后。[^16]

感受这座城市

[15] To speak more precisely, 52% of the young men, and 43% of the young women.
David J. Ayers, "Sex and the Single Evangelical", Institute for Family Studies, 14 August 2019, https://ifstudies.org/blog/sex-and-the-single-evangelical.
We will go ahead and call these promiscuous people *evangelicals*, even though a reading of 1 Thessalonians might make you wonder if they have actually ever been born again.

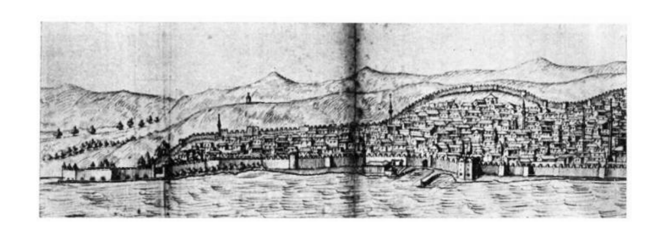
[16] F.F. Bruce, *1 and 2 Thessalonians*, Word Biblical Commentary (Dallas: Word, Incorporated, 1982), xxxv. Also see page 8.

我们没有保罗时代这座城市的图像。但仍然可以大致了解一下这个地区。



Sketch of Thessalonica, as seen from an approaching ship, made by Gravier d'Otières in 1686.

1686 年，Gravier d'Otières 绘制了从一艘驶来的船上看到的塞萨洛尼基的草图。



"Plan d'une partie des murailles de la ville de Salonique"[17]

"Plan of a part of the walls of the city of Thessalonica", highlighting the layout of Thessalonica's sea walls and its single sea-gate.

These are part of a series of drawings[18] made as part of a French military survey of the region, entitled:

"萨洛尼克城壁画派对计划"[^17]

"塞萨洛尼基城墙部分规划图"，重点展示了塞萨洛尼基海堤及其单一海门的布局。

法国军事调查该地区时绘制的一系列图纸的一部分，标题为：[^18]

"穆罕默德亲王在地中海沿岸拥有的地方，以及1685年、1686 年和 1687 年国王

[17] Salonica was an alternative name used for the city, particularly during the Ottoman period.

[18] Bibliothèque Nationale in Paris (MS fr. 7176).

"Estât des Places que les Princes Mahométans possèdent sur les côtes de la Mer Méditerranée et dont les plans ont été levez par ordre du Roy à la faveur de la visite des Eschelles de Levant que sa Majesté a fait faire les années 1685,1686 et 1687".

"State of the Places that the Mohammedan Princes possess on the coasts of the Mediterranean Sea and of which the plans have been drawn up by order of the King during the inspection of the Levantine ports that His Majesty had carried out in the years 1685, 1686 and 1687".

最喜欢访问的黎凡特埃舍尔群岛的计划” 。

“地中海沿岸穆斯林王子所拥有的土地状况，这些土地的规划是国王陛下在 1685 年、1686 年和 1687 年视察黎凡特港口时下令绘制的”。



Thessalonica today (Public Domain Photo[19]). The defensive wall of stone has been replaced by a wall of condominiums and hotels.

今日的塞萨洛尼基（公共领域照片[^19]）。石砌的防御墙已被公寓和酒店组成的围墙所取代。

Chapter 1 / 第一章

1:1

From Paul, Silas and Timothy, to the church of the Thessalonians, in God the Father and the Lord Jesus Christ. Grace and peace to you.

Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος *Paul, Silas, and Timothy*. In a greeting, it was standard to indicate the writer(s) of the letter in the nominative case. If we were back-translating from English to Greek using our own letter-writing conventions, we would probably write these names in the genitive rather than the nominative—Παύλου καὶ Σιλουανοῦ καὶ Τιμοθέου ***From*** *Paul, Silas and Timothy*.

To make this read well to the modern reader, the PB, GNT, NLT et al

1:1

保罗、西拉和提摩太写信给帖撒罗尼迦教会，在父神和主耶稣基督里。愿恩惠、平安归与你们。

Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος *保罗、西拉和提摩太*。问候时，通常用主格来表明写信人。如果我们按照自己的书信书写习惯，将英语翻译回希腊语，我们可能会用属格而不是主格来写这些名字——Παύλου καὶ Σιλουανοῦ καὶ Τιμοθέου***出自****保罗、西拉和提摩太*。

[19] https://www.goodfreephotos.com/albums/greece/thessaloniki/port-and-city-center-of-thessaloniki.jpg

translations write the names using the modern convention of *From*, in spite of the names appearing in the nominative in Greek.

You can follow your preference whether to render Σιλουανὸς as Silas, as he is always called in Acts,[20] or Silvanus,[21] as Paul calls him here. Silvanus is a Latin form of his name,[22] while Silas is the Greek version of the Aramaic שילא, itself a version of the Hebrew *Saul*.[23]

The standard format for beginning a letter in ancient times was *A to B, greetings*.[24] We see this in Ezra 7:12—*Artaxerxes, king of kings, to Ezra the priest, the scribe of the Law of the God of heaven. Peace*. This is what the Thessalonians would have expected in a letter, and it is just what Paul gave them.

Another example of the standard letter-writing convention is from one of the papyri discovered by Grenfell and Hunt at

为了让现代读者能够更好地阅读，PB、GNT、NLT 等译本都使用现代惯例*From 来书写名字*，尽管这些名字在希腊语中是以主格出现的。

你可以根据自己的喜好，将 Σιλουανὸς 译为西拉（Silas），因为他在《使徒行传》中一直被这样称呼，[^20]或者译为西拉（Silvanus），[^21]因为他在这里被保罗这样称呼。西拉 是他名字的拉丁语形式，而 Silas 是阿拉姆语[^22]שילא的希腊语版本，而后者本身是希伯来语*Saul的版本*[^23]

古时书信的标准开头格式是*A到B，问安*。[^24]我们在以斯拉记7:12中看到这一点——*诸王之王亚达薛西，写信给祭司以斯拉，作天上神律法师。祝平安*。这正是帖撒罗尼迦人所期望的信，而保罗也正是这样写给他们的。

另一个例子来自格伦费尔和亨特于 1897 年左右在埃及奥克西林库斯发现的一张纸莎草纸。

[20] So the GNT, NIV and NLT.

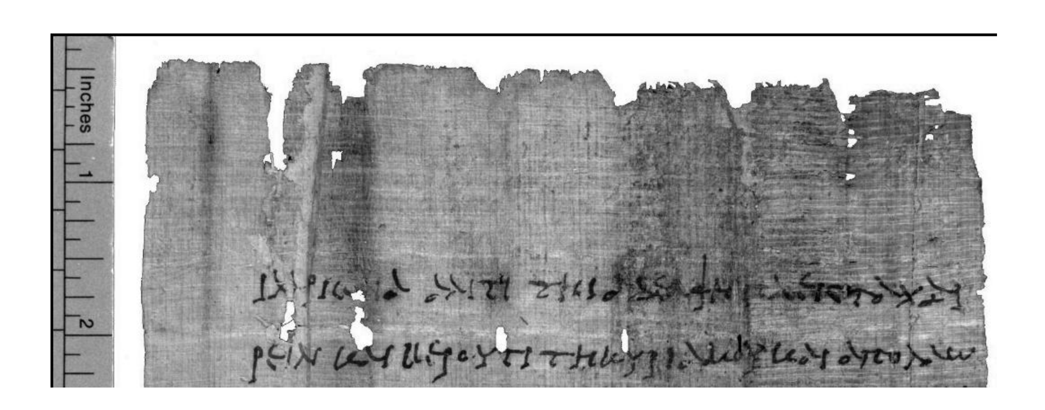
[21] So the ESV.

[22] Silvanus comes from the Latin word "silva" meaning "wood" or "forest". The name literally translates to "of the woods" or "of the forest" We do something similar to this with the last name of the English author of naval fiction, C.S. Forester.

[23] Joseph J. Fitzmyer, *The Acts of the Apostles, The Anchor Bible* (New York: Doubleday, 1998), p. 564

[24] Bruce, *Thessalonians*, op. cit., 5.

Oxyrhynchus, Egypt, around 1897.



This was written in “longhand” and is more difficult to read than the careful Greek of Codex Vaticanus or Codex Sinaiticus, which was produced by trained scribes. Starting from the upper right corner, we read:

Ἱλαρίων Ἄλιτι τῆι ἀδελφῆι πλεῖστα χαί-
ρειν….

*草书*书写的，比梵蒂冈抄本和西奈抄本（后者由训练有素的抄写员抄写）的希腊文更难阅读。从右上角开始，我们读到：

Ἱλαρίων Ἄλιτι τῆι ἀδελφῆι πλεῖστα χαί ρειν….
希拉里翁向我的妻子阿里斯致以最诚挚的问候。[^25]

Hilarion to Alis my wife, many greetings.[25]

Timothy was not just a helper but a preacher as well (2 Cor. 1:9). He and Silas had been cofounders of the Thessalonian church, along with Paul (cf. Acts 17:1-9). They were also active in composing this epistle with Paul.

The notion of a quiet study or office where you could go to work on your own simply did not exist in lower and middle class Roman homes, which were smaller than average Canadian homes. There was a common area where you could write. But this was truly a common area. Everybody in the household passed through, making the dictating of a letter more of a communal event than it would ever be in 21st century Canada.

提摩太不仅是一位助手，也是一位传道人（哥林多后书1:9）。他和西拉曾与保罗一同创立了帖撒罗尼迦教会（参见使徒行传17:1-9）。他们也积极地与保罗一同撰写这封书信。

中，根本不存在一个可以独自工作的安静书房或办公室，他们的家庭规模比普通的加拿大家庭要小。虽然有一块公共区域可以写作，但这块区域确实是一个公共区域。家里的每个人都会经过这里，这使得口述信件更像是一件集体活动，这在21世纪的加拿大是前所未有的。

保罗表示，他在写给哥林多的两封信以及写给加拉太人、腓立比人、歌罗西人和腓利门人的信中都有其他人帮助提供意见。

以弗所一栋住宅公寓楼的考古发掘正在进行中，这让我们得以了解罗马时期精英阶

[25] B.P. Grenfell and Hunt, A.S., eds. *The Oxyrhynchus Papyri, Volume IV* (London: Egypt Exploration Fund, 1904) 246-247, papyrus no. 744.

Transcription and image both available at: https://papyri.info/ddbdp/p.oxy;4;744.

This papyrus is particularly well-known because it contains a letter from a man named Hilarion to his wife Alis, and is often cited in discussions of family life in Roman Egypt. It's dated to 1 B.C. and contains some rather remarkable personal content, including instructions about a potential child's fate.

I am staying in Alexandria. I ask you and entreat you, take care of the child, and if I receive my pay soon, I will send it up to you. Above all, if you bear a child and it is male, let it be; if it is female, cast it out. You have told Aphrodisias, "Do not forget me." But how can I forget you? Thus I'm asking you not to worry.

It is also interesting because the letter is dated to The 29th year of Caesar, Pauni 23, or June 17, 1 B.C. This gives handwriting specialists a date to use in comparing other documents that use a similar writing style.

Paul indicates that he had others helping to provide input in both of his letters to Corinth, as well as those to Galatia, Philippi, Colossae, and Philemon.

There is an ongoing archaeological excavation of a residential apartment block in Ephesus that can give us a feel for the living arrangements of elite classes in the Roman period. Lower and middle class homes would be much smaller. These photos are by the author.

层的居住安排。中下阶层的住宅面积要小得多。这些照片由作者拍摄。





Likely Timothy and Silas were in the room with Paul as he dictated his letter, and the three of them discussed together as he composed it. The multiple uses of “we” in this letter reinforce that impression.

καὶ…καὶ… and…and…. In Greek, stringing multiple instances of καὶ together was considered good style. In modern English, we have evolved the notion that when we wish to include a list in a sentence, it is better to use *and* just once in a sentence, at the end, with preceding items in the list separated by commas.

As translators, our job is to render the text so that people respond to Paul’s words just as the original readers in

保罗口述信的时候，提摩太和西拉很可能在房间里，保罗写信时，他们三人一起讨论。这封信中多次使用*“我们”一词，强化了这种印象。*

καὶ…καὶ…和…和…。在希腊语中，将多个 καὶ 连在一起被认为是一种良好的表达方式。在现代英语中，我们发展出了这样的观念：当我们想在句子中包含一个列表时，最好只在句末使用一次*and* *，并在列表中前面的项目之间用逗号分隔。*

作为译者，我们的工作是将文本翻译得通顺，使读者能够像帖撒罗尼迦的原文读者一样，对保罗的话语产生共鸣。因此，当读者在阅读我们的英文译本时，如果心里想着*“这太古怪了”*，就会分

Thessalonica would have responded. So having people say to themselves as they read our English translation, *This is quirky* takes away from having people focus on the content of Paul's letter.

τῇ ἐκκλησίᾳ *to the church* captures one very common use of the dative case: to answer the question of *to whom did he write?*. In saying τῇ ἐκκλησίᾳ Paul is saying that this is a letter ***to*** the church.

Θεσσαλονικέων ***of*** *the Thessalonians*. This illustrates a common use of the genitive case. To express what we use *of* or *from* to express in English, or to indicate possession (which we express with an apostrophe-s, as in *Bob's ball*).

ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ *in God the Father and the Lord Jesus Christ* is typical of the greetings Paul would use in several of his letters. The preposition ἐν is always followed by a dative noun or pronoun, and so it is here. The words θεῷ πατρὶ and κυρίῳ Ἰησοῦ Χριστῷ are all in the dative case.

You may be puzzled for a moment by Ἰησοῦ, which looks like a genitive ending. But there are words in Greek—particularly names that originated in another language,

散他们对保罗书信内容的注意力。

τῇ ἐκκλησίᾳ*去教堂* 抓住了与格的一个非常常见的用法：回答*他给谁写信的问题*。在说τῇἐκκλησίᾳ 保罗说这是一封信***到*** 教堂。

Θεσσαλονικέων的 *帖撒罗尼迦前书*。这体现了所有格的常见用法。为了表达我们在英语中用*of*或*from*来表达的意思，或者表示所有格（我们用撇号-s来表示，例如*Bob's ball*）。

ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ *在父神和主耶稣基督里*，这句问候语是保罗在他几封书信中使用的典型问候语。介词 ἐν 后面总是跟与格名词或代词，这里也是如此。θεῷ πατρὶ 和 κυρίῳ Ἰησοῦ Χριστῷ 这两个词都是与格。

你可能会对 Ἰησοῦ 这个看起来像属格词尾的词感到一时困惑。但在希腊语中，有些词——尤其是源自其他语言的名字，比如这个源自希伯来语的名字——并没有常见的格词尾。对于*Jesus这个词*，其词形如下：

主格：	Ἰησοῦς
属格：	Ἰησοῦ
与格：	Ἰησοῦ
宾格：	Ἰησοῦν

such as this name which comes from Hebrew—which do not have the expected case endings. With *Jesus*, the word forms are:

Nominative:	Ἰησοῦς
Genitive:	Ἰησοῦ
Dative:	Ἰησοῦ
Accusative:	Ἰησοῦν

It is obvious that Paul did not have an objective here of developing a full picture of who God is. Yet verses like this, which imply a similar status for God the Father and Jesus, provided the raw material from which Tertullian (c. A.D. 213) and subsequent Christian thinkers started to pull together an orderly idea of *the Trinity*.[26]

χάρις ὑμῖν καὶ εἰρήνη *grace to you and peace*. Since this is an idiomatic formula for beginning a letter, we do not worry about the missing verb or trying to analyze why both χάρις and εἰρήνη are in the nominative case.

ὑμῖν *to you* is in the dative case, which is the case most often used for the indirect object of the verb—even where the verb is implied rather than stated.

保罗在此的目的显然并非要全面描绘上帝是谁。然而，类似这样的经文，暗示了圣父和耶稣的相似地位，为特士良（约公元213年）及其后继的基督教思想家提供了素材，开始构建一个有序的*三位一体观念*。[^26]

χάρις ὑμῖν καὶ εἰρήνη *愿恩惠与平安归于你们*。由于这是开头信件的惯用格式，我们不必担心缺少动词，也不必分析为什么 χάρις 和 εἰρήνη 都是主格。

ὑμῖν*对你来说*是与格，这种形式最常用于动词的间接宾语——即使动词是隐含的而不是明确的。

[26] Tertullian, "Against Praxeas," trans. Peter Holmes, in *Ante-Nicene Fathers*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Publishing Co., 1885), 3:597-627. Available at https://ccel.org/ccel/tertullian/against_praxeas/anf03.v.ix.i.html.

1:2-3

> *We always give thanks to God for all of you, as we remember you in our ongoing prayers, and reflect on your faithful deeds, your works of love, and the enduring consistency of your confidence in our Lord Jesus Christ, living your lives as though you were in the very presence of our God and Father.*

Εὐχαριστοῦμεν *We give thanks* is in the present tense, indicating an ongoing action.

τῷ θεῷ[27] *to God* also illustrates the common use of the dative case, as did ὑμῖν in verse 1—to indicate the indirect object.[28]

In verse 1, θεῷ *God* appears with no article. In this verse, it does have the article τῷ θεῷ. There seems to be no rhyme or reason behind the presence or absence of the article before proper names in the New Testament, be it the name of God, Jesus, or whoever.

Proper names in Greek can appear with or without the definite article. The presence or absence of the

1:2-3

> *我们总是为你们所有人感谢上帝，因为我们在持续的祈祷中记住你们，并反思你们忠实的行为、你们的爱心工作以及你们对我们的主耶稣基督的持久信心，你们的生活就好像你们在我们的上帝和父亲面前一样。*

Εὐχαριστοῦμεν *我们感恩*是现在时，表示正在进行的动作。

τῷ θεῷ[^27] *对上帝*也说明了与格的常见用法，就像第 1 节中的 ὑμῖν 一样——表示间接宾语。[^28]

在第1节中，θεῷ *God*没有冠词。在这节中，它确实有冠词 τῷ θεῷ。在新约中，无论是上帝、耶稣还是其他任何人的名字，在专有名词前使用冠词似乎都缺乏韵律或理由。

希腊语中的专有名词可以带定冠词，也可以不带。有无定冠词并

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[27] εὐχαριστέω (to give thanks) is a compound verb that implies its own direct object. **We give**. We give **what**? We give **thanks**. The implied word “thanks” is effectively the direct object. This makes the indirect object more clear. We give thanks...**to whom**? To **God**.

[28] Greenwood, Kyle. *Dictionary of English Grammar for Students of Biblical Languages* (Grand Rapids: Zondervan Academic, 2020), 74.
Many of us are fuzzy on the meaning of grammatical terms even when they apply in English as well as Greek. This book will be helpful on many terms.

article doesn't necessarily change the meaning, as proper names are inherently definite.

There are complex and nuanced discussions as translators have struggled to find patterns in the presence, or absence, of the article with θεός. But the most straightforward approach is to determine from the context. We know that the bedrock of Judaism was that there was only one God. If the passage you are working with is referring to this one God, then translate θεός as *God*, with or without the article If, as in Acts 7:40 or 14:11, the word is being used in a polytheistic context, translate it as *god*.

πάντοτε *always.* With the adverb Paul is saying that he, Timothy, and Silas are praying for their brothers and sisters in Thessalonica every day.

περὶ is one of the prepositions that has its translation vary, depending on the case of the noun or pronoun that follows it. When translating a prepositional phrase, you need to work from the back forward. In this case it is followed by a genitive. So Paul is saying we pray *about* or *concerning* **πάντων ὑμῶν** *all of you***.**

μνείαν ποιούμενοι *we are doing remembering*, i.e. *we remember*. In this phrase, we run into our first

不一定会改变专有名词的含义，因为专有名词本身就是定冠词。

译者们一直在努力寻找冠词 θεός 存在与否的规律，因此讨论起来错综复杂，微妙难解。但最直接的方法是从上下文中判断。我们知道，犹太教的基石是只有一个上帝。如果你正在处理的经文指的是这位上帝，那么就把θεός翻译成*God* ，带冠词或不带冠词都可以。如果像使徒行传 7:40 或 14:11 中那样，这个词出现在多神论的语境中，就把它翻译成*god* 。

πάντοτε *总是。*保罗用副词表示，他、提摩太和西拉每天都在为帖撒罗尼迦的弟兄姐妹祷告。

περὶ是介词之一，其翻译会根据其后的名词或代词的格而有所不同。翻译介词短语时，需要从后往前翻译。在这种情况下，它后面是属格。所以保罗说，我们为……*祷告。* **πάντων ὑμῶν** *你们所有人*。

μνείαν ποιούμενοι *我们正在回忆*，即*我们记得*。在这个短语中，我们遇到了第一个分词。但这不会是最后一个。分词是通用希腊语中一个极其灵活的组

participle. It will not be our last. Participles are an enormously flexible component of Koine Greek, and we will see them over and over again in Paul's writing. *Flexible*, however, translates into *difficult for us*, since participles can be used in so many different ways.

In this case, we are introduced to what is called the temporal participle—a participle that has a time component of some sort to it.

In this verse of Paul's letter, the main verb is Εὐχαριστοῦμεν, *We give thanks*. The participle is ποιούμενοι, and is a nominative plural present middle masculine. The nominative tells you that it refers to the subject of the sentence. In this case, that would be the *We* that is implied by the first person plural verb Εὐχαριστοῦμεν.

Temporal participles are translated along the lines of *When such-and-such happened* or *Before such-and-such happened* or *After such-and-such happened*.

In this case, because it is a present participle, a good translation might be *We give thanks <u>when</u>*

成部分，我们会在保罗的著作中反复看到它们。然而，*"灵活"一词对我们来说却难以理解*，因为分词的用法多种多样。

在这种情况下，我们会了解所谓的时间分词——具有某种时间成分的分词。

在保罗书信的这节经文中，主要动词是 Εὐχαριστοῦμεν（*我们感谢*）。分词是 ποιούμενοι，是主格复数现在时，中间阳性。主格表明它指的是句子的主语。在本例中，主语指的是第一人称复数动词 Εὐχαριστοῦμεν 所暗示的"*我们*"。

时间分词的翻译方式如下：*当某某事发生时、某某事发生之前*或*某某事发生之后*。

在这种情况下，因为它是现在分词，所以好的翻译可能是"*<u>当</u>我们记得时我们给予感谢……*"或"*<u>当</u>*

we remember… or *We give thanks* *as* *we remember….*[29]

我们记得时我们给予感谢……"。[^29]

You may wonder about translating μνείαν ποιούμενοι as *to remember*. ποιούμενοι is from the verb ποιέω, *to do, to make, to produce*. So Paul has phrased this as *When we do remembrance*. But this is too awkward to take into English just so. Better is to take *when we do remembering* and translate it as *when we remember*.

你可能想知道如何将"μνείαν ποιούμενοι"翻译为*"记住"*。ποιούμενοι源自动词ποιέω，*意为做、制造、产生*。所以保罗将其表述为*"当我们做记忆时"*。但这样翻译成英语太不方便了。更好的方法是将"*当我们做记忆时*"翻译为"*当我们记住时*"。

ἐπὶ can be a problem for you in translating, as none of the most common renderings of this preposition make any sense in the context of verse 2. However, as you run your eye down the list of possible translations of ἐπὶ when followed by a genitive noun, and keeping in mind the time-related context provided by the participle, you find *in/at the time of* and realize that this rendering DOES make sense in this context.[30]

ἐπὶ可能会成为您的翻译难题，因为在第 2 节的上下文中，这个介词的最常见翻译都没有任何意义。但是，当您浏览 ἐπὶ 后跟属格名词时的可能翻译列表时，并牢记分词提供的时间相关上下文，您会发现*in/at the time of*并意识到这种翻译在这种上下文中确实有意义。[^30]

Hence, *We give thanks for all of you when we remember you at the time of our continual prayers*.

因此，*当我们在不断祈祷时想起你们时，我们会向你们所有人表示感谢*。

In English, the ἐπὶ is a bit redundant. The NLT smooths this verse out and renders it as, *We always*

在英语中，"ἐπὶ"略显冗余。新生活译本（NLT）将这节经文翻译得

[29] Refer to the chapter in this book called *Translation Helps*, and go to the section on *Participles and Time*.

[30] BDAG, ἐπί s.v. definition 18.

thank God for all of you and pray for you constantly.

更流畅，将其译为：“*我们常为你们众人感谢上帝，并常为你们祷告。*”

Typically, Greek sentences contain a *main verb*—a *finite verb*[31]. The absence of a main verb in verse 3 verse tells us that we are seeing one of the long, run-on sentences that Paul is so fond of, a sentence that started in verse 2 and continues in verse 3.

通常，希腊句子包含一个*主要动词*——一个*限定动词*[^12]。第3节没有主要动词，这表明我们看到的是保罗非常喜欢的长句，它从第2节开始，一直延续到第3节。

μνημονεύοντες *remembering* is another present participle, probably with a time-related function, connected with the main verb at the beginning of verse 2: Εὐχαριστοῦμεν. We give thanks *when* we remember and *when* we consider/reflect on your deeds.

μνημονεύοντες *记住*是另一个现在分词，可能具有与时间相关的功能，与第二节开头的主动词 Εὐχαριστοῦμεν 相连。*当*我们记念并思考/反思你的作为*时，我们就会感恩。*

Normally, in Greek, the object of a verb is in the accusative case. But when the verb has to do with remembering or forgetting, the object will be in the genitive case (**ἔργου, κόπου** and **ὑπομονῆς**).

通常，希腊语中动词的宾语是宾格。但当动词与记忆或遗忘有关时，宾语会使用属格（**ἔργου**、**κόπου**和**ὑπομονῆς**）。

So Paul and his friends are remembering the Thessalonians' works **τοῦ ἔργου** *of faith* (i.e. their faithful deeds) and their actions **τοῦ κόπου** *of love*, and the consistency **τῆς ὑπομονῆς** *of their confidence/hope* in Jesus.

所以保罗和他的朋友们正在纪念帖撒罗尼迦人的著作**τοῦ ἔργου** *信仰*（即他们的忠实行为）和他们的行动**τοῦ κόπου** *爱*，以及一致性**τῆς ὑπομονῆς** *他们*对耶稣的信心/希望。

Since there is not just one act of faith and not just one act of love that

因为保罗所记念的不只是一种信心的行为，也不只是一种爱的行为，所以我们不禁要问，为什

[31] That is, a verb in the indicative, imperative, subjunctive, or optative mood. Infinitives and participles are NOT finite verbs.

Paul is remembering, we are left wondering why ἔργου and κόπου are singular rather than plural nouns. First, there is a feature of Greek called the collective singular, where a singular noun can refer to many things.[32]

Second, there is a parallel structure in this verse, where Paul refers to:

1. τοῦ ἔργου τῆς πίστεως *faithful deeds*
2. τοῦ κόπου τῆς ἀγάπης *works of love*
3. τῆς ὑπομονῆς τῆς ἐλπίδος *endurance in hope*

The third item in this list is definitely a singular, and Paul may have decided it was good style to make the first and second singulars as well.[33]

One benefit of reading Greek is that when you see differences between translations, you can look back at the source and say, “Aha! I see now they were all trying to solve the same translation problem. In a sense, they are all correct.”

ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν *in the presence of our God and Father* could either be

么 ἔργου 和 κόπου 是单数名词，而不是复数名词。首先，希腊语中有一个特征叫做集体单数，一个单数名词可以指代很多事物。[^32]

其次，这节经文有一个平行结构，保罗提到：

1. τοῦ ἔργου τῆς πίστεως *忠诚的行为*
2. τοῦ κόπου τῆς ἀγάπης *爱的作品*
3. τῆς ὑπομονῆς τῆς ἐλπίδος*希望中的忍耐*

此列表中的第三项肯定是单数，并且保罗可能认为将第一和第二项也使用单数是一种良好的风格。[^33]

阅读希腊语的一个好处是，当你发现不同译本之间的差异时，你可以回头看看原文，然后说：*“啊哈！我现在明白了，他们都在试图解决同一个翻译问题。从某种意义上说，他们都是正确的。”*

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[32] We do this in English when we say something like *The automobile transformed North American culture*. Of course, it was more than just one auto that did this. There were millions of them ☞ the *collective singular*.

[33] This is a good time for you to refer to the chapter at the end of this book called *Translation Helps*, and to go to the section called *Going For Coffee with a Greek Scholar*.

attached (as in the NIV) to Paul's act of praying and remembering at the beginning of the verse, or it could be attached to how the Thessalonian believers are living out their lives (as I have done in the PB).

ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν *在我们的上帝和父亲面前，*这既可以与保罗在经文开头的祈祷和回忆行为联系起来（如在 NIV 中一样），也可以与帖撒罗尼迦信徒的生活方式联系起来（就像我在 PB 中所做的那样）。

It is your job as a translator to look at the context, first of these immediate verses, and then of the rest of 1 Thessalonians, next of all of Paul's writings, and finally the context of the whole New Testament, and to try and put yourself in Paul's mind. Then you make a decision on how best to render the verse yourself.

作为译者，你的工作是查看上下文，首先是查看这些直接经文，然后是《帖撒罗尼迦前书》的其余部分，接下来是保罗的所有著作，最后是整本新约的上下文，并尝试设身处地为保罗着想。然后，你再决定如何最好地翻译这节经文。

There is no question that the NIV translators are all dramatically better Greek scholars than I am, and so you should probably lean in their direction rather than mine as you produce your own translation.

毫无疑问，NIV 译者都是比我优秀得多的希腊语学者，因此，当您进行自己的翻译时，您可能应该倾向于他们的方向，而不是我的。

πατρὸς looks at first glance like a nominative, because it has an —ὸς ending. But the dictionary form of this word is πατήρ, and πατρὸς is indeed genitive. τοῦ θεοῦ and πατρὸς both genitive, doing the work that in English is done with the word *of*—*of God* and *of Father*. ἡμῶν is possessive. So this verse is not just about being in the presence of God the Father, but of *<u>our</u> God and Father*.

πατρὸς 乍一看像个主格，因为它以 —ὸς 结尾。但这个词的词典形式是 πατήρ，而 πατρὸς 确实是属格。τοῦ θεοῦ 和 πατρὸς 都是属格，其作用与英语中"*上帝*和*父*"*的用法相同*。ἡμῶν 是所有格。所以这节经文不仅讲在父上帝面前，也讲在*<u>我们自己的</u>父上帝面前*。

1:4

We know, brothers and sisters—loved by God—that he has chosen you.

The SBLGNT omits the τοῦ before θεοῦ in this verse, following Tregelles and (surprisingly enough) the late, Medieval manuscript tradition. Westcott & Hort as well as the translators of the NIV include the τοῦ.

Since we are interested in God's Word, we are naturally interested to know exactly what Paul wrote here. However, the presence or absence of the τοῦ is an untranslatable distinction in English. So it makes no practical difference for us.

εἰδότες *having known* is a perfect nominative masculine plural participle of οἶδα *to know*. It agrees with the implied subject *we* from the main verb εὐχαριστοῦμεν in verse 2.

The perfect active tense of εἰδότες denotes a completed action with ongoing results. Paul, Timothy, and Silas knew in the past that the Thessalonian believers were loved and chosen by God, and they still know it to be true today.

In this context, the participle εἰδότες is functioning as though it was a

1:4

我们知道，上帝所爱的兄弟姐妹们，他已经选择了你们。

SBLGNT在本节中省略了 θεοῦ 前的 τοῦ，这遵循了 Tregelles 以及（令人惊讶的是）中世纪晚期抄本的传统。Westcott & Hort 以及 NIV 的译者都添加了 τοῦ。

既然我们对神的话语感兴趣，我们自然想知道保罗在这里究竟写了什么。然而，τοῦ的存在与否在英语中是无法翻译的。所以这对我们来说并没有什么实际意义。

εἰδότες*已知* **是 οἶδα** *to Know*的完成主格阳性复数分词。它与第 2 节中主要动词 εὐχαριστοῦμεν 的隐含主语*we一致。*

完成主动语态表示一个已完成的动作，并持续产生结果。保罗、提摩太和西拉过去都知道帖撒罗尼迦的信徒蒙神所爱、所拣选，今天他们仍然知道这一点。

finite,[34] transitive[35] verb,[36] so even though it is technically part of a run-on sentence in Greek,[37] the PB starts a fresh sentence with this verse.

εἰδότες的功能就像一个限定[^34]及物动词[^35]，[^36]所以尽管它在希腊语中严格来说是连续句的一部分，[^37] PB用这节经文开始一个新的句子。

In Paul's letters, this structure of MainVerb-Participle-Participle-Participle is not uncommon and was a way that he conveyed a flow of related thoughts. However, attempting to translate it directly into English as a single sentence can result in a cumbersome, hard-to-follow structure.

在保罗的书信中，这种"主谓词-分词-分词-分词"的结构并不罕见，也是他表达一系列相关思想的方式。然而，如果试图将其直接翻译成一个句子，可能会使句子结构变得繁琐难懂。

ἀδελφοὶ *brothers and sisters* is tagged by StepBible as a vocative, which is to say Paul is using it in a direct address. There is no difference between the word forms of ἀδελφοὶ as a nominative plural and ἀδελφοὶ as a vocative plural. STEPBible tags it as it

ἀδελφοὶ *兄弟姐妹*被 StepBible 标记为呼格， 也就是说，保罗是在直接称呼。ἀδελφοὶ 的主格复数形式和 ἀδελφοὶ 的呼格复数形式之间没有区别。STEPBible 之所以这样标记，是因为上下文：很明显，保罗不是在谈论帖*撒罗尼迦*的信徒。他是在直接*对*他们说话。

[34] Unlike an infinitive or a participle, a finite verb can function as the main verb of a sentence (though there are exceptions to this where infinitives and participles can both act as though they were finite verbs).

He threw the ball. **Threw** is a finite verb. While he was walking, he threw the ball. In Greek, threw is still the finite, or main, verb of this sentence. "While he was walking" woujld typically be expressed by a single participle in Greek. "While he was walking" does not comprise a complete sentence. It needs a clause with a finite verb.

[35] A transitive verb is a verb that can take a direct object. In Greek, that direct object will be in the accusative case.

[36] A transitive verb is a finite verb that can take a direct object, which in Greek is usually in the accusative case. In the English sentence, "Bob threw the ball", threw is a transitive verb and the ball is the direct object.

Part of the complexity of understanding participles in Greek is that they can function in many different ways. Trying to sort out which way to translate a participle in a given context is a challenge.

[37] As a general rule, you can say that Greek sentences all have a finite verb (occasionally a be-verb is implied rather than stated). In the absence of punctuation—which was not invented until several centuries later—the presence of a finite verb was one flag that indicated to the reader that he was into a new sentence.

does because of the context: it is clear that Paul is not talking *about* the believers in Thessalonica. He is talking directly *to* them.

除非上下文明确指出只有男性存在或被提及，否则复数 ἀδελφοὶ 通常指男性和女性。因此PB翻译为*兄弟姐妹*。

Unless the context makes it clear that only men are present or being referred to, the plural ἀδελφοὶ regularly refers to both men and women. Hence the PB translation as *brothers and sisters*.

ἠγαπημένοι ὑπὸ θεοῦ *loved by God*. is, like εἰδότες, a perfect passive participle nominative plural masculine. The context suggests, however, that Paul thinks this participle is connected with ἀδελφοὶ rather than with the *We* of verse 2. He thinks the Thessalonian believers are loved by God and chosen by him.

ἠγαπημένοι ὑπὸ θεοῦ *蒙神所爱*。与 εἰδότες 一样，是完成被动分词，主格复数阳性。然而，上下文表明，保罗认为这个分词与 ἀδελφοὶ 相关，而不是与第 2 节中的"*我们*"*相关*。他认为帖撒罗尼迦的信徒蒙神所爱，蒙神所拣选。

As with other perfect tense verbs, it suggests completed action in the past which has continuing implications/results in the present. So the Thessalonian believers were loved and chosen by God in the past, and they are *still* loved and chosen by God.

与其他完成时态动词一样，它表示过去已完成的动作，其含义/结果在现在仍持续存在。因此，帖撒罗尼迦的信徒在过去蒙神所爱、所拣选，如今他们*仍然*蒙神所爱、所拣选。

There are indications as the letter unfolds that the Thessalonian believers had suffered significant persecution as a result of having turned to Jesus. Emphasizing how they were loved by God…

信中揭示，帖撒罗尼迦信徒因归向耶稣而遭受了严重的迫害。信中强调他们是如何蒙神所爱的……

…undoubtedly had the effect of assuring the readers that

> whatever abuse and rejection they experienced at the hands of family, friends, or fellow citizens was worth it because of the standing they had gained with the one true and living God.[38]

ὑπὸ is a preposition whose meaning will vary depending on the case of the noun/pronoun that follows it. Here, it is followed by a genitive, and is rendered as *by*. Hence, ἠγαπημένοι ὑπὸ θεοῦ is *loved by God*.

τὴν ἐκλογὴν ὑμῶν *your chosenness*. ἐκλογὴν is the accusative feminine singular of ἐκλογή (*election*, *choice*). This is the direct object of εἰδότες.[39] Paul knows their chosenness. That is, he knows they are among the chosen of God. Divine election is a key theme in Paul's theology.

If Paul had used the genitive case (τῆς ἐκλογῆς ὑμῶν), it would have suggested *knowing of/about your election*. The use of the accusative here emphasizes that Paul is claiming direct, confident knowledge of the Thessalonians' elect status—not just an awareness or suspicion of it. His certainty (εἰδότες) implies that

> ...毫无疑问，它让读者确信，无论他们在家人、朋友或同胞手中遭受什么虐待和拒绝，都是值得的，因为他们已经与唯一真实而活着的上帝站在一起。[^38]

ὑπὸ 是一个介词，其含义会根据其后的名词/代词的格而变化。此处，它后面是属格，因此被译为。因此，ἠγαπημένοι ὑπὸ θεοῦ 是*神所爱的*。

τὴν ἐκλογὴν ὑμῶν *你们蒙拣选的。ἐκλογὴν 是 ἐκλογή（拣选、选择）*的阴性宾格单数。这是 εἰδότες 的直接宾语。[^39] 保罗知道他们的蒙拣选。也就是说，他知道他们是神所拣选的人。神的拣选是保罗神学的一个关键主题。

如果保罗使用了属格（τῆς ἐκλογῆς ὑμῶν），就暗示他*知道/关于你的拣选*。此处使用宾格强调保

[38] Charles A. Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans, 1990), 77.

[39] This is a clue in the context that indicates we were right to translate the participle εἰδότες as though it were a main verb. Paul actually gave this participle a direct object.

election can be recognized through its effects in the life of believers.

How *does* Paul know of their election? This is answered in the previous verse. By:

- their faithful deeds
- their works of love
- the consistency of their confidence in Jesus.

Paul is on the same page as James, who says in 2:8 of his letter, *I will show you my faith by my actions*.

The way Paul brings God's love (ἠγαπημένοι ὑπὸ θεοῦ) and divine election (τὴν ἐκλογὴν ὑμῶν) together is significant, suggesting a close relationship between these concepts in Paul's thought.

Paul's language here emphasizes God's initiative in salvation. The Thessalonians are loved and chosen by God, not because of their own merit.

While this verse seems to speak of election as corporate, referring to the Thessalonian church as a whole, rather than to individuals, Paul elsewhere speaks of election as a very personal thing (Gal 1:15-16, Rom. 9:10-13). So it would seem that Paul thought of

罗声称他直接、确信地知道帖撒罗尼迦人的拣选身份——而不仅仅是意识到或怀疑。他的确定性（εἰδότες）暗示，拣选可以通过其对信徒生活的影响来识别。

怎么*知道*他们是蒙拣选的呢？上一节经文已经解答了这个问题。作者：

- 他们的忠诚行为
- 他们的爱之作品
- 他们对耶稣的信心始终如一。

保罗和詹姆斯的观点一致，詹姆斯在书信 2:8 中说道，"*我将通过我的行为向你们展示我的信仰*。"

保罗将神的爱（ἠγαπημένοι ὑπὸ θεοῦ）和神圣的拣选（τὴν ἐκλογὴν ὑμῶν）结合在一起的方式很重要，表明这些概念在保罗的思想中有着密切的关系。

保罗在这里的话语强调了神在救赎中的主动性。帖撒罗尼迦人蒙神所爱、蒙神所拣选，并非因为他们自己的功绩。

虽然这节经文似乎将拣选视为集体性的，指的是帖撒罗尼迦教会

God’s-choosing as being both corporate[40] and individual.

整体，而非个人，但保罗在其他地方也提到拣选是非常个人的事（加拉太书 1:15-16，罗马书 9:10-13）。因此，保罗似乎认为神的拣选既是集体性的[^40]，也是个人性的。

1:5

For our good news was not given to you as mere words, but it came with the power of the Holy Spirit...and with our total conviction. You know what kind of people we were when we were with you—it was all for your good.

ὅτι *For, that* is providing an explanation or reason for the sentence or clause that goes before it.

εὐαγγέλιον *good news* is a compound word made up of a prefix **εὐ—** for *good* or *well*[41] and **ἀγγέλιον** for *message* or *news*.[42]

τὸ εὐαγγέλιον ἡμῶν ***our*** *good news*. εὐαγγέλιον is often translated as *the gospel*. However, as I was rendering this, I thought of the

1:5

因为我们传给你们的福音，不是单靠言语，乃是借着圣灵的能力……以及我们全然的信心。你们知道我们在你们那里的时候是怎样为人，凡事都是为了你们的益处。

ὅτι *因为，这*是在为其前面的句子或从句提供解释或理由。

εὐαγγέλιον *好消息是一个复合词，由前缀***εὐ**（表示*好*或*良好）*[^41]和**ἀγγέλιον**（表示*消息*或*新闻）*组成。[^42]

τὸ εὐαγγέλιον ἡμῶν是*我们的*好*消息*。**εὐαγγέλιον**常被译为*福音*。然而，当我翻译这句话时，我想到那些和我一起玩扑克

[40] Paul's Jewish background, where the election of Israel as a nation was a key concept, was likely a factor that the Holy Spirit built on as he inspired Paul in the writing of his letters.

[41] **εὐλογέω** to speak well of, to praise; **εὐσωματία** good bodily condition, healthy; **εὐτροφία** good nutrition

[42] You will recognize this from the word for angel (**ἄγγελος**—a supernatural messenger from God).

men I play poker with[43] and asked myself how many of them would know what *the gospel* referred to. The answer to that question was *none*.

的人[^43]，便问自己，他们中有多少人知道*福音*指的是什么。答案是：*没有*。

If I think 0% of my readers will understand some aspect of my translation, then that makes it pretty inadequate as a *translation.* I could just as easily leave the phrase in Greek, for all the difference it would make.

如果我认为我的读者中没有一个人能理解我翻译的某些方面，那么我的翻译就很不充分了。我完全可以把这个短语保留为希腊语，尽管那样会有很大的不同。

Hence, the PB renders τὸ εὐαγγέλιον ἡμῶν as *our good news*. Even if people do not know quite what Paul means by this yet, the phrase itself is not meaningless.

因此， PB将τὸ εὐαγγέλιον ἡμῶν译为*我们的好消息*。即使人们还不完全明白保罗这句话的意思，但这句话本身并非毫无意义。

You can decide how you want to handle this phrase, based on who the intended audience is for your translation. If yours is to be an in-house translation, for people who have spent the last 30 years going to church, then *our gospel* is a fine rendering. If you can imagine sharing your version with Christians who are new to the faith, or with people from the broader culture who are not yet Believers, then you will need to find another way to handle τὸ εὐαγγέλιον ἡμῶν.

您可以根据翻译的目标受众来决定如何处理这句话。如果您的翻译是内部翻译，面向过去30年一直去教堂的人，那么*我们的福音*翻译就很不错了。如果您能想象与初信的基督徒，或来自更广阔文化背景但尚未成为信徒的人分享您的版本，那么您就需要找到另一种方法来处理“τὸ εὐαγγέλιον ἡμῶν”。

οὐκ ἐγενήθη *was not given* 。ἐγενήθη 是第三人称过去式被动语态单数动词，源自 γίνομαι。

[43] We don’t play for money. Our main objective is simply to get together to talk.
While women can *go out and talk*, men often need some sort of prop to hold in their hands before they can talk to each other—whether that prop is a hammer or a deck of cards.

οὐκ ἐγενήθη *was not given*. ἐγενήθη is a 3rd person aorist passive indicative singular verb from γίνομαι. This verb is used all the time (667 times in the NT) and has a broad lexical range.[44] In this context, it could be rendered as *came*, or *occurred*. Since it is a passive tense verb, and I could not think of any way to use *was come* smoothly in my translation, I rendered it as *was given*.

The GNT renders this freely as an active-voice verb: we *brought* the Good News to you. The NIV also renders this as an active-voice verb: our gospel *came* to you. I wanted to retain the character of the passive voice of ἐγενήθη in my translation. Hence, *was given*.

It is your job as a translator to decide how you want to handle this verb after spending time with the BDAG entry on this verb.

While some prepositions can be followed by nouns with various cases, εἰς is invariably followed by an accusative case noun. Hence the ὑμᾶς in **εἰς ὑμᾶς** *to you* is in the accusative. εἰς is normally

该动词被广泛使用（在新约圣经中出现了 667 次），词汇范围也很广。[^44]在本句中，它可以被译为*came*或*happened* 。由于它是一个被动时态动词，而我无法在翻译中流畅地使用*was come* ，所以我将其译为*was given* 。

GNT 将其翻译为主动语态动词：我们*将*福音带给你们。NIV 也将其翻译为主动语态动词：我们的福音*传到*了你们那里。我希望在翻译中保留 ἐγενήθη 的被动语态特征。因此，它*被赋予了*。

作为翻译人员，您的工作是在花时间研究该动词的 BDAG 条目后决定如何处理该动词。

虽然有些介词后面可以跟各种格的名词，但 εἰς 后面总是跟宾格名词。因此**εἰς ὑμᾶς中的 ὑμᾶς** *to you*是宾格。εἰς 通常翻译为*to*或*toward* 。在这种情况下，*to you*就完全没问题。

[44] It gets 3 full pages of small text in the BDAG lexicon.
Bauer, Walter, Frederick W. Danker, William F. Arndt, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), γίνομαι.

translated with *to* or *toward*. In this context, *to you* works just fine.

Similarly, **ἐν** is a preposition that is invariably followed by a dative, and is normally rendered along the lines of *in*, *into*, or *with*.

ἐν λόγῳ μόνον *In word only* would be an acceptable translation, but I decided to treat λόγῳ as a collective singular. Hence PB's *in* or *as mere words.*

ἀλλὰ καὶ *but* is an interesting doubling of conjunctions. ἀλλὰ means *but*. καὶ often means *but*, but can be translated as *and* or *even*. NT writers exercised a lot of freedom in how they used conjunctions. The modern translator needs to use his judgment in how to render them.

One thing to keep in mind is that Paul originally wrote this letter in all-uppercase-letters, and used no punctuation or typographical features at all. So sometimes words—such as ἀλλὰ καὶ—are used to add emphasis.

I judged from the context that Paul was using a doubled conjunction to add emphasis and strengthen the contrast. It might cover the same ground as we would if we rendered this with our modern typographic tools as:

类似地， **ἐν**是一个介词，后面总是跟与格，通常表示为*in* 、 *into* 或*with* 。

ἐν λόγῳ μόνον *仅用文字*翻译是可以接受的，但我决定将λόγῳ视为集合单数。因此，PB的“ *in*”或*“as”仅指文字。*

ἀλλὰ καὶ *but*是一个有趣的连词重复。ἀλλὰ的意思是*“但是”* 。καὶ的意思是*“但是”* ，但可以译为“*和*” ，甚至*“和”* 。新约圣经的作者在使用连词方面有很大的自由度。现代译者需要运用自己的判断力来决定如何翻译它们。

需要记住的是，保罗最初写这封信时，全部用大写字母，没有使用任何标点符号或印刷技巧。因此，有时会使用诸如 ἀλλὰ καὶ 之类的词语来强调。

我从上下文判断，保罗使用了双重连词来强调并强化对比。如果我们用现代排版工具来表达，可能效果是一样的：

For our good news was *not* *given to you as mere* *words*, *but* *rather* *with the* *power* *of the Holy Spirit*….[45]

因为我们的好消息不是单凭言语传给你们的，而是 而是借助圣灵的力量……[^45]

ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ *with power, with the Holy Spirit and deep conviction*. We have a repeated καὶ here: considered good style in Paul's day. But in our own day, *We bought apples* *and* *oranges* *and* *bananas* *and* *grapes* is less preferred than *We bought apples, oranges, bananas,* *and* *grapes*.[46]

ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ *凭借力量，凭着圣灵和坚定的信念*。我们有一个重复的καὶ 这里：在保罗的时代被认为是一种良好的风格。但在我们这个时代，*"我们买苹果、橙子、香蕉和葡萄"*不如"*我们买苹果、橙子、香蕉和葡萄"*受欢迎。[^46]

I combined these into a phrase *with the power of the Holy Spirit...and with our total conviction.*

*与圣灵的力量……以及我们完全的信念*结合成一个短语。

With our total conviction is a rendering that is shaped my read of the context of 1 Thessalonians. It would seem that one criticism that Paul was defending himself from was that he was in it for the money, that he was not being genuine or sincere. So I tried to render καὶ πληροφορίᾳ πολλῇ in light of that context.

*"我们完全确信"的*译法，是我对《帖撒罗尼迦前书》上下文的解读所塑造的。保罗为自己辩护时似乎反驳的一个批评是，他是为了钱，不真诚。因此，我尝试根据上下文，将"καὶ πληροφορίᾳ"译为"πολλῇ"。

καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς·*Even as you know how we lived among you for your*

καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς ·*即使你知道我们是如何为了你而生活在你们中间的*。保罗通过提醒人们

[45] It would be centuries before anybody thought of using italics or underlining for Greek. And the use of bold-face really waited on the invention of the printing press.

[46] *The Chicago Manual of Style*, 17th ed. (Chicago: University of Chicago Press, 2017) 6.19, "Serial Commas."

sake. Paul emphasizes his sincerity by reminding people of their first-hand knowledge of him.

ἐν ὑμῖν δι’ ὑμᾶς is an interesting phrase. ἐν, followed as we would expect by a dative noun or pronoun (in this case ὑμῖν) we translate as *with* or *among*. δι’ is a contracted form of διά.

> We do much the same thing with *can’t*, where we drop out the interior letters of *can***no***t* and replace them with an apostrophe. In Greek, if the next word begins with a vowel, διά drops its final ά, replacing it with an apostrophe. In Greek grammars, this is called *elision*.

Here, διά followed by the accusative carries the meaning *for* or *for the sake of*.

对他的第一手了解来强调他的真诚。

ἐν ὑμῖν δι' ὑμᾶς 是一个有趣的短语。 ἐν，正如我们所期望的，后面跟着一个与格名词或代词（在本例中为ὑμῖν），我们翻译为*with*或*around* 。 δι' 是 διά 的缩写形式。

> *“can't”*也做了类似的处理，去掉“ *can* **no** *t”内部的字母*，并用撇号代替。在希腊语中，如果下一个单词以元音开头，διά 会去掉其末尾的ά，并用撇号代替。在希腊语语法中，这被称为*省略*。

这里，διά 后接宾格，表示*为了*或*为了的意思*。



Our Ancient texts uses the comma <,> and the period <.> in exactly the same way that we do in English.

The raised-dot at the end of the last word of this verse <·> is a punctuation mark used in Greek

我们的古代文献使用逗号<,>和句号<.> 与我们在英语中的做法完全一样。

这节经文最后一个单词末尾的凸点< · >是希腊文中使用的标点符

texts that indicates what a semi-colon indicates in English: a pause that is stronger than a comma, but weaker than a full stop (i.e. a period).

号，表示英语中分号的含义：比逗号强，但比句号弱的停顿。

Greek texts indicate a question mark with <;>. The period, comma, raised-dot, and question mark (i.e. semi-colon) are the only punctuation marks used in Greek texts. They are standard among Classical Greek scholars, such as the editors of the Loeb Classical Library texts from Harvard University Press, as well as biblical scholars, such as the editors of the editors of SBLGNT and the UBS editions of the NT.

<;>表示问号。句号、逗号、凸点和问号（即分号）是希腊文本中唯一使用的标点符号。它们是古典希腊语学者（例如哈佛大学出版社洛布古典图书馆文本的编辑）和圣经学者（例如 SBLGNT 和 UBS 版新约圣经的编辑）的标准用法。

Neither the English question <?> mark nor the exclamation mark <!> are used in Ancient Greek.

古希腊语中既不使用英语问号<?>，也不使用感叹号<!> 。

1:6

You became imitators of us and of the Lord. You welcomed the message with the joy of the Holy Spirit, though it came with great persecution.

1:6

你们效法了我们，也效法了主。你们领受了这信息，虽然遭受了极大的迫害，却仍蒙了圣灵所赐的喜乐。

In chapter 2 of this book, verse 8, Paul opens a window for us on how he went about doing evangelism and discipleship. He says that he, Timothy and Silas had wanted *to share with you not only the Good News of God but even our very own selves*.

在本书第二章第八节，保罗向我们揭示了他如何传福音和门徒训练。他说，他、提摩太和西拉原本*想 不仅与你们分享上帝的好消息，甚至还分享我们自己的好消息*。

Paul's ministry was not just about delivering a message, but about forming genuine relationships and investing personally in the lives of those he served. And having invested in them this way, he was very comfortable having these new believers become imitators both of Jesus, and of he himself and his friends.

保罗的事工不仅仅是传递信息，更是建立真诚的关系，并亲自投入到他所服务之人的生命中。如此投入之后，他非常欣慰地看到这些新信徒不仅效法耶稣，也效法他自己和他的朋友。

Paul is a good model here of how we can (and should!) invest in the lives of younger believers. We should spend the kind of time with them that will allow them to see how Jesus shapes every aspect of our own lives—and then invite them to imitate us as well as Jesus. This is quite different from merely inviting them to watch a DVD by a Christian celebrity of some sort.

保罗在这方面树立了一个很好的榜样，告诉我们如何（也应该！）投入到年轻信徒的生命中。我们应该花时间与他们相处，让他们看到耶稣如何塑造我们生命的方方面面——然后邀请他们效法耶稣。这与仅仅邀请他们观看某个基督徒名人的DVD截然不同。

Sometimes we older believers can be so acutely conscious of our own failures[47] that it is hard for us to imagine inviting younger believers to imitate us. I have found Paul's words in Romans 12:3 to be a help with this issue.

有时，我们这些年长的信徒会如此敏锐地意识到自己的失败[^47]，以至于很难想象邀请年轻的信徒效仿我们。我发现保罗在罗马书12:3中的话对这个问题很有帮助。

For by the grace which has been given to me, I tell each of those among you not to be too self-focused—not to spend too much time

我凭着所赐给我的恩典，告诉你们每一个人，不要太以自我为中心——不要花太多时间思考自己——而是要现实地思考，与上帝赐给你

[47] In the church I attend, we have a time for confession of our sins in every service.

thinking about yourselves—but rather to think realistically, in keeping with the amount of faith God has given each one of you.

My translation of this verse attempts to unpack the significance of hyper-thinking—ὑπερφρονεῖν (ὑπερ hyper + φρονεῖν to think),[48] a word which brings to the forefront the reality that if you spend too much time thinking about yourself, you never really think seriously about the needs of others.

Not only does ὑπερφρονεῖν impair our efforts to disciple younger believers, but ironically, leaves us less free to relax and be ourselves: to enjoy being the individuals God actually created us to be.

So we can say something like, "Yes, I have lots of places where I need to continue to grow in my following of Jesus. But if I am honest about it, the

们每个人的信仰程度相一致。

我对这节诗句的翻译试图揭示过度思考的意义——ὑπερφρονεῖν（ὑπερ hyper + φρονεῖν 思考），[^48]这个词强调了这样一个现实：如果你花太多时间思考自己，你就永远不会真正认真考虑别人的需求。

ὑπερφρονεῖν 不仅妨碍了我们训练年轻信徒的努力，而且讽刺的是，它还让我们无法自由地放松和做自己：享受成为上帝创造我们成为的个体。

所以我们可以这样说："是的，我在跟随耶稣的过程中有很多地方需要继续成长。但坦白说，圣灵一*直*在我生命中动工，并带来了一些显著

[48] This word is used seldom, if ever, elsewhere in Koine Greek—and used only once in the NT. But it was not a word that Paul coined just to use in this letter. It appears in **Aeschylus**, *The Persians*, line 820 (Loeb 145), **Herodotus**, *Persian Wars*, 1.199 (Loeb 117), **Euripides**, *Hippolytus*, line 1030 (Loeb 484), and **Plato**, *Alcibiades* 1.104A (Loeb 201), and *Phaedrus,* 258b (Loeb 166).

Paul's use of this word in his letter to the Romans is a clue to the high quality of education he received. Of course, Paul did study in Jerusalem under Gamaliel, but prior to this he was from Tarsus. The Greek geographer Strabo praised Tarsus, stating that it had *surpassed Athens and Alexandria* as an educational center in the Roman Empire (*Geography,* 14.5.13 [Loeb 223]).

Paul is demonstrating a broad vocabulary acquired from a serious exposure to Classical Greek literature, which he calls into service in coaching these Roman believers on how to live their lives before God.

Holy Spirit *has* been at work in my life, and has brought about some significant change. If I am to speak realistically, I do have something to offer these younger believers. There are some ways in which they *could* imitate me. Now I should get on with life. No point in dwelling on all this.

"I can truly say, as Paul does in 1 Cor. 11:1, *Be imitators of me, just as I am an imitator of Christ*."

的改变。实事求是地说，我确实可以为这些年轻的信徒提供一些东西。他们*可以从中*效仿我。现在我应该继续生活了。没有必要纠结于这些。"

"我可以真诚地说，正如保罗在《哥林多前书》11:1 中所说的那样，'*你们该效法我，像我效法基督一样*。'"

I have been pretty serious about following Jesus for 56 of my 71 years. And after all this time, I still have a problem wrapping my head around the second part of this verse: You welcomed the message with the joy of the Holy Spirit, though it came with great persecution.

Those times of my life where I have actually experienced persecution have never been times that I would describe as *joyful*. I *hate* persecution. I may be blessed when people say untrue things about me,[49] but whatever *blessed* means it does not mean *joyful*—at least not to me, not so far. This is, however, something of a theme in Paul's writings. So if I live for another 20

在我71年的人生中，有56年我非常认真地跟随耶稣。过了这么久，我仍然无法理解这节经文的后半部分：你们领受了圣灵所赐的喜乐，虽然遭受了大逼迫，你们却领受了真道。

我生命中真正经历迫害的那些时刻，我从未将其描述为*喜乐*。我*憎恨*迫害。当人们说我坏话时，我或许会感到有福，[^30]但无论"*有福*"意味着什么，它并不意味着*喜乐*——至少对我来说不是，目前为止不是。然而，这在某种程度上是保罗书信中的一个主题。所以，如果我再活20年，或许我还能理解这个新约主题。

[49] Matthew 5:11

years, perhaps I can yet wrap my head around this NT motif.

To their credit, however, the Thessalonians sorted out the secret to joy in the midst of persecution immediately.

然而，值得赞扬的是，帖撒罗尼迦人很快就找到了在迫害中保持快乐的秘诀。

καὶ *And* marks the beginning of the verse. It will be a judgment call on your part as a translator as to whether to render it or not. NET Bible renders it as *And*. NLT and CEV as *So*. The GNT and NIV leave it untranslated.

καὶ *And*标志着这节经文的开始。作为译者，您需要自行判断是否翻译。NET 圣经将其翻译为 *And* 。NLT 和 CEV 将其翻译为 *So* 。GNT 和 NIV 则保留了它的原始翻译。

In English, *and* or *but* typically mark some sort of noteworthy continuity or discontinuity. To a significant extent, καὶ in Koine Greek functions as a default narrative connector, not necessarily marking any sort of continuity or discontinuity. For instance, 50% of the verses in the Gospel of Mark begin with καὶ.[50]

在英语中， *and*或*but*通常表示某种值得注意的连续性或不连续性。在通用希腊语中，καὶ 在很大程度上充当默认的叙述连接词，并不一定表示任何形式的连续性或不连续性。例如，马可福音中有 50% 的经文都以 καὶ 开头。[^50]

Mark's frequent use of καὶ is striking enough that it is considered a distinguishing feature of his writing style.[51] That said, even Paul makes greater use of καὶ than would be typical in English writing. So while καὶ (and other conjunctions such as δὲ) are sometimes omitted by translators

马可频繁使用 καὶ 一词，这足以引人注目，被认为是他写作风格的一个显著特征。[^51]即便如此，即使是保罗，使用 καὶ 的频率也比英语写作中的典型频率要高。因此，虽然译者有时会省略 καὶ（以及其他连词，例如 δὲ），以便在思路清晰的情况下

[50] 339 out of 678 verses.

[51] If you see three parallel accounts of the same event in the life of Jesus from each of the Synoptic Gospels, the one with the greatest numbers of καὶ beginning verses and connecting ideas is likely Mark's version of the event.

when the flow of thought is clear without it, there will be other times where you believe the biblical author was particularly emphasizing some sort of continuity or discontinuity.

将其省略，但有时你会认为圣经作者是在特别强调某种连续性或非连续性。

ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε *you became imitators of us* is called an equative nominative (or predicate nominative[52]) structure. ὑμεῖς is a nominative plural pronoun, and is the subject of the sentence. μιμηταὶ is a noun that is also nominative plural. The two nominatives are connected by a be-verb (ἐγενήθητε, from γίνομαι). The equative (or predicate) nominative word gives more information about the nominative subject of the sentence.

ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε *你们成为了我们的模仿者，*这被称为等式主格（或谓语主格[^33]）结构。ὑμεῖς 是主格复数代词，是句子的主语。μιμηταὶ 是名词，也是主格复数。两个主格由 be 动词（ἐγενήθητε，源自 γίνομαι）连接。等格（或谓语）主格词提供了更多关于句子主格主语的信息。

Although the word *equative* is used, this is not a precise equivalence in the sense of $4 = 2^2$. Rather, the predicate word functions like the word *teacher* in Ὁ ἀνήρ διδάσκαλος ἐστίν *The man is a teacher*. It gives true information, though not complete. The man IS a teacher, but he is also a husband, a father, etc.

虽然使用了等式，但这并不是 $4 = 2^2$意义上的精确等价。相反，谓语的功能类似于 Ὁ ἀνήρ διδάσκαλος ἐστίν 中的 teacher 一词。该*男子是一名教师*。它提供了真实的信息，尽管并不完整。该男子是一名教师，但他也是一位丈夫、一位父亲等等。

等价主格结构包括：

[52] The predicate is a word used in traditional Greek teaching to describe the verb, direct object, indirect object, adverbs, and prepositional phrases—basically everything in the sentence other than the subject of the verb. Normally, we recognize the subject of a sentence in Greek because it is the one noun written in the nominative case. If there is a nominative noun that is not the grammatical subject of the sentence, it is a bit striking and is worthy of its own label, such as equative nominative or predicate nominative.

An equative nominative structure includes:

1. A subject in the nominative case
2. A linking verb (often a form of εἰμί, γίνομαι, or ὑπάρχω)
3. A predicate noun or adjective also in the nominative case

1. 主格主语
2. 连接动词（通常是 εἰμί、γίνομαι 或 ὑπάρχω 的形式）
3. 主格谓语名词或形容词

Sometimes the structure of the sentence is straightforward, as in John 8:12, ἐγώ εἰμι τὸ φῶς τοῦ κόσμου *I am the light of the world*. ἐγώ is a nominative pronoun. εἰμι is a linking be-verb. φῶς is the predicate nominative noun.

有时句子的结构很简单，如约翰福音 8:12 中，ἐγώ εἰμι *τὸ φῶς τοῦ κόσμου 我是世界之光*。ἐγώ 是一个主格代词。 εἰμι 是一个连系动词。 φῶς 是谓语主格名词。

Other times, the word order is unpredictable, as in this verse in 1 Thess. ὑμεῖς μιμηταὶ ἐγενήθητε *you are imitators*. Identifying the subject of the sentence, and the predicate nominative, can sometimes be challenging.

其他时候，语序难以预测，例如帖撒罗尼迦前书的这节经文。 ὑμεῖς μιμηταὶ ἐγενήθητε*你们是效法者*。识别句子的主语和谓语主格有时会很困难。

There are several principles for figuring out which nominative is the subject and which is the predicate. To explore them, I recommend you purchase Daniel B Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*. (Grand Rapids: Zondervan, 1996).

确定哪个主格是主语，哪个是谓语，有几个原则。为了探究这些原则，我建议你购买丹尼尔·B·华莱士的《*超越基础的希腊语法：新约释经语法*》（大急流城：Zondervan出版社，1996年）。

He has 9 pages of suggestions on how to distinguish the nominative

他有 9 页关于如何区分主格名词或代词与谓语主格的建议。[^53]

ἐγενήθητε 是一个过去式被动语态，我将其翻译为主动语态，*You became imitators (你们成*

noun or pronoun from the predicate nominative.[53]

ἐγενήθητε is an aorist passive verb that I rendered as an active voice, *You became imitators*…. So also the GNT, NIV, NLT and CEV.

In truth, this is a difficult verb to render as a passive (*you were being been?*). That said, there may be a nuance that Paul intended by using the emphatically passive voice ἐγενήθητε rather than the middle/passive voice[54] ἐγένεσθε. Paul may have used the strongly passive-voice form of this verb to indicate that the initiative in the Thessalonians becoming imitators of their mentors and of the Lord—this initiative came from God rather than purely from the Thessalonians themselves.

This would be in keeping with an emphasis in many of Paul's letters: that we choose God, yes, but God also chooses us. We choose to imitate Jesus, but Jesus also chooses us to become like him. There is a combined agency here.

> A passive voice verb indicates that the action was initiated by

了模仿者)……GNT、NIV、NLT 和 CEV 也是如此。

事实上，这个动词很难翻译成被动语态（例如，*你曾经被……*）。话虽如此，保罗使用强调被动语态ἐγενήθητε而不是中等/被动语态[^35]ἐγένεσθε，可能是为了表达某种细微的差别。保罗使用这个动词的强被动语态形式，可能是为了表明帖撒罗尼迦人主动效仿他们的导师和主——这种主动性来自上帝，而非纯粹来自帖撒罗尼迦人自己。

这与保罗许多书信中所强调的一致：我们选择上帝，是的，但上帝也选择我们。我们选择效法耶稣，但耶稣也选择我们成为像他一样的人。这里存在着一种联合的自主性。

> 被动语态动词表示动作是由句子主格主语以外的人发起的。在*"鲍勃扔了球"这句话中，鲍勃是动词"扔"*的主语。*球被扔了*。在这个句子中，球是句子的主语……但

[53] Pp. 40-48. He expands on one nuance of the predicate nominative on pp. 256-270.

[54] γίνομαι is a verb that lacks a proper active voice form. Rather, it uses a middle voice with the expectation that we will translate it as though it had an active voice. In Greek textbooks, it is referred to as being a deponent verb.

somebody other than the nominative-case subject of the sentence. In *Bob threw the ball*, Bob is the subject of the verb *threw*. *The ball was thrown*. In this sentence, ball is the subject of the sentence…but somebody other than the ball actually did the action of throwing.

实际上，除了球之外，还有其他人做了扔球的动作。

You will not want to make too much of this in your own teaching. The difference between ἐγενήθητε and ἐγένεσθε is a pretty subtle distinction. It might be wise to keep this little gem to yourself.[55]

你不会想在自己的教学中过多地强调这一点。ἐγενήθητε 和 ἐγένεσθε 之间的区别非常微妙。最好还是把这个小秘密留给自己。[^36]

You might rather decide that seeing a tiny nuance like this is one benefit of learning Greek. It can start trains of thought for you as you do your translation work.

你或许会觉得，发现这种细微的差别正是学习希腊语的好处之一。它可以在你翻译的时候开启你的思路。

ἡμῶν... καὶ τοῦ κυρίου *of us and the Lord* is a genitive plural and illustrates one very common use of the genitive case in Greek—to express what we would in English by using *of* or *from*. Here, you became imitators *of us* and *of the Lord*.

ἡμῶν... καὶ τοῦ κυρίου *“我们和主”*是属格复数，体现了希腊语属格的一个非常常见的用法——用*“of”*或“ *from”来表达“我们”在英语中的意思*。在此，你们效法了*我们*，也*效法了主*。

δεξάμενοι *you welcomed* is a nominative plural participle. When we observe that, we look about in

δεξάμενοι *you Welcome*是主格复数分词。当我们观察到这一点时，我们会在句子的其他部分寻找与之相符的主格复数名词或代词。ὑμεῖς 是唯一的选择。

因此，我们可以说 δεξάμενοι 起着状语作用，提供了更多关于 ἐγενήθητε 的信息，*你们成为了*。一种可能的翻译是你们*在*

[55] See the section below, Translation Helps > If Only You Could Read This in the Original Greek.

other parts of the sentence for a nominative plural noun or pronoun that this will agree with. ὑμεῖς is the only choice.

Hence, we can say that δεξάμενοι is functioning in an adverbial role, giving more information about ἐγενήθητε *you became*. One possible translation would be *And you became imitators of us and of the Lord by receiving the word in much affliction with joy of the Holy Spirit*.

But as we saw at the beginning of 1:4, participles can also function as finite, transitive verbs if the context warrants it. In this case, my translation did assume the use of the participle as a finite, transitive verb: *You welcomed the message*....

As a translator, you can make the judgement call on how you think Paul would have intended his words to be understood, and rendered into another language.

Regardless of how you render δεξάμενοι, **τὸν λόγον** *the message* is a direct object.

It is one of the characteristics of a participle—which shares some of the qualities of both nouns and verbs—that it can take a direct object in the accusative case.

大难之中，蒙了圣灵所赐的喜乐，领受真道，就效法我们，也效法了主。

但正如我们在1:4开头看到的，如果上下文允许，分词也可以用作限定及物动词。在本例中，我的翻译确实假设了分词用作限定及物动词：*你欢迎这条信息*……

作为一名翻译，您可以判断保罗希望人们如何理解他的话，并将其翻译成另一种语言。

不管你如何渲染 δεάμενοι，**τὸν λόγον** *该消息*是直接对象。

分词的特点之一是，它兼具名词和动词的一些特性，即它可以在宾格中带直接宾语。

如果你将约翰福音 1:1 中的 ὁ λόγος 翻译为*“道”*，你可能会想知道如何更好地翻译这里的 τὸν λόγον。这个词的词汇范围足够广泛，可以涵盖一条信息、[^56]一个问题的答案、[^57]一段书面叙述[^58]或一个预言性的信息。[^59]在数学文本中，它意味着*比率*。翻译时，请牢记[^60]*词汇范*

If you have translated ὁ λόγος in John 1:1 as *the Word,* you may wonder how best to render the words τὸν λόγον here. The lexical range for this word is broad enough to encompass a message,[56] an answer to a question,[57] a written narrative,[58] or a prophetic message.[59] In mathematics texts, it means *ratio*.[60] Keep the notion of *lexical range* in mind whenever you translate. You are always looking for the sense of a word that the author was intending when he wrote.

*围*的概念。你总是在寻找作者写作时想要表达的词义。

ἐν θλίψει πολλῇ *with great persecution* encompasses several features of Koine Greek. First ἐν θλίψει is a prepositional phrase. ἐν is the preposition, which is always follows by a noun in the dative case—here, θλίψει. The most common translations of ἐν are *in* or *with*. Either word could serve in this translation.

ἐν θλίψει πολλῇ *遭受巨大迫害,* 这体现了通用希腊语的几个特点。首先，ἐν θλίψει 是一个介词短语。ἐν 是介词，它后面总是跟一个与格名词——这里是θλίψει。ἐν 最常见的翻译是*in*或*with* 。在这个翻译中，这两个词都可以使用。

πολλῇ is an adjective—which means it gives more information about the noun that it refers to. Since πολλῇ is dative singular, the noun it refers to is also going to be a

πολλῇ是形容词，这意味着它能提供更多关于其所指代名词的信息。由于 πολλῇ 是与格单数，它所指代的名词也将是与格单数。唯一可用的选项是 θλίψει 。

所以，这信息是在逼迫中传给帖撒罗尼迦人的。关于逼迫，我们还能说什么呢？逼迫真是多得是——πολλῇ。

μετὰ χαρᾶς *with joy*是另一个介词短语。与 ἐν（后面总是跟与格

[56] As in this verse of 1 Thess.

[57] 1 Pet. 3:15

[58] Acts 1:1

[59] John 12:38

[60] *LSJ lexicon*, λόγος, definition II.2.

dative singular. The only available option is θλίψει.

So the message came to the Thessalonians in/with persecution. What else can we say about the persecution? There was LOTS of it— πολλῇ.

μετὰ χαρᾶς *with joy* is yet another prepositional phrase. Unlike ἐν, which is invariably followed by a dative noun, μετὰ can be followed by either a genitive or an accusative.

When followed by an accusative, μετὰ is a marker of time, usually translated as *after*, as in Mark 8:31, μετὰ τρεῖς ἡμέρας ἀναστῆναι *after three days to rise again.*

Here, however, μετὰ is followed by a genitive case noun, where it is typically translated as *among* or *with*. In this verse, *with* fits the context best. They welcomed the message *with* joy.

πνεύματος ἁγίου *(the) Holy Spirit*. We encounter that standard use of the genitive in πνεύματος, to express what we do in English with *of*. So they welcomed the message with the joy *of the Spirit*. πνεύματος is a genitive singular noun followed by a genitive singular adjective ἁγίου. Adjectives give more information about the nouns they are

名词）不同，μετὰ 后面可以跟属格，也可以跟宾格。

当后面接宾格时，μετὰ是时间标记，通常翻译为“*之后*”，如《马可福音》8:31中，μετὰ τρεῖς ἡμέρας ἀναστῆναι*三天后再次升起*。

然而，此处 μετὰ 后面接的是属格名词，通常翻译为“*among*”*（在……之中）*或“*with*”*（与……一起*）。在这节经文中，*“with”（与……一起）最符合上下文。他们欢欢喜喜地*接受了这信息。

πνεύματος ἁγίου *圣灵*。我们在 πνεύματος 中遇到了属格的标准用法，用来表达我们在英语中用 做的事情。*因此，他们以圣灵的*喜乐迎接了这信息。πνεύματος 是一个属格单数名词，后面跟着一个属格单数形容词 ἁγίου。形容词能提供更多关于与其连接的名词的信息。我们会问，*是哪种*灵？ἁγίου，*圣灵*。

connected to. *Which* spirit? we ask. ἁγίου, the *Holy* Spirit.

1:7

As a result you became an example to all the believers in Macedonia and Achaia.

ὥστε *As a result* is a conjunction often translated as *so that* or *with the result that*.

γενέσθαι ὑμᾶς *you became* seems like a needlessly complicated construction. It would be perfectly easy to say ὑμεῖς ἐγένεσθε for *You became*.

But just as in English, people enjoy expressing their ideas using different approaches to English vocabulary and grammar, Paul chose to express *You became* using an aorist *infinitive* followed by an *accusative* plural pronoun.

> This may not have been an arbitrary decision by Paul. There are indications that this construction was used to express that this was a *result* of something else—namely them having become more like Jesus.
>
> But rather than try to memorize the sorts of scenarios where a writer might use an

1:7

因此，你们成了马其顿和亚该亚所有信徒的榜样。

ὥστε *因此*，连词通常翻译为*以便*或*结果为*。

γενέσθαι ὑμᾶς *你变成了，这听起来像是一个不必要的复杂结构。用 ὑμεῖς ἐγένεσθε 来表达你变成了*，其实很简单。

但就像在英语中一样，人们喜欢使用不同的英语词汇和语法方法来表达自己的想法，保罗选择使用不定式*后跟宾格复数代词*来表达*你变成了*。

> 这或许并非保罗的武断决定。有迹象表明，这种结构是用来表达这是其他原因*造成*的——也就是说，他们变得更像耶稣了。
>
> 但是，不要试图记住作者可能使用宾格主语和不定式的情况，最好只是认识到这种情况有时会发生，并且宾格名词或代词的行为就像主格

accusative-subject-with-an-infinitive, best just to recognize that it happens sometimes, and that the accusative noun or pronoun acts just like it was a nominative, and the infinitive acts like it was a finite verb.[61]

In this case, the accusative pronoun acts *as though* it was a nominative pronoun, and the infinitive acts *as though* it was a finite verb. Hence, γενέσθαι ὑμᾶς gets rendered as *You became*.

τύπον *an example*. In cases where there is a second accusative noun following an infinitive, as here with τύπον, the second accusative noun is treated as the direct object of the infinitive. ὥστε γενέσθαι ὑμᾶς τύπον As a result you became an example….

πᾶσιν *to all* is dative—which is the standard way of expressing the indirect object of the verb. You became what? An example (direct object). To whom? To everybody (πᾶσιν indirect object).

τοῖς πιστεύουσιν *the believers*. πιστεύουσιν is a dative plural participle from πιστεύω. It is dative because it agrees with πᾶσιν, which is dative.

一样，而不定式的行为就像限定动词一样。[^61]

在这种情况下，宾格代词*充当*主格代词，不定式*充当*限定动词。因此，γενέσθαι ὑμᾶς 被译为 *You became* 。

τύπον 一个*例子*。如果不定式后面有第二个宾格名词（如此处的 τύπον），则第二个宾格名词被视为不定式的直接宾语。 ὥστε γενέσθαι ὑμᾶς τύπον 结果你成了一个例子……。

πᾶσιν *对所有人（to all）*是与格——这是表达动词间接宾语的标准方式。你成了什么？一个例子（直接宾语）。对谁？对所有人（πᾶσιν 间接宾语）。

τοῖς πιστεύουσιν *信徒们*。πιστεύουσιν 是 πιστεύω 的与格复数分词。它是与格，因为它与 πᾶσιν 一致，而 πᾶσιν 是与格。

因为分词带有冠词——它似乎具有神奇的能力，可以将几乎任何

[61] Of course, if you decide to start composing Greek, or maybe producing a translation from English into Koine Greek called Ὁ Χόββιτ, then you will need to work harder on this area. Andrew Wilson did this when he translated Ἅρειος Ποτήρ καὶ ἡ τοῦ φιλοσόφου λίθος.

Because the participle has an article—which has the seemingly magical ability to change almost any kind of Greek word into a noun—it becomes *those who believe*, or *the believers*.

类型的希腊词变成名词——它就变成了*相信的人*，或*信徒*。

Paul *may* have intended the present tense of the participle emphasizes ongoing faith rather than a single act of believing.

保罗*可能*有意用分词的现在时来强调持续的信仰，而不是单一的信仰行为。

ἐν *in* is a preposition which is always followed by a dative. Hence…

ἐν *in*是介词，后面总是跟与格。因此……

Μακεδονίᾳ *Macedonia* and **Ἀχαΐᾳ** *Achaia* are both dative-case nouns. Names of countries, regions, and cities in Greek can appear with or without the article without significantly changing the meaning.

Μακεδονίᾳ *马其顿*和**Ἀχαΐᾳ** *Achaia*都是与格名词。希腊语中，国家、地区和城市的名称可以带冠词，也可以不带冠词，其含义不会发生显著变化。

Macedonia encompassed northern Greece, while Achaia included the southern regions, encompassing Athens, Corinth, and Sparta.[62]

马其顿涵盖希腊北部，而亚该亚则包括南部地区，包括雅典、科林斯和斯巴达。[^62]

1:8

For not only has the word of the Lord been sounded forth in Macedonia and Achaia from you, but the story of your faith in God has spread

1:8

因为主的道不但从你们那里传遍了马其顿和亚该亚，就是你

[62] Polybius, *The Histories, Volume VI: Books 28-39. Fragments*, Edited and translated by S. Douglas Olson and W. R. Paton. Revised by F. W. Walbank and Christian Habicht. Loeb Classical Library 161 (Cambridge, MA: Harvard University Press, 2012), 38.10, and…
Pausanias, *Description of Greece, Volume III: Books 6-8.21*, Translated by W. H. S. Jones. Loeb Classical Library 272 (Cambridge, MA: Harvard University Press, 1933), 7.16.7-8.

everywhere, such that we don't need to say anything further about it.

们信靠神的佳音也传遍了各处，我们无需再多说。

One of the benefits of reading Greek for me is that it slows me down and encourages me to *think* about what is in the text.[63] It can help to rescue Scripture from the obscurity of familiarity.

对我来说，阅读希腊文的好处之一是，它能让我放慢阅读速度，并鼓励我*思考*经文的含义。[^63]它能帮助我摆脱晦涩难懂的经文。

An example of this is in 1 Thessalonians 1. I am certain I have read this chapter some dozens of times over the past 50 years, but it wasn't until the last couple of weeks as I reviewed the it in Greek that I said, "Wait! Macedonia plus Achaia comprise *all* of Greece. How on earth did the Good News about Jesus echo forth from Thessalonica all over Greece—and beyond—in just the few months that passed between the establishment of the church by Paul and the writing of this letter?"

帖撒罗尼迦前书第1章就是一个例子。我确信在过去的50年里，我读过这章好几十遍，但直到最近几周，当我用希腊语复习这章时，我才意识到："等等！马其顿加上亚该亚，就等于*整个*希腊了。从保罗建立教会到写这封信，短短几个月的时间里，关于耶稣的福音怎么会从帖撒罗尼迦传遍整个希腊——甚至更远的地方呢？"

One possibility is that they engaged in what we would recognize today as intentional, supported missions work. It is, however, hard for me to visualize them being so very prosperous as what was probably a small

一种可能性是，他们从事的是我们今天所理解的、有意识的、受支持的宣教工作。然而，我很难想象他们当时可能只是个小规模的教会，却能如此

[63] When we downsized our household last year, I threw away a thousand kilograms of books—among which was a commentary by J.F.A. Hort (of Westcott and Hort fame) where he said in the preface that as soon as the boys he was instructing got a basic handle on Classical Greek, he started them reading in the Greek NT. This was because, he said (or so I recall), it rescued the text, which they already knew in the English Bible, from the obscurity of familiarity.

I cannot track down this quote now, and I threw away the book that contained it. But Hort's comment made a powerful impression on me, as it described my own experience so completely.

As an aside, I was left wondering how old *the boys* were when they started their Greek studies.

congregation that they could have the kind of impact Paul describes in the time frame that is implied.

The other possibility is that they followed the example set by Paul himself of having their business activities integrated with their evangelism[64]—that they were *merchant missionaries*.

While the New Testament has little reference to this missionary model being followed by other believers,[65] we know that it took a serious hold in regions east of the old Roman Empire.

At Pentecost, among the new converts were Babylonian and Persian Jews.[66] As they returned home with their new faith, it took root in Persia and further east. We do not often think of these people as being a part of the early church, as our knowledge of church history typically stops at the eastern border of the Roman Empire.

But by the second century, the majority of people in what is today Uzbekistan had become

兴旺发达，以至于在保罗所暗示的那个时期内，能够产生如此巨大的影响。

另一种可能性是，他们效仿保罗本人的榜样，将商业活动与福音传教结合起来[^64]——他们是*商业传教士*。

虽然《新约》很少提及其他信徒遵循这种传教模式，但[^65]我们知道这种模式在古罗马帝国以东的地区占据了重要地位。

五旬节时，新皈依者中包括巴比伦和波斯的犹太人。[^47]他们带着新的信仰返回故土，并在波斯及更远的东方地区扎根。我们通常不认为这些人是早期教会的一部分，因为我们对教会历史的了解通常仅限于罗马帝国的东部边界。

但到了公元二世纪，今天乌兹别克斯坦的大多数人已成为耶

---

[64] Acts 18:3; 20:33-34.

[65] In Acts 18:2-3, Priscilla and Aquila are mentioned as tentmakers who worked alongside Paul in Corinth. While the text does not explicitly state that they used this trade to support their missionary work, their collaboration with Paul in both tentmaking and ministry suggests they may have followed a similar model of self-support.

[66] Acts 2:9 There were Parthians, Medes, Elamites, and people who live in Mesopotamia.... This would include what we today think of as Iraq and Iran. The Parthian Empire also included today's Georgia, Azerbaijan, Turkmenistan, Afghanistan, and Tajikistan.

passionate followers of Jesus, and in their work as traders along the Silk Road began planting churches from Central Asia all the way out to the coast of China.[67]

The Persian merchant did not conceive of his business as a facade for his missionary activity. His livelihood depended upon his business and not upon his evangelistic ministry.

Indeed, in Syriac, the word for merchant, ܬܓܪܐ (tagara), was often used as a synonym for a Central Asian[68] missionary. A fourth century Syriac Christian hymn included the following stanza:

> Travel well girt like merchants,
> That we may gain the world.
> Convert men to me,
> Fill creation with teaching.[69]

In much the same way that we contract *cannot* into *can't*, Greek contracted ἀπὸ ὑμῶν into **ἀφ' ὑμῶν** *from you*. ἀπὸ is a preposition that is always followed by a genitive noun or pronoun—here, the plural pronoun *you*.

稣的热情追随者，他们沿着丝绸之路作为贸易商开始从中亚一直到中国沿海建立教堂。[^67]

波斯商人并不将自己的生意视为传教活动的幌子。他的生计依赖于生意，而非传教事工。

事实上，在叙利亚语中，商人这个词是 （tagara）常被用作中亚传教士的同义词[^68]。一首四世纪的叙利亚基督教赞美诗包含以下诗节：

> 像商人一样带着行囊出行，
> 这样我们就能赢得世界。
> 使人皈依我，
> 以教学充实创作。[^69]

就像我们*将 cannot*缩写为*can't一样*，希腊语将ἀπὸ ὑμῶν 缩写为 **ἀφ' ὑμῶν** *来自你*。ἀπὸ 是介词，后面总是跟属格名词或代词——这里是复数代词“*你*”。

通常情况下， **γάρ** *For是一个连词*，在从句或句子中总是作为*第*

[67] There is no room here to unpack what we know of the Church of the East, but you can get some clues to start with from https://www.perplexity.ai/search/what-evidence-is-there-that-ch-1nGhqr.8RRub3HPqH3FBxQ#0.

[68] The church in Samarkand, in modern Uzbekistan, was a major missionary sending-church.

[69] Richard C. Foltz, *Religions of the Silk Road* (New York: St. Martin's Press, 1999), 62.

Normally, **γάρ** *For* is a conjunction that always appears as the *second* word in a clause or sentence. In this instance, it appears as the third word.

We today think of ἀφ' ὑμῶν as a *two-word prepositional phrase*. It would seem that the Apostle Paul thought of it rather like a single word.

Paul wrote his letter in all-uppercase-letters, with no spaces between letters. Hence, it would be easy for him to take what we think of as a two-word phrase and think of it himself as a single syntactic unit.

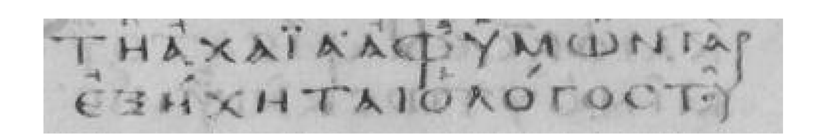
Codex Vaticanus was made sometime between A.D. 325 and 350, but used a similar all-upper-case format to Paul's original. As we look at this codex, it is easy to see how running the words together could make it easy for Paul to think of a two-word phrase as a single unit.

二个词出现。在本例中，它作为第三个词出现。

我们今天认为 ἀφ' ὑμῶν 是一个由*两个词组成的介词短语*。但使徒保罗似乎认为它更像一个词。

保罗的信全部用大写字母书写，字母之间没有空格。因此，他很容易将我们理解的双词短语，误认为是一个单一的句法单元。

梵蒂冈抄本大约在公元325年至350年之间编纂而成，但采用了与保罗原作类似的全大写格式。我们翻阅这部抄本，很容易就能看出，通过将单词连在一起，保罗很容易就能将两个单词的短语理解为一个整体。



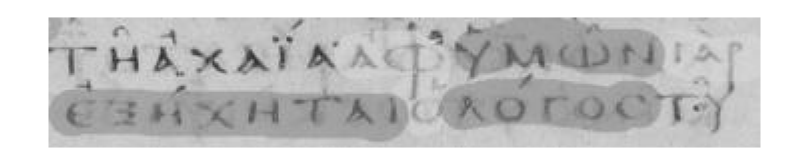
1 Thess. 1:8 from Codex Vaticanus[70]

帖撒罗尼迦前书 1:8，摘自梵蒂冈抄本[^70]

[70] https://digi.vatlib.it/view/MSS_Vat.gr.1209#.

It will be easier to read if I mark the words for you.

如果我为您标记单词，阅读起来会更容易。



SBLGNT

ἀφ᾽ ὑμῶν γὰρ
ἐξήχηται ὁ λόγος

All Upper Case

ΑΦ' ΥΜΩΝ ΓΑΡ
ΕξΝΧΗΤΑΙ Ο ΛΟΓΟΣ

With Sigma Written as C instead of Σ:[71]

ΑΦ' ΥΜΩΝ ΓΑΡ
ΕξΝΧΗΤΑΙ Ο ΛΟΓΟC

No Spaces

ΑΦ'ΥΜΩΝΓΑΡ
ΕξΝΧΗΤΑΙΟΛΟΓΟC

SBLGNT

ἀφ᾽ ὑμῶν γὰρ
ἐeditήχηται ὁ λόγος

全部大写

ΑΦ' ΥΜωΝ ΓΑΡ
ΕξΝΧΗΤΑΙ Ο ΛΟΓΟΣ

将 Sigma 写成 C 而不是 Σ:
[^71]

ΑΦ' ΥΜΩΝ ΓΑΡ
ΕξΝΧΗΤΑΙ Ο ΛΟΓΟC

没有空格

ΑΦ'ΥΜωΝΓΑΡ
ΕξΝΧΗΤΑΙΟΛΟΓΟC

ἐξήχηται *to sound forth* is a perfect passive indicative from ἐξηχέω *to ring out*. The most common reason for using the perfect tense in Koine Greek is that the author wanted to indicate that something happened in the past…but the implications of that

ἐξήχηται *发出声音（to sound forth）是来自ἐξηχέω (to ring out)* 的完成时被动直陈式。在通用希腊语中使用完成时最常见的原因是，作者想要表明某事发生在过去……但该事件的含义仍在上演或发生在现在。

[71] The form of the sigma written in Athens in 450 BC was “Σ”. However, around the time of Alexander the Great, there was a transition to writing the sigma as “C”. Our modern Greek New Testaments have reverted back to the earlier, Classical-Greek form for the sigma.

happening were still being played or in the present.

So, the Good News had gone out from Thessalonica all over Greece, and seemingly to other parts of the Aegean Basin, and the impact of their witness was still going on.

λόγος *message* is nominative singular for *word* or *message*. Paul used the nominative case as a way to indicate that he intended this word to be the subject of the sentence. The message has been going out.

Had Paul used an active voice in the verb, he would have probably expressed this along the lines of *For you have sounded forth the word of the Lord*.

When a passive voice verb is used, as in *the word of the Lord has been sounded forth,* it indicates that the subject of the sentence (ὁ λόγος) is the *recipient* of the verb's action rather than the *performer* of the action.

Τοῦ κυρίου *of the Lord*. The most common use of genitive is to express the English *of* or *from*.

We see stylistic differences in Paul's writing between verse 7 and here in verse 8. In 1:7 he uses the phrase **ἐν** τῇ Μακεδονίᾳ **καὶ ἐν** τῇ Ἀχαΐᾳ. In this verse he

因此，福音从塞萨洛尼基传遍了整个希腊，似乎还传到了爱琴海盆地的其他地区，而他们的见证的影响仍在继续。

λόγος *message*是单数主格，表示*“词”*或*“信息”*。保罗使用主格是为了表明他希望这个词作为句子的主语。这条信息已经发出去了。

如果保罗在这个动词中使用了主动语态，他可能会这样表达：*“因为你们已经传扬了主的话语”*。

使用被动语态动词时，如在*“主的话语已经发出”中，*它表示句子的主语（ὁ λόγος）是动词动作的*接受者，而不是*动作的*执行者。*

Τοῦ κυρίου *主的*。属格最常见的用法是表达英语*的*或*来自的*。

我们在第 7 节和第 8 节中看到保罗的写作风格上的差异。在 1:7 中，他使用了短语**ἐν** τῇ Μακεδονίᾳ **καὶ ἐν** τῇ Ἀχαΐᾳ。在这节诗中，他只使用了一次介

only uses the preposition once, and it governs both nouns: **ἐν** τῇ Μακεδονίᾳ **καὶ** Ἀχαΐᾳ.

词，并且它管辖两个名词： **ἐν** τῇ Μακεδονίᾳ **καὶ** Ἀχαΐᾳ。

Both constructions are perfectly acceptable Greek. The meaning is the same in both cases. We tend to vary the construction of written English to avoid monotony, and to make the text more engaging. It is entirely possible that Paul was doing this same thing in Greek.

这两种结构在希腊语中都完全可以接受。两种情况下的意思相同。我们倾向于改变书面英语的结构，以避免单调，并使文本更具吸引力。保罗完全有可能在希腊语中也做了同样的事情。

Regardless of whether he uses ἐν only once or repeatedly, it is always followed by dative noun(s). We see the same use of the dative with **ἐν παντὶ τόπῳ** *in every place*, where both the noun τόπῳ, place, and the adjective that modifies it παντὶ, every, are dative.

无论他只使用一次还是多次使用ἐν，它后面总是跟与格名词。我们*在每一个地方都看到* **ἐν παντὶ τόπῳ的与格用法相同**，其中名词τόπῳ（地点）和修饰它的形容词παντὶ（每个）都是与格。

ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν *your faith in God***.** This phrase highlights an interesting construction that is common in Greek.

ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν*你对神的信仰***。**这句话强调了希腊语中常见的一个有趣的结构。

In English, we already put an adjective before the noun it modifies. *The red book is on the table*. *Book* is the noun that is the subject of the verb. *Red* is the adjective that gives us more information about the book.

在英语中，我们已经把形容词放在它所修饰的名词前面了。*"这本红书在桌子上"* 。 *"Book"*是名词，是动词的主语。 *"Red"*是形容词，它为我们提供了更多关于这本书的信息。

In Greek, however, it is possible to say *The ball the red (one)* rather than *the red ball*. And so

然而，在希腊语中，可以说*"球是红色的（一个）"*，而不是*"红*

here. The article ἡ turns *the entire phrase* πρὸς τὸν θεὸν into an adjective that modifies the noun πίστις. What kind of faith is it? Faith directed toward God—God-centered faith. To get this into smooth English, virtually every published version translates this as *your faith in God*.

球” 。这里也是如此。冠词ἡ将*整个短语*πρὸς τὸν θεὸν变成了修饰名词πίστις的形容词。这是一种什么样的信仰？指向上帝的信仰——以上帝为中心的信仰。为了将其翻译成流畅的英语，几乎所有出版的版本都将其翻译为“*你对上帝的信仰*”。

The NT uses θέος and ὁ θέος interchangeably. Given the context of the NT and the rest of the Bible, that there is only one true God, we translate ὁ θέος in this verse as *God* and not *the god*.

新约圣经中θέος 和ὁ θέος 可互换使用。考虑到新约圣经及其其余部分的上下文，即只有一位真神，我们将这节经文中的ὁ θέος翻译为*God*而非*the god* 。

ἐξελήλυθεν *to go out* is another perfect tense. It indicates that the good news has gone out, and it is still having an impact.

ἐξελήλυθεν *（出去）*是另一个完成时态。它表示好消息已经传出去，并且仍在产生影响。

In verse 7 we saw the accusative-subject-with-infinitive construction following the word **ὥστε** *as a result*, and we see it again in this verse.[72] ὥστε *as a result* **ἔχειν ἡμᾶς** *we have* **μὴ χρείαν** *no need*.

ὥστε一词后面的宾格主语不定式结构 *因此*，我们在这节经文中再次看到这一点[^72]。*ὥστε*因此 **ἔχειν ἡμᾶς** *我们有* **μὴ χρείαν** *不需要*。

The accusative immediately following the infinitive is the subject of the verb, while the additional accusative χρείαν *need* is the direct object.

紧跟不定式的宾格是动词的主语，而附加的宾格χρείαν*是*直接宾语。

在宾格主语加不定式结构中，不定式充当规则的主动词，而

[72] Now that we have seen this twice, you can file this away in your mind as a pattern to be on the lookout for: that result clauses may be one place where we will observe the Accusative-Subject-with-Infinitive structure.

In the accusative-subject-with-infinitive structure, the infinitive acts like a regular, main verb, and the accusative that follows acts like a nominative subject of the verb.

其后的宾格充当动词的主格主语。

Where there is a second accusative, it acts like a direct object. So *need,* or actually μὴ χρείαν *no need,* is the object of the verb.

当有第二个宾格时，它充当直接宾语。因此，*need*，或者实际上 μὴ χρείαν *no need*，是动词的宾语。

1:9

1:9

For these others themselves tell about what a great reception we had when we visited with you, and how you turned to God from idols...to serve the true and living God,

这些人自己也说，我们到你们那里去的时候，受到了怎样的热情接待，你们怎样离弃偶像，归向神，要服侍那又真又活的神，

While Paul started his preaching in the Thessalonian synagogue, it is clear that many of the converts had been pagan idol-worshippers. This gives us the feeling that more is left unsaid than said in Luke's account of the founding of this church in Acts.

虽然保罗最初在帖撒罗尼迦会堂传道，但显然许多皈依者都是异教偶像崇拜者。这让我们感觉，路加在《使徒行传》中对帖撒罗尼迦教会建立的记载，比他所言的要多得多。

Grammatically, verses 9 and 10 go together, with two parallel infinitives dependent on the same main verb. The main verb in this passage is ἐπεστρέψατε, meaning *you turned*.

从语法上讲，第9节和第10节是连在一起的，两个平行不定式依赖于同一个主要动词。这段经文中的主要动词是ἐπεστρέψατε，意思是"*你转过身来*"。

The two infinitives are:

- δουλεύειν — *to serve*

- ἀναμένειν — *to wait for*

These infinitives are functioning as infinitives of purpose. That is, they express the *purpose* or *result* of the main action (turning to God): serving and waiting.

Look to the *Translation Helps* chapter in this book > *Greek Infinitives* for a general discussion of the uses of infinitives.

ἀπαγγέλλουσιν *they tell* is 3rd person plural form of ἀπαγγέλλω. That means the rendering of *they tell* is already packaged in the verb. Adding **αὐτοὶ** *themselves*, the nominative masculine plural form of αὐτός, could mean simply *them* when used as a personal pronoun in any case except the nominative. However, the nominative αὐτοὶ is often rendered as *themselves*. Since the subject they is already implied in the main verb, Paul was using the word to add emphasis.

It is not uncommon for commentators to say that αὐτοὶ is *fronted* (out ahead of the verb), and the word order was intended to add emphasis to the sentence, as in *For they <u>themselves</u>….*

I am never entirely sure about arguments from word order in NT Greek, as the NT writers seem to

两个不定式是：

- δουλεύειν —*服务*
- ἀναμένειν —*等待*

这些不定式起着表示目的的不定式的作用。也就是说，它们表达了主要动作（转向上帝）的*目的或结果：服务和等待。*

请参阅本书 >*希腊语不定式中的翻译帮助章节*，了解有关不定式用法的一般讨论。

ἀπαγγέλλουσιν *他们告诉是ἀπαγγέλλω 的第三人称复数形式。这意味着"他们告诉"*的翻译已经包含在动词中。添加**α ὐ το ὶ** *themselves (α ὐ τός*的主格阳性复数形式），在用作人称代词时，除了主格之外，其他情况下都可以简单地表示*"他们"*。然而，主格 αὐτοὶ 通常被翻译成*"他们自己"* 。由于主语"他们"已经隐含在主动词中，保罗使用这个词是为了强调。

评论员经常说 αὐτοὶ 是*正面的*（在动词前面），并且词序旨在强调句子，如*For they <u>themselves</u> ....*

我从来都不能完全确定新约希腊文中词序的论点，因为新约作者似乎在写作中运用了极大的灵活性。

exercise such enormous flexibility in their writing.

> If Paul had a default word order of verb-subject-object, then the notion of fronting would make good sense. But Paul seems to use subject-verb-object just about as frequently.

> 如果保罗的默认语序是动词-主语-宾语，那么前置的概念就说得通了。但保罗似乎也同样频繁地使用主语-动词-宾语。

Regardless, it is your job as a translator, looking at the context, to determine whether to render this verse as *They tell*[73] or *They themselves tell*.[74]

无论如何，作为一名翻译，你的工作就是根据上下文来确定是否将这节经文翻译为“*他们告诉我*”[^73]或“*他们自己告诉我*” 。[^74]

Once again we see there conjunction **γὰρ** *For* in its accustomed place as the second word in the sentence.

我们再次看到那里的合取**γὰρ** *因为*其通常位于句子中的第二个单词的位置。

περί *concerning* can be followed by either a genitive noun or an accusative. Where followed by a genitive, as here, it means *about/concerning*.

περί *concerning*后面可以跟属格名词，也可以跟宾格。如果像这里一样跟属格，则表示*关于/关心*。

So Paul and his colleagues were hearing from other people in Greece and elsewhere about how they themselves had been welcomed by the Thessalonians, and how the Thessalonians had turned from paganism to Jesus.

因此，保罗和他的同事们从希腊和其他地方的人们那里听说了他们自己是如何受到帖撒罗尼迦人的欢迎，以及帖撒罗尼迦人是如何从异教转向耶稣的。

One certainly gets the impression that a) the Chrisian movement

[73] E.g., GNT, NLT

[74] E.g., NIV

was growing rapidly, and b) there was an enormous amount of travel back and forth along the Greek coast, and also around the whole Aegean Basin. Being in Corinth, Paul was ideally positioned to keep his finger on the pulse of the growth of the church in the Aegean Basin.

Strabo, writing in the early first century, said:

> The Isthmus of Corinth connects the Peloponnese with the mainland. Across this isthmus has been built a paved road called the Diolkos, over which ships are drawn from one sea to the other.[75]

He went on to say:

> Corinth is called *wealthy* because of its commerce, since it is situated on the Isthmus and is master of two harbors, of which the one leads straight to Asia, and the other to Italy; and it makes easy the exchange of merchandise from both countries that are so far distant from each other.[76]

Dragging ships across the Diolkos allowed ships to avoid the dangerous circumnavigation of

人们肯定会有这样的印象：a) 基督教运动正在迅速发展；b) 希腊海岸以及整个爱琴海盆地的交通十分繁忙。保罗身处哥林多，拥有绝佳的地理位置，可以随时掌握爱琴海盆地教会的发展脉搏。

斯特拉博在公元一世纪初写道：

> 科林斯地峡连接伯罗奔尼撒半岛和大陆。横跨这条地峡的是一条名为"迪奥尔科斯"的铺砌道路，船只可以通过这条道路从一个海域驶向另一个海域。[^75]

他接着说道：

> 科林斯因其商业而被称为*富饶之地*，因为它位于科林斯地峡，拥有两个港口，一个直通亚洲，另一个直通意大利；这使得相距遥远的两个国家的商品交换变得容易。[^76]

拖船穿越迪奥尔科斯河，可以避免绕过伯罗奔尼撒半岛的危

[75] *Geography*, 8.2.1 (Loeb 196)

[76] Ibid., 8.6.20

the Peloponnese.[77] Beyond this, Corinth lay astride the overland movement of goods between northern and southern Greece.

险航行。[^77]除此之外，科林斯还横跨希腊南北陆路货物运输的枢纽。

This location made it a crucial hub for land and sea trade routes, and an ideal location for Paul to keep his finger on the pulse of church growth in the Aegean Basin.

这个位置使其成为陆路和海上贸易路线的重要枢纽，也是保罗掌握爱琴海盆地教会发展脉搏的理想地点。

εἴσοδον *entrance* is accusative—the direct object of the verb *to report*. *What* was reported to Paul? The *welcome*.

εἴσοδον *入口是宾格——动词"报告"*的直接宾语。向保罗报告了*什么？欢迎*。

ὁποίαν *of what sort?* is normally considered an interrogative pronoun. This sentence is not a query, of course. But there is an implied indirect question, which serves as the content of what is being reported. If we were to phrase this as a direct question, it would be:

> ὁποίαν εἴσοδον ἔσχετε; *So…what kind of reception did you have?*

ὁποίαν *什么样的?* 通常被认为是疑问代词。这句话当然不是疑问句。但它隐含着一个间接疑问句，它作为被报道内容的内容。如果我们把它表述成一个直接疑问句，它应该是：

[77] Inspection of a map of Greece will show that sailing around the south coast of the Peloponnese not only added a good bit of distance to a trip, but there are several capes that must be rounded. In particular, Cape Maleas has always been notoriously treacherous and difficult to navigate, due in no small part to the cliffs that channel and accelerate the wind.

It was here, in Homer's tale, that Ulysses was blown off course, not to return home for another 10 years. *But Zeus, the Cloud-Gatherer, stirred the north wind against our ships, in a blinding tempest, hiding the land and sea alike in cloud, while darkness swept from the sky. Headlong the ships were driven, sails torn to shreds by the force of the gale. In terror of death we lowered the masts on deck…. I would have reached home safely, but as I was rounding Cape Maleas, the north wind and waves and the ocean currents beat me away, off course, past Cythera.* Homer, *Iliad*, Book 9, lines 66-81 (Loeb 104).

Many ship owners elected to pay the fees to have their vessels hauled across the Diolkos at Corinth rather than risk a transit of Cape Maleas.

ὁ ποίαν ε ἴ σοδον ἔ σχετε;*那么……你受到了什么样的接待?*

We will see another interrogative pronoun, πῶς *how?* used later in this same verse.

在同一节的后面看到另一个疑问代词 π ῶ ς *how?*。

The use of ὁποίαν here demonstrates the flexibility of Greek syntax in reported speech and indirect questions. It allowed Paul to embed the essence of a question within a declarative statement, maintaining an interrogative nuance without forming a direct question.

这里使用ὁποίαν，体现了希腊语法在间接疑问句和间接问句中的灵活性。它使保罗能够将疑问句的本质嵌入陈述句中，从而保持疑问的语气，而无需形成直接问句。

Probably, Paul intended this as a way to add vividness to the narrative, as it indirectly presents the question that might be on people's minds about the nature of his reception among the Thessalonians.

保罗很可能是想通过这种方式来让叙述更加生动，因为它间接地提出了人们心中关于帖撒罗尼迦人对他的接待性质的问题。

ἔσχομεν **πρὸς** ὑμᾶς *we had from you*. πρὸς plus an accusative is normally rendered as *to* or *toward*. However, that translation would make no sense in this context. But we do see in the LSJ, definition A, that πρὸς was sometimes used by Greek authors with the sense of the English word, *from*. That does make sense here. *We have heard from others about the welcome we had from you*.

ἔσχομεν **πρὸς** ὑμᾶς*我们从你们那里受到了欢迎*。πρὸς 加宾格通常译为"*到*"或"*朝向*" 。然而，这种翻译在这个语境下毫无意义。但我们在 LSJ 的定义 A 中看到，希腊作者有时将 πρὸς 与英语单词"*来自*"的含义一起使用。这在这里确实说得通。*我们从其他人那里听说了你们对我们"的欢迎"* 。

πῶς *how* is a second use of an interrogative *How?* in a declarative sentence. *We have*

πῶς *how*是疑问句*How?*在陈述句中的第二种用法。*我们听说*

heard how you turned toward God from idols.

ἀπὸ *from* is a preposition that is followed by a genitive noun, as here.

This verse illustrates the difference between the English article (almost always translated as *the*) and the Greek article. In this verse, the article is attached to both θεὸν and εἰδώλων, and in both cases we leave it untranslated in English.

How to handle the Greek article is determined by the context. Looking at how published English translations have handled a given verse can be a tip off as to how other translators have understood the article that is puzzling you.[78]

δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ *to serve the true and living God*. We would expect the word for God to be in the accusative case, along with the adjectives living and true, which help describe and define God.

> Being adjectives, ζῶντι and ἀληθινῷ agree with θεῷ in case, gender, and number. This agreement helps Paul to make very clear just which noun Paul intends for us to

了你们是如何离弃偶像，转向上帝的。

ἀπὸ *from*是一个介词，后面跟着一个属格名词，就像这里一样。

）和希腊语冠词之间的区别。在这节经文中，冠词既附加在 θε ὸ ν上，也附加在 和 εἰδώλων， 和 在 两个都 案例 我们 离开 它 未翻译 在 英语。

如何 到 处理 这 希腊语 文章 是 决定 经过 这 语境。 寻找 在 如何 已发布 英语 翻译 有 已处理 一个 给定 诗 能 是 一个 提示 离开 作为 到 如何 其他 翻译人员 有 理解 这 文章 那 是 令人费解 你。[^78]

δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ *侍奉那又真又活的神*。我们期望"神"这个词用宾格，并配上形容词"活的"和"真的"，这些词有助于描述和定义神。

> 作为形容词，ζῶντι 和 ἀληθινῷ 在格、性和数上与 θεῷ 一致。这种一致性有助于保罗清楚地表明，他希望我们将这些形容词性附加到哪个名词上。

[78] For instance, go to https://www.biblegateway.com/passage/?search=1 Thess. 1:3&version=NIV;GNT;NLT;CEV.

attach these adjectival qualities to.

However, δουλεύειν is a verb which—as the context here makes plain—takes a dative case noun as the direct object.

You can confirm that this is a pattern of usage by reviewing other instances of this verb in the NT.

- Col. 3:24 τῷ κυρίῳ Χριστῷ δουλεύετε·. *Serve the Lord Christ* (imperative verb form in this verse).
- Romans 7.25. δουλεύω νόμῳ θεοῦ *I serve the law of God.*

然而，δουλεύειν是一个动词，正如这里的上下文所表明的，它以与格名词作为直接宾语。

您可以通过查看 NT 中该动词的其他实例来确认这是一种使用模式。

- 西3:24 κυρίῳ Χριστῷ δουλεύετε·。*服务 这 主 基督* （至关重要的 动词 形式 在 这 诗）。
- 罗马书 7.25。 δουλεύω 沃奥米 θεοῦ *我 服务 这 法律 的 上帝。*

1:10

and wait for his son to come from heaven, whom he raised from the dead: Jesus who delivered us from the wrath that is to come.

Acts 1:11 makes clear that the return of Jesus was a core component of the Faith from the very beginning.

(The angels) said, "Men of Galilee. Why are you standing there looking up into the

1:10

等候他的儿子从天而降，就是他从死里复活的耶稣，他把我们从即将到来的愤怒中拯救出来。

使徒行传 1:11 明确指出，耶稣的回归从一开始就是信仰的核心组成部分。

heavens?[79] This Jesus — the same one who has been taken away from you up into heaven — will come back the same way you have seen him go into heaven."

天使说："加利利人哪，你们为什么站着望天呢？[^79]这位离开你们被接升天的耶稣，你们看见他怎样往天上去，他还要怎样来。"

We have had a pendulum swinging over the past 50 years in terms of our interest in the return of Jesus. In the 1970s and 1980s, the lunatic fringe of Christianity—at least in North America—was focused on things like:

过去50年来，我们对耶稣再来的兴趣摇摆不定。20世纪70年代和80年代，基督教的极端分子——至少在北美——关注的事情如下：

- The growth in the number of vultures in Israel in the 1970s, which was said to point to the immediacy of the Battle or Armageddon—since the carrion birds were to come

- 20 世纪 70 年代，以色列秃鹫数量的增长，据说预示着战争或世界末日即将来临——因为食腐鸟会在战斗后前来清理现场。[85]

[79] Really? *Really??* My sympathies are with the apostles here in their shock and surprise. This is not something you see every day. It is a bit of a big deal.

It would have made sense to me if the angels had said, "This being taken up into the sky and into the clouds is striking, yes. But the REAL special event is not happening now, but when Jesus returns. Now THAT will be worth looking up for!"

[85] 早在20世纪70年代中期，有一份名为《*为什么全是秃鹫？》的传单广为流传*。我的牧师会确保教堂门厅里备有大量这样的传单。

我和一个朋友被这份传单的荒谬性所震惊，不断地把它们拿走扔掉。牧师无疑为会众中如此多的人阅读这份传单而感到鼓舞，不断地重新提供传单。我们也不断地把它们拿走。这种情况持续了好几个月。

由于这份传单出版50年后耶稣还没有回来，它现在已经绝版，也找不到了，这并不奇怪。

and clean up after the battle.[80]

- The beginning of the millennium, commencing no later than 50 years after the establishment of the state of Israel in 1948. That is, by 1988.
- Saddam Hussein as the anti-Christ.

- 千禧年的开始，最迟在1948年以色列建国后50年，也就是1988年。
- 萨达姆·侯赛因是反基督者。

If indeed there ever was an increase in the number of buzzards,[81] that was an indication of an improvement in the health of the middle east ecosystem, not an indicator that Armageddon would happen prior to 1980.

Further, 1989 arrived without the bodily return of Jesus to gather his people. And all the books about Saddam Hussein as the anti-Christ needed to be rewritten after Saddam got his butt kicked in Gulf War 1.

Collectively, this led to a level of embarrassment in the Christian community around everything

如果秃鹰的数量确实有所增加，[^81]那就表明中东生态系统的健康状况有所改善，而不是表明世界末日将在 1980 年之前发生。

此外，1989年到来时，耶稣还没有肉身再来召集他的子民。萨达姆在第一次海湾战争中惨败后，所有关于萨达姆·侯赛因是反基督者的书籍都需要重写。

[80] Back in the middle of the 1970s, there was a tract that got lots of circulation, called *Why all the buzzards?* My pastor would make sure that there was a good supply of these tracts in the foyer of the church.

I and a friend of mine, who were horrified by the lunacy of this tract, kept taking them all away to discard them. The pastor, who was doubtless encouraged that so many people in the congregation were reading this tract, kept resupplying them. We kept taking them away. This went on for many months.

It will not surprise you that, since Jesus has not returned some 50 years after the tract was published, that it is out of print and copies cannot be located.

[81] The only citation that the tract used to support its assertion was something along the lines of *Rabbi Slobovnik tells us there are more buzzards now than last year*.

having to do with the return of Jesus. We tended to shift to a "What has God done for me lately?" emphasis.

But Paul reminds us in this letter that, whether a lunatic fringe exists or not, looking forward to the return of Jesus is a key component of our faith.

总的来说，这导致基督教群体对与耶稣再来有关的一切感到某种程度的尴尬。我们倾向于将重点转移到"*上帝最近为我做了什么？*"上。

但保罗在这封信中提醒我们，无论是否存在极端分子，期待耶稣的回归是我们信仰的一个关键组成部分。

There are no major translation issues in this verse. It follows on from verse 9. *You turned from idols to serve the true and living God*…

这节经文没有重大的翻译问题。它接第9节。*你们离弃偶像，来侍奉那又真又活的神*……

καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν *and to wait for his son (to come) from heaven*.

καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν *等候他的儿子从天上来*。

Although we have seen the Accusative-Subject-with-Infinitive structure twice already in this chapter, that is something that occurs only in specific circumstances. In this chapter, both times it was in a result clause after the word ὥστε.

虽然我们已经在本章中两次见过宾格主语加不定式结构，但它只在特定情况下出现。在本章中，它两次都出现在ὥστε之后的结果从句中。

In most other cases, infinitives take an accusative case noun as a direct object, just the same as a finite verb[82] would do. Here, the direct object of ἀναμένειν is τὸν υἱὸν. Who are they waiting for? The Son. The genitive αὐτοῦ is performing a key function of the genitive case—to indicate

在大多数其他情况下，不定式会将宾格名词作为直接宾语，就像限定动词一样[^82]。在这里，ἀναμένειν 的直接宾语是 τὸν υἱὸν。他们在等待谁？圣子。属

[82] A finite verb is what I have been calling a "main verb". It is a verb form that has a subject and has a suffix that indicates person and number, making it clear who or what is performing the action.

possession. To whom does the Son belong? To “him” i.e., to God.

ἐκ *from* is invariably followed by a genitive, and so it is here.

τῶν οὐρανῶν *the heavens* is interesting. It is a plural word form, but most published English translations render it as a singular.[83]

Heaven occurs both as a plural and also as a singular in the New Testament. For instance, in Mark 13:32, the singular is used: Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ…. *But no one knows the day or the hour when this will happen, neither the angels in heaven*….

In this verse, the plural is used. Our instinct is to look for patterns of use in the singular and plural, but these forms seem to be interchangeable as far as NT authors were concerned. It is your job as a translator to decide whether the context you are translating from best suits rendering this word-group as a singular or as a plural.[84]

ὃν ἤγειρεν ἐκ τῶν νεκρῶν *whom he raised from the dead* is a relative clause, introduced by ὃν, a

格 αὐτοῦ 发挥着属格的一个关键功能——表示所有格。圣子属于谁？属于*他*，也就是属于上帝。

ἐκ *from*后面总是跟属格，这里也是如此。

τῶν οὐρανῶν *天堂这个词*很有意思。它是一个复数形式，但大多数已出版的英文译本都将其译为单数。[^63]

在新约中，天堂既以复数形式出现，也以单数形式出现。例如，在马可福音 13:32 中，使用单数：Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ….*但没有人知道这会发生在哪一天或什么时候，天上的天使也不知道*……。

这节经文使用了复数。我们的本能是寻找单数和复数的使用模式，但就新约作者而言，这两种形式似乎可以互换。作为译者，你的工作是决定你翻译的上下文最适合将这个词组翻译成单数还是复数。[^64]

[83] This is so with all of the GNT, NLT, CEV, NIV and Phillips.

[84] See the NIV in Heb. 1:10.

relative pronoun. A relative clause gives more information about the noun that the pronoun agrees with. ὃν is accusative singular, as is τὸν υἱὸν. So we get more information about the Son, Jesus, here, namely that God raised him from the dead.

τῶν νεκρῶν is, like τῶν οὐρανῶν in this verse, another instance of a plural where we might expect a singular. Paul often uses the plural form of the word νεκρός in speaking of the resurrection of Jesus, or of God's people.

Ἰησοῦν *Jesus* is an accusative singular, which brings it into agreement with τὸν υἱὸν and ὃν in this verse. So everything in this verse is about Jesus.

τὸν ῥυόμενον *the one who rescued* is an accusative preposition, with an accusative article. Again, this agrees with all the other accusative components of this verse, indicating that we are getting more information about Jesus.

The verb ῥύομαι means *to rescue*. When preceded by an article, the preposition gets turned into a verbal-noun or a verbal-adjective: *the one who rescues*. But it retains enough of its verb-quality that it can accept a direct object

ὃν ἤγειρεν ἐκ τῶν νεκρῶν *祂叫他从死里复活，*是一个关系从句，由关系代词ὃν引导。关系从句提供更多关于代词所对应的名词的信息。ὃν是宾格单数，τὸν υἱὸν也是。因此，我们在这里得到了更多关于圣子耶稣的信息，即上帝使他从死里复活。

τῶν νεκρῶν 是，就像这节经文中的 τῶν οὐρανῶν 一样，是复数的另一个例子，而我们可能期待的是单数。保罗在谈到耶稣或上帝子民的复活时经常使用 νεκρός 这个词的复数形式。

Ἰησοῦν *耶稣*是宾格单数，这与这节经文中的τὸν υἱὸν和ὃν一致。因此，这节经文中的一切都与耶稣有关。

τὸν ῥυόμενον *拯救者*是一个宾格介词，带有宾格冠词。同样，这与这节经文中所有其他宾格成分一致，表明我们正在获得更多关于耶稣的信息。

动词ῥύομαι的意思是*拯救*。当介词ῥύομαι前面加冠词时，介词会变成动名词或动形容词：*拯救的人*。但它保留了足够的动词性，可以接受直接宾语**ἡμᾶς***我们*。那么，耶稣拯救了谁呢？他拯救了*我们*。

ἡμᾶς *us.* So who does Jesus rescue? He rescues *us*.

As with the other two instances in this verse, **ἐκ** is rendered as *from*, and is followed by a genitive noun, **τῆς ὀργῆς** *the wrath.* So Jesus rescues us from *the wrath*.

Immediately following τῆς ὀργῆς, we have **τῆς ἐρχομένης** *the coming*, a genitive article followed by a genitive participle. This agreement in number, gender and case with τῆς ὀργῆς indicates that the participle is a verbal-adjective that gives more information about *the wrath*. This is *the coming wrath*, or *the wrath that is to come*.

Paul has made no reference to *the coming wrath* prior to this in 1 Thessalonians. However, if indeed Paul had a copy of Matthew's gospel at his elbow as he wrote, there were plenty of things Jesus had to say about the coming of eternal life for those on his side, and eternal punishment for those who are against him.

Still, *the coming wrath*…

> Like the return of Jesus, this piece of verse 10 does not easily find a place in the feel-good, self-help sermons so popular in in the 2020s in

与这节经文中的其他两个例子一样，**ἐκ**被译为*来自*，后面跟着属格名词**τῆς ὀργῆς** *愤怒*。所以耶稣把我们从*愤怒中拯救出来*。

紧接着 τῆς ὀργῆς 的是**τῆς ἐρχομένης***即将来临*，它是一个属格冠词，后面跟着一个属格分词。这与 τῆς ὀργῆς 在数、性和格上的一致，表明该分词是一个动词形容词，它提供了更多关于*愤怒的信息*。这就是*即将来临的愤怒*，或者*说即将来临的愤怒*。

保罗在帖撒罗尼迦前书里没有提到*即将到来的忿怒*。然而，如果保罗写作时手边确实有一本马太福音，那么耶稣会有很多话要说，关于支持他的人将获得永生，以及反对他的人将遭受永恒的惩罚。

然而，*即将到来的愤怒*……

> 就像耶稣的回归一样，第 10 节的这段话在 2020 年代加拿大流行的令人感觉良好、自助的布道中，尤其是在大型教堂中，很难找到一席之地。

...是我们应该牢记在心的事情，在阅读这封信的其余部分以及后

Canada, particularly in large churches.

来阅读保罗的其他书信时要特别警惕。

…is something that we should tuck into the back of our minds, to be particularly alert to as we read the rest of this letter—and later, as we read the rest of Paul's letters.

Chapter 2 / 第二章

2:1

For you yourselves know, brothers and sisters, that our coming to you was not wasted.

为你 弟兄们，你们自己知道，我们到你们那里去并不是徒然的。

Paul is saying, in effect, *Not only do other people talk about the results of our visit, but you yourselves know that it was not a failure.*[86]

Αὐτοὶ γὰρ οἴδατε *You yourselves know*. αὐτοὶ is likely intended, as it was in 1:9, to make the *you know* more emphatic: *You* *yourselves* *know*.[87]

Once again, γὰρ *for* is in its accustomed place, as the second word in the phrase.

保罗实际上是说，*不仅其他人谈论我们访问的结果，而且你们自己也知道这不是一次失败。*[^86]

Αὐτοὶ γὰρ οἴδατε *你们自己知道。*αὐτοὶ很可能是为了（就像在1:9 中一样）使"*你们自己知道*"更加强调：*你们自己知道。*[^87]

再次，γὰρ*位于*其惯常位置，作为短语中的第二个单词。

οἴδατε *you know*是一个动词，其词形为完成时。然而，NIV、NLT

[86] Eugene Albert Nida and Paul Ellingworth, *A Handbook on Paul's Letters to the Thessalonians*, UBS Handbook Series (New York: United Bible Societies, 1976), 19.

[87] Look back to the discussion of 1:9 for more on the default word order of Paul's sentences.

οἴδατε *you know* is a verb with a perfect-tense word form. However, the NIV, NLT, GNT, and CEV all render this with an English present tense, *you know*.

οἶδα is an odd verb, which has only perfect word forms, but almost invariably carries with it a present-tense meaning. This is most likely because if you knew something yesterday, you still know it today.

Verbs that lack expected word forms are called *defective verbs*. Common defective verbs in the NT include:

- οἶδα *I know*. Only perfect-system forms. Functions with present meaning. [88]
- δεῖ *it is necessary*. Impersonal verb. Only occurs in 3rd person singular forms.
- εἰμί *I am*. No perfect or aorist forms exist.

As discussed in 1:4, unless there are clear contextual indications that only men are included, **ἀδελφοί** is best rendered as *brothers and sisters*. This is not unlike the word ἄνθρωποι, which refers to *people* generally, both male and female.

、GNT 和 CEV 都将其翻译成了英语现在时， *you know* 。

οἶδα 是一个奇怪的动词，它只有完成时态，但几乎总是带有现在时意义。这很可能是因为如果你昨天知道某件事，那么今天你仍然知道。

缺乏预期词形的动词被称为*缺陷动词*。新约中常见的缺陷动词包括：

- οἶδα*我知道*。只有完美系统形式。具有当前意义的功能。[^88]
- δεῖ*有必要*。非人称动词。仅用于第三人称单数形式。
- εἰμί*我是*。*不存在完成时或过去时形式。*

正如1:4所讨论的，除非上下文明确表明仅指男性，否则**ἀδελφοί**最好译为*兄弟姐妹。这与ἄνθρωποι*一词类似，后者泛指男性和女性。当具体指男性时，最常用的词是ἀνήρ *man* （复数：ἄνδρες）。

[88] Daniel B. Wallace, Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament (Grand Rapids: Zondervan, 1996), 579-580.

Where males are specifically being referred to, the word used most often is ἀνήρ *man* (plural: ἄνδρες).

STEPBible tags this word as being in the *vocative case*, because Paul is *directly addressing people*, and calling them by name. Imagine translating these sentences into Greek.

- *Bob, you must throw the ball.* In this case, the speaker is addressing Bob directly, and so the name Bob would be formed as a vocative.[89]
- *Bob threw the ball.* The speaker is here describing what Bob did, not speaking directly to Bob. The name *Bob*, as the grammatical subject of the verb, would be formed as a nominative case noun.

τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς *the coming of us to you*. This is the exact same structure that we saw Paul using in 1:8—article-noun-article-adjective, with a possessive *your* inserted after the noun. There, the adjective was actually a prepositional phrase where the article turned the whole phrase into the adjective—*your*

STEPBible 将这个词标记为呼格，因为保罗是在*直接称呼人*，并点名呼唤他们。想象一下将这些句子翻译成希腊语。

- *鲍勃，你必须扔球。*在这种情况下，说话者是直接称呼鲍勃，所以鲍勃这个名字应该构成呼格。[^89]
- *鲍勃扔了球。说话者在这里描述的是鲍勃做了什么，而不是直接对鲍勃说话。鲍勃*这个名字，作为动词的语法主语，应该构成主格名词。

τὴν εἴσοδον ἡμῶν τὴν πρὸς *ὑμᾶς 我们到你们这里来*。这与我们看到保罗在1:8中使用的结构完全相同——冠词-名词-冠词-形容词，在名词后插入了所有格*"你"*。在那里，形容词实际上是一个介词短语，冠词将整个短语变成了形容词——*你们以神为中心的信心*（我将其翻译为"*你们对神的信心*"）。

这里我们*说的是"我们（一位）要来见你们"*。用正确的英语可以将

[89] Some names have different forms between nominative and vocative. Other names use identical word-formation, and it is the Greek NT editor's judgement on how to tag the word.

God-centered faith (which I rendered as *your faith in God*).

其译为“*我们来见你们*”或“*我们拜访你们*” 。

Here we have *the coming of us, the (one) to you*. One will render this into proper English as *our coming to you*, or *our visit with you*.

ὅτι *that* is placed in a spot that seems a little odd to us. It feels like it should immediately follow ἀδελφοί— *For you yourselves know, brothers and sisters, that our coming*….

ὅτι *它被放在一个我们觉得有点奇怪的位置。感觉它应该紧跟在*ἀδελφοί之后——*弟兄姊妹们，你们自己知道，我们即将到来*……

It could be that Paul was trying to add emphasis to the words τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς by fronting them ahead of ὅτι. We know that in this pre-punctuation/typography age in which Paul wrote, words that we would emphasize with *italics*, **bold**, or underline got highlighted by means of vocabulary-choice and word order.

保罗可能试图通过将 τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς 放在 ὅτι 前面来强调它们。 我们知道，在保罗写作的这个标点符号/印刷术之前的时代，我们用*斜体*、**粗体**或下划线强调的单词是通过词汇选择和词序来突出显示的。

It is also possible that Paul's writing here was mirroring his spoken speech, complete with natural pauses. Paul may have introduced some stylistic variation in the hopes it would make his writing more engaging for the original readers.[90]

保罗在这里的写作也可能反映了他口语的表达方式，包括自然的停顿。保罗可能引入了一些风格上的变化，希望这能让他的作品更吸引原文读者。[^90]

οὐ κενὴ γέγονεν *has not been wasted*是一个等式主格短语。γέγονεν 是 be 动词，源自 γίνομαι。γέγονεν 的主语（几乎可以肯定*是 it* ）在本句中并

[90] Part of what we love about Winston Churchill was his ability to express sentiments in a way that was engaging and memorable. *Never in the field of human conflict was so much owed by so many to so few* (speech delivered to the House of Commons on August 20, 1940, in reference to the Battle of Britain).

οὐ κενὴ γέγονεν *has not been wasted* is an equative nominative phrase. γέγονεν is a be-verb, from γίνομαι. The subject of γέγονεν, almost certainly *it*, is not explicitly stated in this clause. In Greek, the subject can often be implied rather than explicitly stated.

κενὴ is a noun in the nominative case. (*It) was not wasted*.

γέγονεν is a perfect tense verb, which indicates that it is describing action that took place in the past which has implications still being felt in the present. It is often difficult to express this nuance in our translations. The NIV, NLT, GNT, and CEV all translate this as though it was a simple past tense (*our coming was not wasted*). You may, if you wish, translate it using an English perfect tense—*our coming to you has not failed*.

But you are already coming to notice a pattern that *verb tense in Greek* is not exactly the same as *verb tense in English*.

In English, French, Spanish, and German, the primary function of verb tense is to indicate when an action takes place relative to the time of speaking (past, present, or future).

未明确说明。在希腊语中，主语通常可以隐含，而非明确说明。

κενὴ 是主格名词。（*它）没有被浪费*。

γέγονεν 是一个完成时态动词，表示它描述的是过去发生的动作，其含义在现在仍然能感受到。在我们的翻译中，表达这种细微差别通常很困难。NIV、NLT、GNT 和 CEV 都将其翻译为一般过去时（*我们的到来并非徒劳*）。如果您愿意，也可以用英语完成时态来翻译——“*我们来到你们这里并没有落空*”。

但是您已经注意到一个模式，即*希腊语中的动词时态与英语中的动词时态*并不完全相同。

在英语、法语、西班牙语和德语中，动词时态的主要功能是表示动作相对于说话时间（过去、现在或将来）发生的时间。

*思考*方式息息相关。动作发生的时间，无论是过去、现在还是将来，通常都通过上下文中的其他指示来表达（例如，*三天后*、*稍后*、*很快*）。

> In Greek, while time plays a role in the verb forms used by an author, verb tenses have a lot to do with the way the author *thought* about the action. The time of action, past, present or future, was often dealt with by other indications in the context (e.g., *After three days, Later, Soon*).

We will sort out how Paul used Greek verb tenses as we continue through this letter.

2:2

Even though we had earlier suffered and been mistreated in Philippi, as you know. Yet our God gave us the courage to boldly tell to you the Good News about him in spite of all the opposition.

Suetonius's *Life of Claudius* (*Divus Claudius*), chapter 25, section 4 opens with:

> Since the Jews constantly made disturbances at the instigation of Chrestus, he expelled them from Rome.

While it is possible that Chrestus was some Jewish individual, it is also possible that *Suetonius misheard the name 'Christus' (referring to*

随着我们继续阅读这封信，我们将理清保罗如何使用希腊语动词时态。

2:2

虽然你们知道，我们先前在腓立比遭受过苦难和虐待，但我们的上帝赐给我们勇气，使我们不顾一切反对，勇敢地向你们传扬他的福音。

苏埃托尼乌斯 *克劳狄斯生平*（*Divus Claudius*）第 25 章第 4 节开头是：

> 由于犹太人在克里斯图斯的煽动下不断制造骚乱，他将他们驱逐出罗马。

虽然“Chrestus”可能指的是某个犹太人，但也有可能*苏埃托尼乌斯把“Christus”（指耶稣为基督）的名字听错了，误认为是“Chrestus”* [^91]，而没有意识到这些骚乱与基督教活动有关。如果后一种可能性成立，则表明自耶稣受难以来的短短20年间，基督徒已在罗马帝国取得了重大进展，甚至深入罗马城。[^92]这也有助于我们理解为

Jesus as Christ) as 'Chrestus'[91] and failed to understand that the disturbances were related to Christian activity. If the latter possibility is true, it would indicate that Christians had made significant inroads in the empire, reaching into Rome itself, in just the 20 years since the crucifixion.[92] It would also help us understand why officials in Philippi and Thessalonica would be so quick to act against Paul and other Christians.

何腓立比和帖撒罗尼迦的官员会如此迅速地对保罗和其他基督徒采取行动。

> Acts 18:2 refers to this expulsion from Rome as having been the reason for Priscilla and Aquilla relocating to Corinth from Rome.

> 使徒行传 18:2 提到，这次被驱逐出罗马是百基拉和亚居拉从罗马迁往哥林多的原因。

ἀλλὰ *but* brings to us an interesting translation challenge.

ἀλλὰ *但却*给我们带来了有趣的翻译挑战。

There are several Greek words for which there is no natural English equivalent, and which in consequence are often left untranslated. These include μέν, ἰδού, τε, and ἄν. While καί is frequently translated as *and*, it is the case that half of the verses in the Gospel of Mark begin with καί. So when translating Mark, to

有几个希腊词在英语中没有自然对应的词，因此经常被省略。这些词包括 μέν、ἰδού、τε 和 ἄν 。虽然 καί 经常被翻译成 和，但马可福音中有一半的经文都以 καί 开头。因此，在翻译马可福音时，为了保持英语的可读性，καί 通常不被翻译。

这节经文的问题是，ἀλλὰ 通常被认为是强调语气*词*，用来引入强烈而鲜明的对比。通常情况下，它不会被翻译。

然而，保罗似乎并没有将这节经文与前一节经文进行对比。他只是推进了叙事，并没有真正将第2节与第1节进行对比。因此

[91] James D.G. Dunn, *Christianity in the Making, vol 2: Beginning from Jerusalem* (Grand Rapids, MI: Eerdmans, 2009), 335

[92] In any case, it is true that a decade later, in Acts 28:15, there were definitely Christians in Rome.

maintain readability in English, καί is often left untranslated.

The issue in this verse is that ἀλλὰ is typically perceived as an emphatic *but*, used to introduce a strong, distinct contrast. It is not normally left untranslated.

However, Paul does not appear to be contrasting anything in this verse with the previous verse. He is advancing the narrative, but not really contrasting verse 2 with verse 1. Consequently, the NIV, GNT, CEV, NLT and Phillips all leave the word untranslated.

The ESV and NASB go ahead and translate ἀλλὰ as *But*, even though it does not point to any particular contrasting idea. You will need to read these verses carefully, and make your own decision as to how to render this.

προπαθόντες καὶ ὑβρισθέντες *having suffered and been mistreated*. The context suggests that Paul intended these participles to have a concessive force.

Concessive is Greek-grammar jargon for the idea of conceding or admitting something, despite it being contrary to the main point. In the context of translating the NT, a concessive clause or phrase expresses an idea that contrasts with or seems to

，NIV、GNT、CEV、NLT 和 Phillips 圣经译本都没有翻译这个词。

ESV 和 NASB 将 ἀλλὰ 翻译为“*但是*”，尽管它并没有指向任何特定的对立思想。你需要仔细阅读这些经文，并自行决定如何翻译。

προπαθόντες καὶ ὑβρισθέντες *遭受痛苦和虐待*。上下文表明保罗想让这些分词具有让步的力量。

*让步*是希腊语语法术语，指即使与主旨相反，也承认或让步某事。在翻译新约圣经的语境中，让步从句或短语表达的观点与主句形成对比或看似矛盾，但并不妨碍主句的真实性。在英语中，我们经常使用诸如“*although*”*（虽然）*、“*even though*”*（尽管）*或“*descending*”*（尽管）之类的词*来表达这种含义。

因此，PB 的翻译是*“尽管我们之前曾遭受过痛苦和虐待……”*。

contradict the main clause, but doesn't prevent the main clause from being true. In English, we often use words like *although*, *even though*, or *despite* to express this.

Hence the PB rendering of <u>*Even though*</u> *we had earlier suffered and been mistreated….*

καθὼς οἴδατε *as you know* is a parenthetical comment which interrupts the main flow of the sentence. As discussed in 2:1, οἶδα is a word with perfect-tense suffixes that lacks a proper set of present-tense endings, and is almost always translated as though it were present tense.[93]

ἐν Φιλίπποις *in Philippi*. ἐν is a preposition that is invariably followed by a noun in the dative case, so it is no surprise to find Φιλίπποις is a dative case noun.

What *is* a bit curious is that Φίλιπποι always appears as a plural form, even though it is the name of a single city. This linguistic feature is not uncommon in ancient place names— Ἀθῆναι (*Athens*) and Θῆβαι (*Thebes*)—and doesn't imply that there were multiple cities called Philippi.

καθὼς οἴδατε *正如你所知道的*，这是一句插入语，它打断了句子的主线。正如2:1所讨论的，οἶδα是一个带有完成时后缀的词，但缺乏合适的现在时词尾，因此几乎总是被翻译成现在时。[^6]

ἐν 菲亚兰 *在腓立比*。ἐν 是介词，后面总是跟与格名词，因此发现 Φιλίπποις 是与格名词也就不足为奇了。

*的*是，即使 Φίλιπποι 指的是一座城市，它总是以复数形式出现。这种语言特征在古代地名中并不罕见，例如 Ἀθῆναι（*雅典*）和 Θῆβαι（*底比斯*）——这并不意味着有多个城市叫腓立比。

ἐπαρρησιασάμεθα *我们大胆地说话*是主要动词，描述在分词之后发生的动作：*我们先前遭受过痛苦和虐待*。

对于希腊语分词来说，时态告诉我们动作相对于句子*主*

[93] This could be due, at least in part, to the fact that knowing is not an action that can be contained in the past. If you ran yesterday, you are not necessarily running right now. But if you knew something yesterday, you still know it today.

ἐπαρρησιασάμεθα *We spoke boldly* is the main verb, describing action that took place after that of the participles: *We had earlier suffered and been mistreated*.

For Greek participles, tense tells us about the timing of action *relative to the main verb* of the sentence. Aorist participles such as we see in this verse often indicate action occurring *prior to* the main verb.

ἐν τῷ θεῷ ἡμῶν *in our God* is yet another prepositional phrase, with ἐν followed by a dative noun θεῷ.

In the NT, sometimes the word for *God* is preceded by an article that agrees with it in case, as here.[94] Other times the article is missing. It is difficult for us in the 21st century to find any pattern in the inclusion or omission of the article before the name *God*.

ἡμῶν is a genitive plural for *us/we*. One of the primary uses of the genitive is to expression possession. So in this phrase, τῷ θεῷ ἡμῶν, the ἡμῶν is communicating that the one who helped Paul and his companions was *our God*.

*要动词的时间。像我们在本节中看到的不定过去式分词，通常表示动作发生在*主要动词*之前。*

ἐν τῷ θεῷ ἡμῶν *在我们的上帝里*是另一个介词短语，其中ἐν后面跟着与格名词θεῷ。

在新约中，有时表示*“上帝”的词*前会加冠词，以配合其格，例如此处。有时则省略冠词。对于[^94]21世纪的我们来说，很难在“*上帝*”一词前找到冠词的增减规律。

ἡμῶν **是**“*我们*”的属格复数。属格的主要用法之一是表达所有格。因此，在“τῷ θεῷ ἡμῶν”这个短语中，“ἡμῶν”表示帮助保罗和他的同伴的是*我们的上帝*。

短语ἐν τῷ θεῷ ἡμῶν 是一个重要的短语。

圣灵在保罗生命中的工作，对我们显而易见——正如对帖撒罗尼迦人一样——因为他在腓立比经历了可怕的经历，却依然勇敢无畏。他本应会说：“*鉴于我们在腓立比所受的虐待，我们到你们那里的时候，就更加谨*

[94] θεῷ is dative singular masculine. The article τῷ is also dative singular masculine.

The phrase ἐν τῷ θεῷ ἡμῶν is an important one.

The work of the Holy Spirit in Paul's life is evident to us—as it was to the Thessalonians—in that he was bold in spite of dreadful experiences in Philippi. The most natural thing in the world would have been for him to say, *Given the mistreatment we experienced in Philippi, we were a good deal more cautious and subdued by the time we got to you*. No, God gave them boldness.

λαλῆσαι *to speak* is a complementary infinitive— that is, it completes the meaning of the main verb παρρησιάζομαι. Had Paul used an aorist indicative for speaking, it would have meant something like: *We had boldness and spoke*.... With the infinitive, there is a tighter connection between the boldness and the speaking: *We had boldness to speak*....

Of course, παρρησιάζομαι has the idea of speaking built into it. However, definition ② in BDAG for this word says *When used with the infinitive (as in 1 Th 2:2) παρρησιάζομαι gains the sense* <u>*have the courage, venture*</u>. That is to say, the apparent redundancy appears to add a bit more emphasis to what Paul expressed in this verse.

慎、更加谦卑了。” 不，是神赐给了他们勇气。

λαλῆσαι *说话（speak）*是一个补充性不定式——也就是说，它补充了主要动词παρρησιάζομαι的含义。如果保罗用过去式陈述语气来表示说话，意思应该是：*我们放胆说话了*……。用不定式，放胆和说话之间就联系更紧密了：*我们放胆说话了*……

当然，“παρρησιάζομαι”本身就包含“说话”的意思。然而， BDAG对该词的定义②指出*，当与不定式连用时（如帖撒罗尼迦前书 2:2），παρρησιάζομαι 的含义变为“*<u>*有勇气，敢于冒险*</u>”。也就是说，这种看似多余的词语似乎更强调了保罗在这节经文中所表达的意思。

λαλῆσαι 是一个过去式不定式。如果保罗使用现在时不定式，它就会强调正在进行或重复的动作，可能暗示即使在离开帖撒罗尼迦之后，仍在持续宣讲。然而，鉴于它是过去式，它认为这个动作已经完成或完整，

λαλῆσαι is an aorist infinitive. Had Paul used a present infinitive, it would have emphasized ongoing, or repeated action, possibly suggesting continuous proclamation, even after leaving Thessalonica. However, given that it is aorist, it views the action as complete, or whole, and is likely indicating that Paul was thinking of his time in Thessalonica, which is now complete.[95]

πρὸς ὑμᾶς *to you*. πρὸς is a preposition whose meaning changes slightly depending on the case of the noun, or pronoun, that follows it. In this case, ὑμᾶς is accusative, so πρὸς ὑμᾶς is commonly translated as *to you*.

> In The PB version, the *to* is understood to be a bit redundant, so for the sake of good English style, the phrase is translated *God gave us the courage to boldly tell you the Good News*.

τὸ εὐαγγέλιον *the Good News* is a term whose translation is discussed in 1:5. It is here in the accusative case, since it is the direct object of the infinitive λαλῆσαι. *What* did God give them

很可能表明保罗当时正在思考他在帖撒罗尼迦的时光，而这段时光现在已经结束了。[^95]

πρὸς ὑμᾶς *给你*。πρὸς 是一个介词，其含义会根据其后的名词或代词的格而略有变化。在这种情况下，ὑμᾶς 是宾格，因此 πρὸς ὑμᾶς 通常翻译为*给你*。

> 在 PB 版本中， *to*被认为有点冗余，因此为了保持良好的英语风格，该短语被翻译为*上帝给了我们勇气，让我们大胆地告诉你好消息*。

τὸ εὐαγγέλιον *福音*这个词的翻译在1:5中进行了讨论。这里是宾格，因为它是不定式λαλῆσαι的直接宾语。上帝赐给他们勇气去传讲*什么？福音*。

τοῦ θεοῦ *of God运用了属格的一个关键功能，即表达我们在英语中用of或from 所表达*的意思。所以他们谈论了好消息或*关于 上帝*。

[95] See the chapter in this book called Translation Helps> Greenwood and the Aorist Tense. It has a discussion of the aspect of the aorist tense.

courage to speak of? *The Good News*.

τοῦ θεοῦ *of God* makes use of one of the key functions of the genitive case, namely to express the same thing we do by *of* or *from* in English. So they spoke about the Good News *of* or *about God*.

ἐν πολλῷ ἀγῶνι *with much opposition* is yet another instance where ἐν is followed by a dative noun, ἀγῶνι, together with an adjective πολλῷ, which agrees with its noun in gender, case, and number.

This phrase is most naturally rendered as *in much struggle*, or *with much opposition*. Given the context of this verse, starting out with the participles *Even though we had earlier suffered and been mistreated*, and Paul's sense that they had required God-given courage, I rendered ἐν πολλῷ ἀγῶνι as *in spite of much opposition*.

2:3

Our exhortation to you is not rooted in error or impurity or in deceit.

The 21st century suspicion that evangelists and pastors may be *in*

ἐν πολλῷ ἀγῶνι 另一个*受到强烈反对的*例子是，ἐν 后面跟着与格名词 ἀγῶνι，以及形容词πολλῷ，后者在性、格和数上与名词一致。

这句话最自然的翻译是“*在很多斗争中*”或“*面临很多反对*” 。考虑到这节经文的上下文，从分词“*即使我们之前遭受过痛苦和虐待*”*开始*，以及保罗认为他们需要上帝赋予的勇气，我将ἐν πολλῷ ἀγῶνι 翻译为“*尽管面临很多反对*” 。

2:3

我们对你们的劝告并非源于错误、不纯洁或欺骗。

21世纪人们怀疑传教士和牧师从事*宗教活动是为了钱*[^96]，这并不是什么新鲜事，可以追溯到公元50年。

> 我从一位马拉雅利护士[^97]那里得知，在南印度五旬节派社区，当教堂牧师到你家和你一起祈祷时，通常会给他一笔大约相当于你月收入5%的现金小费。这种做法

it for the money[96] is not a new one. It goes right back to A.D. 50.

> I learn from a Malayali nurse[97] that in the South India Pentecostal community, when your church pastor comes to pray with you in your home, it is customary to give him a cash tip that is roughly equivalent to 5% of your monthly income. This, together with other similar practices, means that church pastors often live in homes whose opulence is difficult to match in Canada.
>
> It may be that such pastors are totally sincere, and have only serving Jesus as their priority—but their lifestyles inevitably raise questions as to whether this is so or not.

Paul wanted to nip these suspicions in the bud.

γὰρ *For* is in its accustomed place as the second word of the sentence. NIV translates this as *for*. However, the GNT, NLT, CEV and Phillips all think the context lacks the sort of flow-of-thoughts that

> ，加上其他类似的习俗，意味着教堂牧师的住所往往富丽堂皇，在加拿大很难与之相比。
>
> 这些牧师可能非常真诚，并且只以侍奉耶稣为首要任务——但他们的生活方式不可避免地让人怀疑事实是否如此。

保罗想将这些怀疑消灭在萌芽状态。

γὰρ *For*在其惯常位置，是句子的第二个词。NIV 将其翻译为*for*。*然而，GNT、NLT、CEV 和 Phillips 都认为上下文缺乏英文单词flags*那样的思路连贯性。因此，他们没有翻译 γὰρ。

ἡ παράκλησις ἡμῶν *我们的鼓励*或*劝勉*。παράκλησις 是主格，表明保罗有意用 παράκλησις 作

[96] Or even more disturbingly, in it for the sex.
In Canada, in a list of 28 professions, ranked by how trusted they are, clergy are near the bottom of the list—better than used car salesmen, but far below grocery store clerks. https://www.marugroup.net/s/CanadasMROccupationsRelease.pdf.

[97] Private conversation from October, 2024.

the English word *for* flags. Hence, they leave the γὰρ untranslated.

ἡ παράκλησις ἡμῶν *our encouragement* or *our exhortation*. παράκλησις is in the nominative case, indicating that Paul intended παράκλησις as the subject of this sentence. There is no stated verb in this sentence, but leaving the verb *to be* (ἐστίν) implied is common not only in the NT and LXX, but also among Classical Greek authors. For example:

- Plato:[98] ἀλλὰ τί μέλλει; [ἐστίν implied] *But what else [is it]?*
- Sophocles:[99] δεινὸς ὁ ἄνθρωπος [ἐστίν implied] *Terrible [is] the man.*
- Thucydides:[100] βραχεῖα ἡ ἀκμή [ἐστίν implied] *Brief [is] the moment of success.*
- Aristotle:[101] χαλεπὰ τὰ καλά [ἐστίν implied] *Noble things [are] difficult.*

ἡμῶν is a genitive plural personal pronoun, indicating possession (*our*).

The preposition ἐκ appears as ἐξ when the next word begins with a

为此句的主语。此句中没有明确的动词，但隐含地*使用动词*(ἐστίν) 的做法不仅在新约和七十士译本中很常见，在古典希腊文作者中也很常见。例如：

- 柏拉图：[^98]ἀλλὰ τί μέλλει; [ἐστίν 暗示]*但还有什么[是]?*
- 索福克勒斯：[^99]δεινὸς ὁ ἄνθρωπος [ἐστίν 暗示]*这个人太可怕了。*
- 修昔底德：[^100]βραχεῖα ἡ ἀκμή [ἐστίν 暗示]*简短[是]成功的时刻。*
- 亚里士多德：[^101]χαλεπὰ τὰ καλά [ἐστίν 暗示]*高贵的事情[是]困难的。*

ἡμῶν 是属格复数人称代词，表示所有格（*我们的*）。

当下一个单词以元音开头时，介词 ἐκ 显示为 ἐ6。因此， **ἐκ πλάνης** *出于错误*并且**ἐedit ἀκαθαρσίας** *出于不纯洁*。这个词的两种形式，ἐκ 和 ἐξ，后面总是跟属格名词。

οὐκ…οὐδὲ…οὐδὲ *不……也不……也不*。 οὐκ 用作主要/初始否定。 οὐδέ... οὐδέ 的功能为

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[98] *Republic*, 352a (Loeb 237, 276).

[99] *Ajax*, 75 (Loeb 20).

[100] History of the Peloponnesian War, 1.70.3 (Loeb 108).

[101] *Metaphysics,* 1003a (Loeb 271, 287).

vowel. Hence, **ἐκ πλάνης** *out of error* and **ἐξ ἀκαθαρσίας** *out of impurity*. Both forms of this word, ἐκ and ἐξ, are invariably followed by genitive nouns.

οὐκ…οὐδὲ…οὐδὲ *not…nor…nor*. οὐκ serves as the primary/initial negation. οὐδέ… οὐδέ functions as *nor…nor*, or perhaps *neither…nor*.

You may render this along the lines of *Our exhortation to you is not based on/does not spring from/is not rooted in* πλάνης *error*, ἀκαθαρσίας *impurity or* **δόλῳ** *deceit*.

ἀκαθαρσίας introduces you to the negating qualities of an initial **ἀ—**. If **ἀ**καθαρσίας is *impurity*, then κάθαρσις is *cleansing, purification*.

If θεός is *God*, then ἄθεος is *without God*.

There was a Greek legend about a tribe of women warriors, who—in order to better use a bow and arrow—amputated one breast. They were known as the Amazons, from the word Ἀμαζών, itself said to be derived from ἀ- plus a variant of μαστός breast (*breastless*, or *one-breasted*).

nor...nor ，或者也许*既不...nor* 。

你可以这样理解：*我们对你的劝告并非基于/并非源于/并非根植于* πλάνης*错误*、ἀκαθαρσίας*杂质或* **δόλῳ** *欺骗*。

ἀκαθαρσίας向您介绍首字母**ἀ—**的否定性质。如果**ἀ**καθαρσίας 是*杂质*，那么κάθαρσις 就是*清洁*、*净化*。

如果 θεός 是*上帝*，那么ἄθεος 就*没有上帝*。

希腊传说中，有一群女战士为了更好地使用弓箭，切除了她们的一侧乳房。她们被称为亚马逊人，源于“Ἀμαζών”一词，据说该词源于“ἀ-”加上“μαστός breast”（*无乳或单乳*）的变体。

关于他们，希波克拉底写道：

> *这个国家的妇女只要保持贞洁，就可以骑马、射箭、在马背上投掷标枪并与敌人战斗；除非她们杀死三个敌人，否则她们不会放弃贞洁。* [^102

现代学者认为亚马逊人的传说是假的。但仅仅是了解这个传说，就让我牢记了单词

About them, Hippocrates reported:

> *The women of this nation ride horses, shoot arrows, and throw javelins from horseback, and fight against their enemies as long as they remain virgins; and they do not lay aside their virginity until they have killed three of their enemies.*[102]

The legend of the Amazons is thought by modern scholars to be untrue. But just knowing the legend has helped me remember the value of the ἀ— prefix before a word for over half a century now.[103]

Error is more than an innocent mistake. It means a wandering from the path of truth, a voluntary (and therefore sinful) giving in to influences which lead one astray (see 2 Thess. 2:11; Ephesians 4:14). *Impurity* (motives is implied) can mean literal or ritual uncleanness, but it is often associated with sexual immorality (e.g. in Romans 1:24; Galatians

前 ἀ 前缀的价值，至今已有半个多世纪了。[^103]

*错误*不仅仅是无心之失。它意味着偏离真理之路，自愿（因此是有罪的）屈服于导致人误入歧途的影响（参见帖撒罗尼迦后书2:11；以弗所书4:14）。*不洁*（暗示动机）可以指字面或礼仪上的不洁，但它通常与性不道德有关（例如罗马书1:24；加拉太书5:19；以弗所书5:3；歌罗西书3:5）。[^104]

保罗远离不洁——他可能指的是性不道德——似乎使得这段经文对我们今天更加有意义。

> *《今日基督教》*杂志于2024年9月3日发表了一篇文章[^105]，讲述了德克萨斯州达拉斯地区八家不同的大型教堂的牧师——代表总共拥有超过50,000名成员的教堂——在2024年夏天因道德缺陷而辞职。其中两人实

[102] Hippocrates, *On Airs, Waters, and Places*, Chapter 17.

[103] This is totally off-topic from 1 Thessalonians, but there is a delightful 1943 Rogers and Hart tune from a Broadway musical set in Greek mythology, called *Everything I've Got*, sung by Hippolyta, the Queen of the Amazons to her stylishly dressed, but ineffective husband. Perhaps as you are translating this verse, you should listen to Ella Fitzgerald sing this tune from https://youtu.be/sI3mV0qL8lY.

5:19; Ephesians 5:3; Colossians 3:5).[104]

际上因强奸和嫖娼而被警方逮捕。

Paul distancing himself from impurity—by which he might be meaning sexual immorality—seems to make this passage even more relevant to us today.

Christianity Today magazine published an article[105] on September 3, 2024, talking about how eight different mega-church pastors in the Dallas, Texas, area—representing churches that collectively have over 50,000 members—have resigned because of moral failings over the course of the summer of 2024. Two of these eight were actually arrested by the police for rape and solicitation of a prostitute.

So Paul is making an effort to distance himself from people in his day that were in a position to influence the people of God—but who were actually wolves in sheep's clothing. These people exist today, just as they did in the early church.

因此，保罗努力与他那个时代那些能够影响神子民的人保持距离——这些人实际上是披着羊皮的狼。这些人今天仍然存在，就像他们在早期教会中一样。

There does not appear to be much of a distinction in meaning in the shift from ἐκ/ἐξ[106] for the first two

列表中前两项使用 ἐκ/ἐξ [^106]到最后一项使用 ἐν [^107]的转变，其含义似乎并无太大区别。虽然*《芝加哥格式手册》*没有关于词语重复的具体规定，但它鼓励人们尽可能使用同义词或替代措辞，只要这样做不影响清晰度。使徒保罗很可能也将这种做法运用到自己的写作中。

2:4

但正如我们既蒙上帝悦纳，受托传扬福音，我们讲道也不是

[104] Nida and Ellingworth, op.cit., 24–25.

[105] https://www.christianitytoday.com/2024/09/megachurch-dallas-mourns-pastor-scandals/?utm_medium=widgetsocial.

[106] Followed, as always, by a genitive noun or pronoun.

items in the list to ἐν[107] for the last item. While the *Chicago Manual of Style* does not have a specific rule about repetition of words, it does encourage people to use synonyms or alternate phrasing when possible, whenever one can do so without sacrificing clarity. It may well be that the Apostle Paul brought some of this same approach to his own writing.

2:4

But just as we have been approved by God to be entrusted with the Good News, in this same way we speak not as ones who are trying to please men, but to please the God who examines our hearts.

ἀλλὰ *But* is rendered by the NIV as just the strong sort of conjunction we would typically expect it to be: *On the contrary*.

καθὼς *just as* and **οὕτως** *in this same way* operate as a matched pair, setting up a comparison. This pairing is a common device for setting up a comparison in Greek. For example:

- Acts 7:48 - καθὼς ὁ προφήτης λέγει...οὕτως λέγει κύριος *Just as the prophet says...so says the Lord*.

要讨人的喜悦，而是要讨那鉴察我们内心的上帝喜悦。

ἀλλὰ *但*NIV 将其翻译为我们通常期望的强连词：*相反*。

καθὼς *正如*和**οὕτως** *同样*，它们也以配对的方式运作，形成对比。这种配对是希腊语中建立对比的常用手法。例如：

- 使徒行传 7:48 - καθὼς ὁ *προφήτης λέγει...οὕτως λέγει κύριος 正如先知所说...主也如此说*。
- 柏拉图的《理想国》（第 4 卷，435b） - καθὼς ἐν πόλει, οὕτως καὶ ἐν ἑνὸς ἑκάστου τῇ ψυχῇ*就像在城市中一样，在每个人的灵魂中也是如此*。

δεδοκιμάσμεθα *我们已获批准 (we have been approved)*是一个完成时被动语态。如果是过去时，则应译为“*我们已获批准 (we approved)*”。如果是完成时主动语态，则应译为“*我们已经获批准 (we have approved)*”。由于是完成时被动语态，因此译为“*我们已经获批准 (we have been approved)*”。被动语态动词通常在翻译中包含 be 动词。

[107] Invariably to be followed by a dative noun or pronoun.

- Plato's Republic (Book 4, 435b) - καθὼς ἐν πόλει, οὕτως καὶ ἐν ἑνὸς ἑκάστου τῇ ψυχῇ *Just as in a city, so also in each individual's soul*.

δεδοκιμάσμεθα *we have been approved* is a perfect passive verb. If it was aorist, it would be rendered as *we approved*. If it was perfect active, it would be *we have approved*. This being a perfect passive makes it *we have been approved*. A passive voice verb usually includes a be-verb in its translation.

In a passive verb, the one doing the action is not the same as the subject of the verb. In this verse, God is the one doing the action of approving. *We* (i.e., Paul, Timothy and Silas) are the subject of the verb.

Given that Paul wrote this word as a *perfect* passive rather than an aorist passive, it indicates that the approval of God happened in the past, and continues on into the present.

> It is easy to remember one possible way to render ὑπὸ if you are diabetic. ὑπὸ plus an accusative noun is rendered as *under* or *beneath*. In the 19th century, this preposition would be transliterated as

在被动语态中，执行动作的人与动词的主语不同。在这节经文中，执行认可行为的是上帝。*我们*（即保罗、提摩太和西拉）是动词的主语。

鉴于保罗将这个词写成*完成*被动语态而不是不定过去被动语态，这表明上帝的认可发生在过去，并持续到现在。

> 如果您患有糖尿病，记住 ὑπὸ 的一种可能的翻译方式很容易。ὑπὸ 加宾格名词可翻译为*under*或*beneath*。在 19世纪，这个介词会被音译为*hypo*。[^108]因此，*hypo* glycemia 指的是低血糖。

> 与之形成对比的介词是ὑπέρ，两个世纪前音写为*hyper*，加上宾格后，可译为*over*、*above*、*beyond*、*more than*。高血糖则称为*hyper* glycemia。

然而，在这种情况下，ὑπὸ 后面不是宾格名词，而是属格。在这种情况下，它应该被翻译为*通过*……，或简单地*通过*……。所以保罗的意思是，我们被认可了**ὑπὸ τοῦ θεοῦ** *上帝保佑*。

hypo.[108] Hence, *hypo*glycemia is low blood sugar.

The contrasting preposition is ὑπέρ, transcribed two centuries ago as *hyper*, plus an accusative is rendered as *over and above*, *beyond*, *more than.* High blood sugar is then called *hyper*glycemia.

However, in this case, ὑπὸ is not being followed by an accusative noun, but by a genitive. This being the case, it should be rendered as *by means of*, or simply *by*. So Paul is saying, we have been approved **ὑπὸ τοῦ θεοῦ** *by God*.

πιστεῦσαι *to trust in* is an aorist active infinitive. **πιστευθῆναι** *to be entrusted with* is an aorist passive infinitive. Once again, with a passive verb, the subjects of the sentence (i.e., Paul and his friends) are not the ones doing the action of the verb—God is.

τὸ εὐαγγέλιον *the Good News* is in the accusative case, and so it the direct object of the verb, to be entrusted with. So they were entrusted with the Good News.

There is an interesting translation issue here. Do we translate in keeping with Paul's grammar—with a passive voice

πιστεῦσαι *to trust in*是不定过去时主动不定式。 **πιστευθῆναι** *受托于（be entrusted with）*是过去式被动不定式。同样，如果是被动语态，句子的主语（即保罗和他的朋友）就不是动词动作的执行者——而是上帝。

τὸ εὐαγγέλιον *福音*是宾格，所以它是动词“受托”的直接宾语。所以他们被托付了福音。

这里有一个有趣的翻译问题。我们翻译的时候，是否遵循了保罗的语法——用被动语态动词？最近关于人类信息处理方式的研究表明，我们理解主动语态的句子比理解被动语态动词的句子更容易、更准确。[^109]

因此，GNT[^110]认为他们可以合法地翻译帖撒罗尼迦前书 2:4 中的希腊文，通过使用主动语态动词来改写，以提高读者的理解能力：上帝*认为我们值得被托付好消息*。

ESV 不太重视可读性和理解性，[^111]保留了被动语态：*上帝认可我们，把福音托付给我们*。[^112]

[108] In the 21st century we tend to transliterate this as hupo.

verb? Recent research into how we humans process information suggests that we comprehend sentences written in the active voice more readily and more accurately than we do sentences written with passive voice verbs.[109]

So the GNT[110] feels that they can legitimately translate the Greek of 1 Thess. 2:4 in a way that improves reader comprehension by rephrasing it with an active voice verb: God *has judged us worthy to be entrusted with the Good News*.

The ESV, which places a lower priority on readability and comprehension,[111] retains the passive voice: *We have been approved by God to be entrusted with the Gospel*.[112]

According to Statistics Canada, 49% of the Canadian population scores below high-school levels of literacy, with 17% scoring in the

根据加拿大统计局的数据， 49% 的加拿大人口识字水平低于高中水平，其中 17% 的人口识字水平处于最低水平。[^113] 作为一名圣经翻译者，您需要考虑翻译的目标受众及其文化水平。

2:5

你们知道，我们从来没有说过谄媚的话，也没有借着贪婪来。上帝可以作证。

连词**γάρ**_表示_— 一如既往，位于句子的第二个位置 — 将这节经文与前面的讨论逻辑地联系起来，为保罗关于他的事工所说的内容提供了支持证据。

这节经文以复合否定结构 **οὔτε...οὔτε 开头** *既不……也不*，这创造了一个平行结构，强

[109] Cemara Education and Science. "Passive Voice and Active Voice." *Cemara Education and Science* 2, no. 2 (2023). https://doi.org/10.62145/ces.v2i2.52.

Uzmi, Muhammad Fadhil, Tasya Nadira, and Yani Lubis. "Experimental Study In Comparing The Effects Of Active And Passive Sentences On Reader Comprehension In Academic Texts." *Quality: Journal Of Education, Arabic And Islamic Studies* 2, no. 1 (2024): 20-26. https://doi.org/10.58355/qwt.v2i1.37.

[110] So also NLT and CEV.

[111] See the section of the chapter on *Translation Helps* called *WWLLS* for a fuller discussion of this curious situation.

[112] There is a discussion in 1:5 about the use of the word *Gospel* vs. the use of the phrase *Good News*.

lowest level of literacy.[113] As a Bible translator, you will need to think about the target audience for your translation, and their level of literacy.

2:5

For we never came with flattering words, as you know, nor as a pretext for greed. God is our witness.

The conjunction **γάρ** *for*—as always, coming second in the sentence—connects this verse logically to the previous discussion, providing supporting evidence for what Paul has said about his ministry.

The verse begins with a compound negative construction **οὔτε...οὔτε** *neither...nor*, which creates a parallel structure emphasizing two things Paul and his companions did not do.

ποτε *ever* is added for emphasis. While often translated as *at any time, ever*, when it is used with οὔτε, we have *neither at any time/not ever = never*.

The main verb is **ἐγενήθημεν** *we were* the first person aorist passive indicative plural from γίνομαι, *to be* or *to happen*.

调了保罗和他的同伴没有做的两件事。

ποτε 添加*ever*是为了强调。虽然它经常被翻译成*at any time, ever*，但当它与 οὔτε 连用时，就不会出现*at any time/not ever = never 的情况*。

主要动词是**ἐγενήθημεν** *我们是*第一人称过去式被动指示复数，源自 γίνομαι，*意为"是"*或*"发生"*。

通常我们认为主动语态的动词可能是"*我弹了钢琴*" 。句子的主语"*我*"也是执行动词动作"*弹奏"的*人。

在主动词后加上*"be "*的形式。 *"钢琴被弹奏了"* 。*钢琴*现在是句子的语法主语，但执行动词动作的人不是句子的主语，而是某个人。

*be 时，*其第一人称复数过去式主动语态是" *We were"* 。翻译时，你可以这样写：" *We were* " 。但你不能简单地在主要 be 动词旁边添加一个助动词 be 来使其成为被动语态。We *were were(* ?)

[113] United for Literacy, *Skills for Success: 2022 National Report* 2022. https://www.unitedforliteracy.ca/getmedia/44cba824-0daf-4e29-8367-cbb3b4539aba/2022-United-for-Literacy-Adult-Report-EN_.pdf.

Normally we consider that an active voice verb might be like *I played the piano*. The subject of the sentence, *I*, is also the one who does the action of the verb, *to play*.

To render a passive voice in English, we typically include a form of *to be* as a partner of the main verb. *The piano was played*. *The piano* is now the grammatical subject of the sentence, but the one doing the action of the verb is not the subject of the sentence, but some human.

When you have a first person plural aorist active of a verb meaning *to be*, you translate it along the lines of *We were*. But you cannot simply add an auxiliary be-verb next to the main be-verb to make it passive. *We were were(*?).

There are strong indications by the time the NT was being composed, and the first letter to the Thessalonians in particular, that the verb γίνομαι had lost its passive flavor[114] even when Paul

有强烈的迹象表明，在新约圣经撰写时，特别是在帖撒罗尼迦前书时，动词 γίνομαι 已经失去了其被动语态，[^114]即使保罗使用被动语态来写它。[^115]

因此，呈现这个动词的最佳方式是就好像它是用主动语态写的一样。

话虽如此，ἐγενήθημεν 的翻译仍然颇具挑战性，因为这个词的词汇范围相当广泛——在 BDAG 词典中占据了四页小字。机械的翻译可能是“*我们变成了*”或“*我们曾经是*” ，*但在英语中，在这种情况下，将其翻译成*“*我们来了*”或“*我们行动了*”通常更为流畅。许多英语翻译的翻译如下：

- *因为我们从来没有……*（ESV，NASB，NIV）
- *因为我们从未出现过......*（NET）

[114] Susan E. Kmetko (2018), *The Function and Significance of Middle Voice Verbs in the Greek New Testament*, [Doctoral dissertation, Australian Catholic University, Melbourne], 60ff. https://acuresearchbank.acu.edu.au/download/0c7851bb0839c87acb7112126efede8e9e9f62b52c7d59d56b545aaead8cd45e/3466164/KMETKO_2018_The_function_and_significance_of_middle.pdf.

wrote it using a passive word form.[115]

Consequently, the best way to render this verb is as though it was written using an active voice.

That said, ἐγενήθημεν can still be challenging to translate, as the word has a fairly broad lexical range—four pages of small print in the BDAG lexicon. A mechanical translation would be something like *we became* or *we were*, but in English, it's often smoother to render it in this context as *we came* or even *we acted*. Many English translations render it along these lines:

- *For we never came with...* (ESV, NASB, NIV)
- *For we never appeared with...* (NET)
- *You know we never used...* (NLT)

The verb is connected to the phrase **ἐν λόγῳ κολακείας** *in speech of flattery*, so the overall idea is that Paul and his companions never engaged in or resorted to flattering speech.

- *你知道我们从来没有用过......* （NLT）

该动词与短语**ἐν λόγῳ κολακείας 相关** *在奉承的言语中*，所以总体的想法是保罗和他的同伴从来没有参与或诉诸奉承的言语。

因此，在上下文中，正确的翻译应该是*“因为我们从未说过奉承话”*或*“因为我们从未说过奉承话”*。

καθὼς οἴδατε *正如你们所知*。或者，*正如你们自己所知*。

作为翻译，您可以根据对上下文的理解来决定保罗是否足够强调帖撒罗尼迦人的亲身经历，以证明将*你们自己也纳入*到英语版本中。

保罗在为自己的行为辩护。但他无需找到帖撒罗尼迦人尊敬的人来证明他的正直。他诉诸帖撒

[115] If a passive verb is used where the subject of the sentence is not the do-er of the action, we could speculate who Paul might have thought was the one actually doing the action of this verse. God perhaps.

But it would be wrong to try and weave this distinction into your translation. It is simply too subtle. It is our job as preachers/teachers/translators to help people wrap their heads around the clear teaching of whatever passage we are in.

Further, in light of Kmetko's thesis—which she later worked into a book: https://a.co/d/0nGnt4h—it may not be what Paul intended at all.

Therefore, a good rendering in context would be *For we never came with flattering speech* or *For we never engaged in flattering speech*.

καθὼς οἴδατε *just as you know*. Or perhaps, *just as you yourselves know*.

You can decide as a translator, based on your read of the context, whether Paul was emphasizing the Thessalonians first hand experience enough to justify including *as you yourselves* in your English language version.

Paul is defending his behavior. But he does not have to find somebody whom the Thessalonians respect to validate his integrity. He appeals to the Thessalonians' own experience of being around Paul.

I find it odd that Paul was needing to defend himself only a few months after having been in Thessalonica in person. On the other hand, Paul faced serious opposition in Thessalonica from the very beginning, as we read in Acts 17.

罗尼迦人自身与保罗相处的经历。

我觉得保罗亲自到帖撒罗尼迦才几个月就需要为自己辩护，这很奇怪。另一方面，正如我们在使徒行传17章读到的，保罗从一开始就在帖撒罗尼迦面临着严重的反对。即使在他离开之后，这种反对可能仍在持续。[^25]

短语**ἐν προφάσει πλεονε编辑** *作为贪婪的借口，其构建方式也是一样的。介词 ἐν 后面总是跟与格名词。因此，προφάσει 是πρόφασις（借口*或*借口）*的与格单数形式也就不足为奇了。

属格名词最常见的表达方式是*来自、的、为了*。所以在这个语境中，属格πλεονεξίας 表示*贪婪*。所以保罗的意思是，他们从未用奉承的话，也从未做任何事作为贪婪的借口或掩饰。

当我们读到这些的时候，我们可能会发现自己在想，*最好是回顾一下圣经以外的一些著作，以便更好地了解当时宗教骗子在文化中所做的事情*。

That opposition may have been continuous even after he left.[116]

The phrase **ἐν προφάσει πλεονεξίας** *as a pretext for greed* is built the same way. The preposition ἐν is always followed by a dative noun. So it is no surprise that προφάσει is the dative singular of πρόφασις, *a pretext* or *an excuse*.

The most common ways to render a genitive noun is *from, of, for*. So in this context, the genitive πλεονεξίας is *for greed*. So Paul is saying that they never used flattery, nor did anything as a pretext, or as a cloak, for greed.

As we read this, we may find ourselves thinking, *It would be nice to review some writings from outside the Bible to get a better feel for what religious charlatans were doing in the culture at this point in time*.

While the Greeks were a chatty people, who wrote about almost every topic you can imagine—there are more than 20 million words of Greek text in the

虽然希腊人很健谈，他们几乎写下了所有你能想到的话题——洛布古典图书馆里有超过 2000 万字的希腊文文本[^117]——但值得记住的是，你手中拿着的新约圣经是我们了解一世纪罗马帝国生活的主要资料之一。[^118]

事实上，也许没有比保罗书信更好的资料来帮助我们理解，或者至少推断出公元一世纪爱琴海盆地的宗教状况。[^119]

我们之前在第2章第1节就遇到过等式主格结构。第1章第6节对此进行了相当广泛的讨论。

我们在这节经文中看到的对等主格，**θεὸς μάρτυς** *上帝[是我的]见证人*略有不同，因为be动词是隐含的，而不是明确包含的（例如1:6和2:1）。通常，所有动词在希腊语句子中都会明确

[116] I was once driven out of a church where I was a member. The elders decided for reasons of their own to slander me. I decided that a church with these kind of people in leadership was not the kind of community I wanted to be a part of—so I left.

I have not thought much about it until writing this commentary, but they may well have continued to slander me after I was gone. That was not much of a concern for me one way or the other, as I simply shook the dust off my feet and moved on.

But in the case of Thessalonica, the spiritual health of the Christian community hinged on them continuing to accept guidance from Paul, and to model their approach to following Jesus on his.

Loeb Classics Library[117]— it is worth remembering that the NT you hold in your hand is one of our primary sources about life in the first century Roman Empire.[118]

There may be no better source, in fact, than the letters of Paul in helping us understand, or at least to infer, what was going on in the religious landscape of the Aegean Basin of the first century.[119]

We have run into the equative nominative construction before, in verse 2:1. And there is a fairly extensive discussion of it in 1:6.

The equative nominative we see in this verse, **θεὸς μάρτυς** *God [is my] witness* is a bit different because the be-verb is implied rather than explicitly included (as in 1:6 and 2:1). Normally, all verbs are explicitly included in Greek sentences. The only exception is if we are meant to understand it to

包含。唯一的例外是，如果我们要理解它是be动词的某种形式——εἰμί或γίνομαι。[^120]

通过两个主格名词，我们明白上帝≈见证人，或者更确切地说，上帝的一个*方面*是他是支持保罗所说的话的见证人。

大多数翻译者认为，要将保罗的话翻译成英语使用者使用和理解的语言，他们应该将*"上帝是见证人"扩展*为如下内容：

- *上帝是我们的见证人*（GNT、NIV、NLT）
- *上帝知道我们所做的并不是为了掩盖贪婪。*（CEV）
- *上帝亲自见证我们的诚实*（菲利普斯）。

因此，当保罗为自己的动机和行为辩护时，他说帖撒罗尼迦的信徒和上帝本人都证实了他的正直。

[117] Loeb is publishing new volumes every year, but at present there are around 359 volumes in the Greek portion of the Loeb Library. The average Loeb volume contains around 400-500 pages, with Greek text on one side and English on the other, so approximately 200-250 pages of Greek per volume. Each page typically contains around 200-300 words of Greek text. Doing a rough calculation:
359 volumes × 225 pages of Greek per volume × 250 words per page = approximately 20,193,750 words of Greek

[118] Notwithstanding, the Loeb Classical Library is a treasure, and will let you translate for yourself a vast number of volumes that have helped to shape not just 1st century Mediterranean Basin, but all of subsequent Western Civilization. 277 of the Loeb volumes have entered the public domain so far, and are available for free download at http://ancientworldonline.blogspot.com/2012/06/loebolus-loebs.html.

[119] There are several sources that can help us understand religious charlatans in our own culture. A good place to start is https://julieroys.com/.

be some form of the be-verb—either εἰμί or γίνομαι.[120]

With two nominative nouns, we understand that God ≈ witness, or more properly that one *aspect* of God is that he is a witness who stands behind what Paul is saying.

Most translators believe that to get Paul was saying translated into the language that English speakers use and understand, they should expand *God is witness* into something like:

- *God is our witness* (GNT, NIV, NLT)
- *God himself knows what we did wasn't a cover-up for greed*. (CEV)
- *God himself is witness to our honesty* (Phillips).

So as Paul is defending his motives and his behavior, he says that both the Thessalonian believers and God himself validate his integrity.

2:6

我们也从来没有向人们寻求过荣誉——无论是向你，还是向任何人。

为了便于阅读，PB 将这节经文拆分成一个新句子，但这句话中没有主动词，只有分词。第 5 和第 6 节的 **οὔτε…οὔτε…οὔτε…οὔτε…οὔτε**结构清楚地表明，保罗认为这些经文是同一个句子的一部分。

我们基督徒很擅长在不露声色的情况下寻求他人的尊重。我们可以想象使徒彼得会说："你知道吗，想到耶稣会把他的教会建立在我……嗯……*我身上，我感到无比谦卑*。"[^121]

他的哥哥安德鲁可能会回答："是的，你肯定会很重要。我有时会想……如果我没有……把

[120] An exception to this general rule is found in book 1 of the diary kept by the Emperor Marcus Aurelius, written in Greek some time around A.D. 170. Likely, given that this was a diary, Aurelius never intended his writing to be for publication, and was just making abbreviated notes for himself.
Given that the context makes it clear that be-verbs will not fit, translators of Aurelius's work debate among themselves exactly which verbs should be inserted in these sentences.
I am less intrigued by the absence of these verbs than I am by the fact that Aurelius was writing in Greek rather than Latin. This fits with Paul's letter to the Roman church being written in Greek rather than Latin. In the first and second centuries, Greek really was the universal language of the Mediterranean Basin, even in the heart of the Empire.
The as-yet unpublished *Translator's Commentary on Luke* will unpack hints from that gospel that Greek was actually the language of the synagogues in Galilee in Jesus's day.

2:6

Neither did we <u>ever</u> seek honor from people—not from you, nor from anyone.

For the sake of readability, PB breaks this verse out as a new sentence, but there is no main verb in this sentence, only a participle. And the **οὔτε…οὔτε…οὔτε…οὔτε…οὔτε** structure in verses 5 and 6 makes it clear that Paul thought of these verses as part of the same sentence.

We Christians are pretty good at seeking honor from others without appearing to do so. One can imagine the Apostle Peter saying, "You know, it sure makes me feel humble to think that Jesus will build his church on…well…on *me*."[121]

To which his brother Andrew might have replied, "Yes, you are going to be important, to be sure. And I sometimes wonder…what would have happened had I not…*introduced* you to Jesus. Yes. It definitely does make one feel humble."[122]

你*介绍*给耶稣，会发生什么。是的。这确实让人感到谦卑。"
[^122]

但保罗说**οὔτε zetaτοῦντες ἐϋ ἀνθρώπων δόξαν** *我们也不寻求任何民族的荣誉*。

许多译本将δόξα译为*"荣耀"* 。然而，这个词在英语中已逐渐被淡忘，除了教会人士。请参阅2:12和2:16，我在那里讨论了这个词的翻译。另请参阅*"翻译帮助"*一章中的*"词汇研究和上下文"*。

ζητοῦντες是现在时分词，但由于这节经文的上下文，在英语中将其翻译为过去时是合适的。

在通用希腊语中，分词时态最重要的特点是它表示*相对*时间，而非绝对时间。分词时态表达的是相对于句子主要动词的时间，而不是相对于说话者或作者的时间。这意味着：

- 现在时分词通常表示与主要动词同时发生的动作。
- 不定过去分词通常表示主动词之前的动作。

[121] Matt. 16:18

[122] John 1:41-42

But Paul says **οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν** *neither did we seek honor from any people*.

Many translations render δόξα as *glory*. This is, however, a word that is passing out of use in English except among church people. See 2:12 and 2:16 where I discuss the rendering of this word. Also see *Word Studies and Context* in the chapter called *Translation Helps*.

ζητοῦντες is a present tense participle, but it is appropriate to translate it as a past tense in English, because of the context of this verse.

The most crucial aspect of participle tense in Koine Greek is that it indicates *relative* time, not absolute time. The tense of a participle expresses time relative to the main verb of the sentence, not to the speaker or writer. This means:

- A present tense participle usually indicates action occurring simultaneously with the main verb.
- An aorist participle typically denotes action that precedes the main verb.
- A perfect participle generally signifies a completed action with

- 完成分词通常表示在主动词发生时动作已经完成，并且结果正在发生。

此外，通用希腊语中分词的时态也传达了体，这通常比与主要动词的时间关系更重要：

- 现在分词表达持续或重复的动作。
- 过去式分词表示动作的简单发生。
- 完成分词强调动作完成的结果状态。

这句中的主动词是第 5 节中的过去式 ἐγενήθημεν。由于这是一个现在分词，因此不求荣誉的动作与主动词的动作（即保罗访问帖撒罗尼迦）同时发生。

由于现在时分词的体貌表示正在进行的动作，PB 试图将其译为“*我们也从未寻求过人们的荣誉*”*来捕捉这一体貌*。也就是说，在访问帖撒罗尼迦期间，保罗或他的任何同伴*从未*寻求过人们的称赞。

ongoing results at the time of the main verb.

Further, the tense of a participle in Koine Greek also conveys aspect, which is often more significant than the time-relationship with the main verb:

- Present participles express continuous or repeated action.
- Aorist participles indicate a simple occurrence of the action.
- Perfect participles emphasize the resultant state of a completed action.

The main verb in this sentence is the aorist tense ἐγενήθημεν back in verse 5. Since this is a present participle, the action of not-seeking-honor occurred at the same time as the action of the main verb, i.e., of Paul's visit to Thessalonica.

Since the aspect of a present tense participle indicates ongoing action, PB tries to capture this aspect by rendering this as *Neither did we* <u>*ever*</u> *seek honor from people*. That is, *at no time* during his visit to Thessalonica did Paul or any of his companions seek the praise of people.

δόξαν 是宾格——分词的直接宾语。*我们不追求认可/荣誉/名望*。

ἐξ ἀνθρώπων *"来自人们"*是一个介词短语，它提供了更多关于他们所追求的荣誉的信息。他们追求的是*来自人们的认可/荣誉/名声*。

的复数形式通常翻译为性别包容的人——包括男性和女性。

除非上下文以某种方式表明 ἄνθρωπος 必须以严格的男性方式理解，否则我们通常认为，如果圣经作者仅仅指男性，他会使用 ἀνήρ 这个词的某种形式。

如果提到一个或多个女性，则使用的词是γυνή。

οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων *无论是你，还是任何人*。

ἐξ 和 ἀπό——都可以翻译为*来自*。

我们先停一下。我感觉你是想问，如果ἐξ和ἀπό的意思相同，为什么保罗用了两个介词而不是一个？想想莎士比亚《*哈姆雷特》的这段*:

δόξαν is accusative case—the direct object of the participle. *We did not seek recognition/honor/fame*.

ἐξ ἀνθρώπων *from people* is a prepositional phrase that gives us more information about the honor they were not seeking. It was recognition/honor/fame *from people*.

> The plural forms of ἄνθρωπος are typically translated as the gender-inclusive *people*—both men and women.
>
> Unless the context somehow indicates that ἄνθρωπος is to be understood in a strictly masculine way, we normally expect that if a biblical author means just men he will use some form of the word ἀνήρ.
>
> If one or more women is being referred to, the word used is γυνή.

οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων *neither from you, nor from anyone*.

ἐξ and ἀπό—both of which can be translated as *from*.

> Let's stop a moment. I sense that you are asking, if ἐξ and ἀπό both mean the same thing, why did Paul use two prepositions rather than one?

生存还是毁灭，这是个问题：
是否在心灵上承受苦难更高尚
命运的残酷打击，
或拿起武器对抗重重困难，
并通过反对来结束它们。

为什么莎士比亚用了两个词——*slings*和*arrows* ——而其实一个词就足够了？从上下文来看，它们的意思是一样的。

如果莎士比亚想要谈论生活中的困难，为什么他用两个不同的短语来描述它们：*命运多舛*和*困难重重*?

为什么莎士比亚使用两个意思相同的短语"*拿起武器反抗*"和"*反对*"，而实际上只需要一个短语就可以表示服务？

莎士比亚问题的答案与保罗介词问题的答案相同。莎士比亚和保罗都是天才的沟通者，他们都认为，如果在措辞上有所变化，他们的作品会更有效地传达给目标受众。

Consider this section of Shakespeare's *Hamlet*:

> To be, or not to be, that is the question:
> whether 'tis nobler in the mind to suffer
> the slings and arrows of outrageous fortune,
> or to take arms against a sea of troubles,
> and by opposing end them.

Why did Shakespeare use two words—*slings* and *arrows*—where one would have sufficed? In context, they both amount to the same thing.

If Shakespeare wanted to talk about life's difficulties, why did he use two different phrases to describe them: *outrageous fortune* and *sea of troubles*?

Why did Shakespeare uses two different phrases that mean the same thing, *take arms against* and *opposing*, when just one would have served?

The answer to the Shakespeare questions is the same as the answer to the question about Paul's prepositions. Both Shakespeare and Paul were gifted communicators, and

现在，让我们回到 ἐϋ 和 ἀπό。它们都是介词，后面总是跟有属格名词或代词。确实如此，ἀνθρώπων 是 ἄνθρωπος 的属格复数，ὑμῶν 是代词σύ *you的属格复数*。 ἄλλων 是形容词 ἄλλος *another的所有格复数阳性*。

这里有一些有趣的拼写变化，因为当下一个单词以带有平滑断音标记的元音开头时（ἀπ' ἄλλων），ἀπό 变成 ἀπ'，而当下一个单词以带有粗糙呼吸标记的元音开头时（ἀφ' ὑμῶν），ἀφ'。[^123]

不要记住这个！！

希腊人之所以做出这些拼写上的改变，是因为这些改变在他们*看来听起来很正确*。这和我们在英语中的做法很相似。在英语中，我们用*a*作为不定冠词，表示下一个单词以辅音开头（例

both thought that their writing would be more effective with their intended audiences if they used some variety in their words.

Now, let's return to ἐξ and ἀπό. They are both prepositions that are always followed by a genitive noun or pronoun. So indeed it is here, with ἀνθρώπων as the genitive plural of ἄνθρωπος, and ὑμῶν as genitive plural of the pronoun σύ *you*. ἄλλων is the genitive plural masculine of the adjective ἄλλος *another*.

There are some interesting spelling changes here, as ἀπό becomes ἀπ' when the next word starts with a vowel that has a smooth breaking mark (ἀπ' ἄλλων), and ἀφ' when the next word starts with a vowel with a rough breathing mark (ἀφ' ὑμῶν).[123]

Do Not Memorize This!!

Greeks made these spelling changes because they *sounded right* to them. This is much the same as we do in English where we use an *a* as the indefinite article where the next word starts with a consonant (*a book*) and an where the next word starts with a vowel (*an elephant*).

如*"a book* "），下一个单词以元音开头（例如*"an elephant* "）。

除了去掉介词的最后一个元音之外，希腊人还喜欢在元音单词前面进行辅音变化，同时伴有粗犷的呼吸：

- π 变成 φ
- κ 变成 χ
- τ 变成 θ

因此：

- ἀπό + ἑαυτῶν 变为 ἀφ' ἑαυτῶν
- ἐκ + ἡμέρας 变为 ἐχ' ἡμέρας
- κατά + ἡμέραν 变为 καθ' ἡμέραν

还有一个*听起来不错的*变化，希腊人喜欢在下一个单词以辅音开头时使用ἐκ，而在下一个单词以元音开头且呼吸平稳时使用ἐξ。因此：

- ἐκ πόλεως —*出城*
- ἐedit Ἀθηνῶν —*来自雅典*

相似地：

[123] You do not need to remember this, but the Greek-teacher word for this process of dropping a vowel, and sometimes changing a consonant, is called elision.

In addition to dropping the final vowel of a preposition, the Greeks liked these consonant changes in front of a word with a vowel using rough breathing:

- π becomes φ
- κ becomes χ
- τ becomes θ

Hence:

- ἀπό + ἑαυτῶν becomes ἀφ' ἑαυτῶν
- ἐκ + ἡμέρας becomes ἐχ' ἡμέρας
- κατά + ἡμέραν becomes καθ' ἡμέραν

In one more *sounds good* twist, the Greeks liked to use ἐκ when the next word started with a consonant, and ἐξ where it started with a vowel with smooth breathing. Hence:

- ἐκ πόλεως — *out of the city*
- ἐξ Ἀθηνῶν — *from Athens*

Similarly:

- κατά becomes κατ' before a vowel with a smooth breathing.

You do not need to memorize all this. For now, just file away in the back of your head that these are sets of prepositions that go with each other:

- κατά 在元音前变成 κατ'，呼吸顺畅。

*你不需要记住所有这些。*现在，你只需要记住，这些是一组相互搭配的介词：

- ἐκ/ἐχ'/ἐξ
- ἀπό/ἀπ'/ἀφ'
- κατά/κατ'/καθ'

这些介词都很常见，你会一次又一次地遇到它们。

2:7

虽然我们作为基督的使徒有权柄，但我们在你们中间却存心温柔，如同母亲乳养自己的孩子。

保罗使用复数**ἀπόστολοι** *使徒们* 保罗不仅指他自己，也指提摩太和西拉。要理解保罗用这个词的含义，了解一下这个词在公元一世纪拉比文献中的用法会有所帮助。[^124]

《新约神学词典》（TDNT）和*《新约神学与释经新国际词典》*都试图理解耶稣将他的主要追随者称为*使徒时究竟意味着什么*。TDNT 提出的第一点是שָׁלִיחַ *shaliach*在七十士译本

- ἐκ/ἐχ'/ἐξ
- ἀπό/ἀπ'/ἀφ'
- κατά/κατ'/καθ'

These prepositions are all common enough that you will run into them again and again.

2:7

Although we had the right to throw our weight around, as Christ's apostles, we were gentle among you, as if we were a nursing mother, cherishing her own children.

Paul uses the plural **ἀπόστολοι** *apostles* referring not only to himself but to Timothy and Silas as well. To understand what Paul meant by this word, it is helpful to look to how the word was used in first century rabbinic literature.[124]

The *Theological Dictionary of the New Testament* (TDNT) and the *New International Dictionary of New Testament Theology and Exegesis* alike seek to understand just what Jesus was connoting when he named his key followers *apostles*. The first point TDNT makes is that שָׁלִיחַ *shaliach* was translated using ἀπόστολος in the LXX of 2 Chron 17:7.

《历代志》 2 章 17:7 中使用 ἀπόστολος 翻译。

第二点是，第一世纪的拉比著作表明， שָׁלִיחַ这个词通常被理解为其核心含义中包含法律元素。

שָׁלִיחַ拥有完全的、被委托的权力……甚至被授权订婚。*在这种情况下，受委托者可以有效地代替新郎履行所有仪式。*[^125]

如果妻子提出离婚，丈夫就不能撤销。*拉比总结了 שָׁלִיחַ 正如那句经常被引用的话："人所差遣的，与人本身无异。*"[^126]

因此，当保罗说他是耶稣基督的*使徒时*，至少他的犹太听众会理解，他实际上是在说，他拥有耶稣的授权委托书 (POA)。保罗使用 ἀπόστολος 一词的方式，以及他使用这个词的语境，表明他对这一职分的理解可能与拉比对 שָׁלִיחַ 的理解类似。

[124] Gerhard Kittel, , Geoffrey W. Bromiley, and Gerhard Friedrich, eds. *Theological Dictionary of the New Testament*. Vol. 1 (Grand Rapids: Eerdmans, 1964), 414f.
See also Moisés Silva, ed., *New International Dictionary of New Testament Theology and Exegesis* (Grand Rapids, MI: Zondervan, 2014), 366ff.

The second point is that Rabbinic writings of the first century suggest that שָׁלִיחַ was a word commonly understood to have a legal element as part of its core meaning.

A שָׁלִיחַ had full, delegated authority in the culture…even to the extent of being empowered to commit to a betrothal. *In such a case, the one commissioned validly performs all the ceremonies in place of the bridegroom concerned*.[125]

And if a שָׁלִיחַ instituted a divorce, it could not be reversed by the husband. *The Rabbis summed up the basis of* שָׁלִיחַ *in the frequently quoted statement: 'the one sent by a man is as the man himself*.'[126]

So when Paul said that he was an *apostle* of Jesus Christ, his Jewish hearers, at least, would have understood him to be saying that he had, essentially, a POA (power of attorney) for Jesus. The ways that Paul uses the word ἀπόστολος, the context of his usage, suggests that he may have understood that office in a way similar to how the Rabbis understood שָׁלִיחַ.

我们一直认为保罗认为自己拥有代表耶稣发言的充分权力。

这段材料增加的唯一细微差别是，在耶稣指导十二门徒时，当他们将他们命名为שָׁלִיחַ/ἀπόστολος 时，他们会明白这是一个巨大的责任/信任的职位......比（仅仅是）门徒的责任更大，保罗显然觉得这个角色/地位也扩展到了他身上。

δυνάμενοι是现在时/被动分词，阳性复数主格，源自 δύναμαι。作为分词，它在此处的功能相当于希腊语教科书中所说的*让步从句*，可以翻译为*"虽然能够"*或*"虽然我们本来可以"*。主格表明它与主动词指代的是同一个主语。

> 让步从句表达对比或让步——它承认一个看似与主句相矛盾或相悖的事实，但实际上并不妨碍主句成立。在英语中，我们常用诸如*although*、*even though*、*despite*、 in *spite of之类的词来引导让步从句。*

[125] Talmud tractate *Betrothal*, Quidduschin

[126] Ibid.

We have always understood that Paul perceived himself to have full delegated authority to speak on behalf of Jesus.

The only nuance this material adds is that in his mentoring of the twelve, when Jesus named them שְׁלִיחַ/ἀπόστολος, they would have understood this to be an enormous responsibility/position of trust…greater than that of a (mere) disciple, and Paul clearly felt this role/status had been extended to him as well.

δυνάμενοι is a present middle/passive participle, nominative plural masculine, from δύναμαι. As a participle, it functions here as what Greek textbooks call *a concessive clause* that could be translated as *although being able* or *though we could have*. The nominative case shows it refers to the same subject as the main verb.

> A concessive clause expresses a contrast or a concession - it acknowledges a fact that seems to contradict or work against the main clause, but doesn't actually prevent the main clause from being true. In English, we often introduce concessive clauses with words like *although, even though, despite,* or *in spite of.*

让我用帖撒罗尼迦前书 2:7 中的具体例子来解释这一点：

- 主要思想：*我们在你们中间变得温柔*
- 让步从句：*虽然我们本可以像使徒一样威严*

这里的让步是，保罗和他的同伴有权威或能力（δυνάμενοι）来施加影响，但是（这里是对比）他们选择不使用这种权威，而是变得温和。

以下是一些日常英语中让步从句的例子：

- *尽管下着雨*（让步），*我们仍然去散步。*
- *尽管很累*（承认），*她还是完成了工作。*
- *尽管他本来可以赢*（认输），*但他还是让弟弟赢得了比赛。*

在每种情况下，让步从句都表达了一种你本以为会阻止主要行动的情况，但事实并非如此。就像我们这节经文一样——你或许以为拥有使徒权柄会导致保罗咄咄逼人

Let me break this down with the specific example from 1 Thessalonians 2:7:

- Main idea: *we became gentle among you*
- Concessive clause: *though we could have been imposing as apostles*

The concession here is that Paul and his companions had the authority or ability (δυνάμενοι) to be imposing, BUT (here's the contrast) they chose not to use that authority and instead became gentle.

Here are some everyday English examples of concessive clauses:

- *Although it was raining* (concession)*, we still went for a walk.*
- *Despite being tired* (concession)*, she finished her work.*
- *Even though he could have won* (concession)*, he let his little brother win the game.*

In each case, the concessive clause presents a circumstance that you might expect would prevent the main action, but does not. Just like in our verse—you

或要求苛刻，但他却选择了温柔。

希腊语中分词 δυνάμενοι 之所以如此，是因为其上下文以及与主要动词 ἐγενήθημεν *we became的关系*。虽然分词本身并不一定表示让步，但在这里与 ἀλλὰ 一起使用*却*有助于创造这种让步的含义。

ἐν βάρει εἶναι *强调某人的重要性*构成不定式短语。ἐν 与与格 βάρει 构成惯用表达。不定式 εἶναι 补充 δυνάμενοι，表达他们能够做到的事。

在 BDAG 中查找 βάρος，我们发现：

might expect that having apostolic authority would lead to Paul being imposing or demanding, but instead he chose gentleness.

The participle δυνάμενοι in Greek works this way because of its context and relationship to the main verb ἐγενήθημεν *we became*. While the participle by itself doesn't necessarily indicate concession, its use here with ἀλλὰ *but* helps create this concessive meaning.

ἐν βάρει εἶναι *to insist on one’s importance* forms an infinitive phrase. ἐν with the dative βάρει creates an idiomatic expression. The infinitive εἶναι complements δυνάμενοι, expressing what they were able to do.

Looking up βάρος in BDAG, we find this:

② **influence that someone enjoys or claims,** ***claim of importance*** (cp. our colloq. ‘throw one’s weight around’. Polyb. 4, 32, 7 πρὸς τὸ β. τὸ Λακεδαιμονίων; Diod S 4, 61, 9; Plut., Per. 172 [37, 1]) ἐν β. εἶναι *wield authority, insist on one’s importance* **1 Th 2:7.**

Note that this rendering for βάρος specifically mentions 1 Thess. 2:7. In your own translation you can render this phrase in different ways. PB uses the colloquial expression that BDAG mentions (underlined in red—*to throw one’s*

请注意，此“βάρος”的翻译特别提到了帖撒罗尼迦前书 2:7。在您自己的翻译中，您可以用不同的方式翻译这句话。PB 使用了 BDAG 提到的口语表达（红色下划线——to *throw one's*

weight around). But the more colloquial your translation is, the more likely it is to become dated.

weight around ）。但是，您的翻译越口语化，就越容易过时。

ὡς Χριστοῦ ἀπόστολοι *as apostles of Christ* functions as an equative nominative phrase. You will recall the equative nominative from 1 John 4:8 ὁ θεὸς ἀγάπη ἐστίν *God is love*. The equative nominative is when you have two nouns that refer to the same person or thing, connected by a be-verb. In this case, both God and love are in the nominative case.

ὡς Χριστοῦ ἀπόστολοι *作为基督的使徒*，其功能相当于等格主格短语。你会记得约翰一书 4:8 中的等格主格：ὁ θεὸς ἀγάπη ἐστίν*神就是爱*。等格主格是指两个指代同一个人或事物的名词，由 be 动词连接。在这种情况下，神和爱都属于主格。

Here in 1 Thess. 2:7, both the implied *we* of the verb ἐγενήθημεν *we were* and the word ἀπόστολοι *apostles* refer to the same people, with γίνομαι as a be-verb. Hence, ἀπόστολοι is in the nominative case.

在 1 篇论文中。 2:7，动词 ἐγενήθημεν *we were和ἀπόστολοι使徒*一词隐含的*"we "都*指同一个人，而γίνομαι 是动词。因此，ἀπόστολοι 是主格。

Χριστοῦ *of Christ* is in the genitive case, indicating possession—apostles belonging to Christ.

*基督的*Χριστοῦ是所有格，表示所有格——属于基督的使徒。

ἀλλὰ *but, although* is the strong-contrast conjunction, marking a sharp difference between what could have been and what actually occurred.

ἀλλὰ *但是，虽然*是强对比连词，标志着可能发生的事情和实际发生的事情之间的鲜明差异。

ἐγενήθημεν *we were* is the main verb of the sentence, first person plural aorist of γίνομαι. The aorist tense indicates a specific past event—his time in Thessalonica. StepBible classifies this as a

ἐγενήθημεν *"we were"*是句子的主动词，是γίνομαι的第一人称复数过去式。过去式表示一个特定的过去事件——他在帖撒罗尼迦的时光。StepBible将其归类为被动指示动词。但在英语

passive indicative verb. But in English it is difficult to distinguish between an passive voice be-verb and a middle voice be-verb. You would render either as *we became*.

中，很难区分被动语态的be动词和中间语态的be动词。你可以将其翻译为“*we became*”。

ἤπιοι *gentle ones* is a second equative nominative. Paul is saying that *we were* (implied *we* plus a be-verb) both *apostles* and *gentle ones*.

ἤπιοι *gentle ones*是第二个等式主格。保罗的意思是，*我们*（隐含着“*我们*”加上一个 be 动词）既是*使徒*，又是*gentle ones*。

ἐν μέσῳ ὑμῶν *in your midst* is a prepositional phrase. ἐν *in* is followed with the dative μέσῳ *midst*. ὑμῶν is the genitive plural personal pronoun—*of you*.

ἐν μέσῳ ὑμῶν *in your midst*是介词短语。ἐν *in* *后面*跟着与格μέσῳ *midst*。ὑμῶν 是属格复数人称代词——*你们的*。

> Historically, Roman Catholics and certain Pentecostal groups have been very interested in focusing in on the *power* they feel has been vested in their leaders. Paul was certainly capable of engaging in power confrontations, but did not seem to gravitate that way unless forced into it. The maternal metaphor (τροφὸς...τέκνα) subverts Greco-Roman leadership models (and our own), privileging nurture over power

> 历史上，罗马天主教徒和某些五旬节派团体一直非常关注他们认为赋予其领导者的*权力*。保罗当然有能力参与权力对抗，但除非迫不得已，他似乎不会这样做。母性隐喻（τροφὸς...τέκνα）颠覆了希腊-罗马的领导模式（以及我们自己的模式），将养育置于权力之上。

ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα *as if we were a nursing mother, cherishing her child*. One use of the subjunctive is to capture hypothetical situations. In

ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα *就像我们是一位哺乳的母亲，爱护着她的孩子*。虚拟语气的一种用法是表达假设的情况。相比之下，陈述语气则表达的是事实，而不仅仅是可能性。

contrast, the indicative is about things that are facts, not just possibilities.

So when Paul says ὡς ἐὰν *as if* τροφὸς *a nursing mother* θάλπῃ *cherishing* τὰ ἑαυτῆς τέκνα *her own children*, he uses the subjunctive verb θάλπῃ because his was not, of course, actually a nursing mother. This is a hypothetical he is proposing, so a subjunctive verb is more appropriate than an indicative.

This reads well in English, but may have been received even more forcefully by the Thessalonians, because of talking about how a nursing woman would care for τὰ ἑαυτῆς *her* <u>own</u> children. It communicates powerfully about the intimate and nurturing relationship Paul and his companions had with the Thessalonian believers.

> If Paul is contrasting how a nursing mother cares for her *own* children, in contrast to how a nursing woman might care for *other* people's children, he would be making reference to a cultural practice that is quite unfamiliar to us in 21st century Canada. I decided to look into this, both for curiosity's sake as well as to do the best I can in translating this verse.

因此，当保罗说 ὡς ἐὰν*就像* τροφὸς*一位哺乳母亲*θάλπῃ*珍惜*τὰ ἑαυτῆς τέκνα*自己的孩子*时，他使用了虚拟动词 θάλπῃ 因为他当然不是真正的哺乳母亲。这是他提出的一个假设，因此虚拟动词比陈述动词更合适。

这段文字用英文读起来很顺畅，但帖撒罗尼迦人可能对此有更深的理解，因为经文谈到了哺乳期的妇女如何照顾*自己的*孩子。它有力地展现了保罗和他的同伴与帖撒罗尼迦信徒之间亲密而充满关爱的关系。

> 如果保罗是在对比哺乳母亲如何照顾自己*的*孩子和哺乳妇女如何照顾*别人*的孩子，那么他指的是一种我们21世纪加拿大人所不熟悉的文化习俗· 我决定研究一下，既出于好奇，也为了尽力翻译这节经文。
>
> 20世纪之前的文化中，精英阶层的女性雇用奶妈是很常见的事——当她们母乳喂养完自己的孩子后，就会转而母乳喂养其他女性的孩子。
>
> 这种制度的优势在于，雇用奶妈的女性无需承受按时哺乳带来的生理挑战，可以更快地恢复社交活动。此外，

It was common in many pre-20th-century cultures for elite class women to employ wet nurses—women who, when they finished breast feeding their own child, transitioned to breast feeding the children of other women.

The advantages of this system were that the woman employing the wet nurse did not have to go through the physical challenges of breast-feeding on a schedule, and could return to social activities more quickly. Further, breast feeding suppresses ovulation, and acts as a sort of natural birth control. So then, *not* breast feeding would facilitate having more children. It was common for upper class families who could afford a wet nurse to be larger than lower class families for this reason.[127]

哺乳可以抑制排卵，起到一种自然避孕的作用。因此，不哺乳反而有利于生育更多孩子。因此，能够负担得起奶妈的上层阶级家庭通常比下层阶级家庭人口更多。[^127]

Circling back to verse 7, it might be expected that if a woman nursed another woman's child and cared deeply for that child, *how much more* would they care for *their own* children.

回到第 7 节，我们可能会想到，如果一个女人哺育另一个女人的孩子并深切关心那个孩子，*那么她们会更加关心自己的孩子*。

Given that in Canada and the United States, we have replaced the wet nurse with baby formulas made

鉴于在加拿大和美国，我们已经用雀巢和雅培营养生产的婴儿配方奶粉取代了奶妈，我们的文化与一世纪罗马的文化之间的差距是如此之大，以至于没有

[127] It is a recent development, culturally speaking, for prosperous families to be smaller than the families of the poor.

by Nestlé and Abbott Nutrition, the gap between our culture and that of first century Rome is such that there is no good way to communicate all that Paul may have been trying to imply in this verse.

很好的方法来传达保罗在这节经文中试图暗示的一切。

The best we can do is to just translate the words as we find them, and say that *we were gentle among you, as if we were a nursing mother, cherishing her own children*, and leave it at that.

我们所能做的最好的事情就是按照我们发现的原样翻译这些词语，并说*我们在你们中间很温柔，就好像我们是一位哺乳的母亲，珍惜她自己的孩子*，仅此而已。

2:8

So then, because of the way you were in our hearts, we wanted to share with you not only the Good News of God but even our very own selves, you were so dearly loved by us.

2:8

所以，因为你们在我们心里的地位，我们不但想与你们分享上帝的好消息，甚至想与你们分享我们自己的好消息，因为我们如此爱你们。

Paul is worth emulating here in his approach to discipling people. He did not just share the information about Jesus and his resurrection, but shared his very life with the people he was mentoring.

保罗在门徒训练方面的方法值得效仿。他不仅分享关于耶稣和复活的信息，还与他所指导的人分享他自己的人生经历。

This probably suggests that we will be at our most effective in influencing people if we share transparently with them—things we are learning, things we have already learned, areas where we are struggling. What we want to do is not just share dynamic and entertaining sermons, but to expose younger believers to a

坦诚地与人分享——我们正在学习的、已经学到的，以及我们目前遇到的困难——我们就能最有效地影响他人。我们想要做的不仅仅是分享充满活力、引人入胜的讲道，更要让年轻的信徒们接触到与耶稣同在的人生典范——我们自己的人生。

model of a life lived with Jesus—our own life.

The most influential man in my life, other than my father, was the one who was my supervisor for the first five years of my life after leaving school, as I worked for Canadian Inter-Varsity Christian Fellowship.

He took this verse as his touchstone for relating to me. I ended up knowing most of the things that could be known about him: not just how to be better in ministering to students, but how he navigated his marriage, managed his finances, things he learned in his daily Bible reading, how he coped when he made a bad decision.

While our formal supervisory relationship only lasted five years, he continued to be a close friend and mentor over the subsequent 40 years.

What makes a long term discipling relationship continue to work is that some of the issues and challenges change as we move through the various seasons of life. In each of those seasons, I have been left saying, "He is who I

除了我父亲之外，对我一生影响最大的人是我离开学校后在加拿大大学基督徒团契工作的头五年里的指导老师。

他把这节经文作为与我交往的试金石。最终，我了解了他大部分能了解的事情：不仅包括如何更好地服侍学生，还包括他如何处理婚姻、如何管理财务、他从日常读经中学到的东西，以及他如何应对错误决定。

虽然我们正式的监督关系只持续了五年，但在随后的 40 年里，他仍然是我们的亲密朋友和导师。

长期的门训关系之所以能够持续有效，是因为随着我们经历人生的不同阶段，一些问题和挑战会发生变化。在每个阶段，我都会说："等我到了他这个年纪，我就想成为像他那样的人。"

我尝试将这种模式运用到我自己的人际关系中，即使只是和一群年轻人相处一周，教他们航海。我想像保罗一样，不仅与他们分享驾船技巧，也分享我自己。

我有一个年轻人——现在已经不那么年轻了！——在过去的 20 年里，我每周三都

want to be like when I get to be his age."

I have attempted to carry this model into my own relationships, even if it is just a group of young people that I am with for a week as I teach them sailing. I want to do as Paul did, to share not just boat-handling skills with them, but my very own self.

And I have one young man—not so young anymore!—that I have had lunch with every Wednesday for the past 20 years, trying to be to him what my old IVCF supervisor was to me.

和他一起吃午饭，努力成为他，就像我以前的 IVCF 主管对我一样。

οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν *In the same way, because we longed for you, and we were pleased to share with you*.

οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν *同样，因为我们渴望你，所以我们很高兴与你分享。*

Participles were enormously flexible bits of Greek grammar, and have several uses in the NT. One of these uses is to express causes/reasons for the action of the main verb.

分词是希腊语法中极其灵活的组成部分，在新约中有多种用法。其中一种用法是表达主要动词动作的原因/理由。

In this context, ὁμειρόμενοι *to long for, yearn after* is explaining WHY Paul and his companions were pleased to share—because they were yearning for/longing for the Thessalonians. The participle provides the grounds or reason

在此语境中，ὁμειρόμενοι *（渴望、期盼）*解释了保罗和他的同伴为何乐意分享——因为他们渴望/期盼帖撒罗尼迦人。分词为主要动词 εὐδοκοῦμεν（*非常高兴、想要）的行为提供了依据或理由*。

for the action of the main verb εὐδοκοῦμεν *to be well pleased, to want to*.

Therefore, this would be better translated with a causal sense: *Because we were yearning for you, we were pleased to share….*

ὑμῶν *for you*. One of the uses of the genitive is its built-in quality of including the preposition *of/from/for*, even where no preposition is stated. You decide on how to render it by seeing what fits best in the context.[128]

The infinitive μεταδοῦναι *to share* functions as a partner to εὐδοκοῦμεν *we were pleased*, complementing and completing the content of what Paul and his companions were pleased to do.

ὑμῖν *with you.* Paul could have written ἐν ὑμῖν *with you* using the explicit preposition ἐν. But he felt that by using a dative case for the pronoun you, the in would be clear from the context, as though the preposition were built into the dative case.

因此，用因果意义来翻译会更好：*因为我们渴望你，所以我们很高兴分享……*

ὑμῶν *for you* 。所有格的用法之一是其固有的特性，即使没有介词，也能包含介词 *of/from/for* 。您可以根据上下文来决定如何表达。[^128]

不定式 μεταδοῦναι 的*共享*功能是 εὐδοκοῦμεν*我们很高兴的合作伙伴*，补充并完成了保罗和他的同伴们很高兴做的内容。

ὑμῖν*与你同在。* 保罗本可以用明确的介词 ἐν 来写 ἐν ὑμῖν ，并*加上 you* 。但他觉得，如果代词 you 用与格形式，那么 in 的语义在上下文中会更加清晰，就好像介词本身就包含在与格形式中一样。

εὐδοκοῦμεν是未完成时主动语态。未完成时动词通常描述过去发生的动作，类似于过去时。但是，过去时认为动作在某种程

[128] Most words have a broad lexical range. We navigate this easily in our own language. We know instantly from the sentence where somebody uses the word "bank". It could refer to the edge of a river, or a building where money is kept.

There is no rule for understanding the proper use of a word other than your own judgement, based on your reading—in this case, your reading of the rest of 1 Thessalonians.

Where the context is such that more than one meaning of the word makes sense, then this is a reason why one Bible translation might read differently from another Bible translation.

You as a Greek reader will be able to see that both translations are right. That is, they are both trying to solve the same problem in the given verse.

εὐδοκοῦμεν is an imperfect active indicative. Imperfect verbs usually describe action that takes place in past time, similar to the aorist. But while the aorist thinks of the action as in some way complete, the imperfect expresses that the action is ongoing.

度上已经完成，而未完成时则表达动作正在进行。

Paul is saying that he had a sustained, ongoing priority of caring for the believers in Thessalonica.

保罗说，他一直优先照顾帖撒罗尼迦的信徒。

ὁμειρόμενοι is a present participle. But this does not mean that the action of this participle is in the present time. Participles deal not in absolute time (is this action occurring in the present or the past?) but in *time relative to the main verb*. The action of this participle, *desiring*, happened concurrently with the action of εὐδοκοῦμεν in the past.

ὁμειρόμενοι 是现在分词。但这并不意味着该分词的动作发生在现在时。分词处理的不是绝对时间（这个动作发生在现在还是过去？），而是*相对于主动词的时间*。该分词的动作*desiring*与 εὐδοκοῦμεν 的动作同时发生，发生在过去时。

οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ *not only the Good News of God*. You should find all the components of this phrase fairly easy.

- οὐ is *not*.
- μόνον for *only* is easy to remember. In English a *mono*rail is a train with *only* one track instead of two. *Mono*theism is the belief in *only* one god.
- μόνον τὸ εὐαγγέλιον is accusative case because

οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ *不仅是上帝的福音*。你应该会发现这句话的所有组成部分都相当简单。

- οὐ*不是*。
- μόνον 表示“ *only”（唯一的）*很容易记住。在英语中，“ *mono rail”（单轨）指的是只有*一条轨道而不是两条轨道的火车。“一神论” *(Mono theism）指的是只*信仰一位神。

it is the direct object of the infinitive *to share*.
- We discussed the issue around translating εὐαγγέλιον back in 1:5.
- We have discussed the presence of the article before the name θεοῦ in 1:2-3.
- You know by now that the genitive τοῦ θεοῦ is most naturally translated as *of God*.

- μόνον τὸ εὐαγγέλιον 是宾格，因为它是不定式*to share的直接宾语*。
- 我们在 1:5 中讨论了关于翻译 εὐαγγέλιον 的问题。
- 我们已经在 1:2-3 中讨论过名称 θεοῦ 之前冠词的存在。
- 您现在知道，所有格 τοῦ θεοῦ 最自然的翻译是*上帝的*。

ἀλλὰ καὶ is a stronger way to communicate *but* than just ἀλλὰ alone.

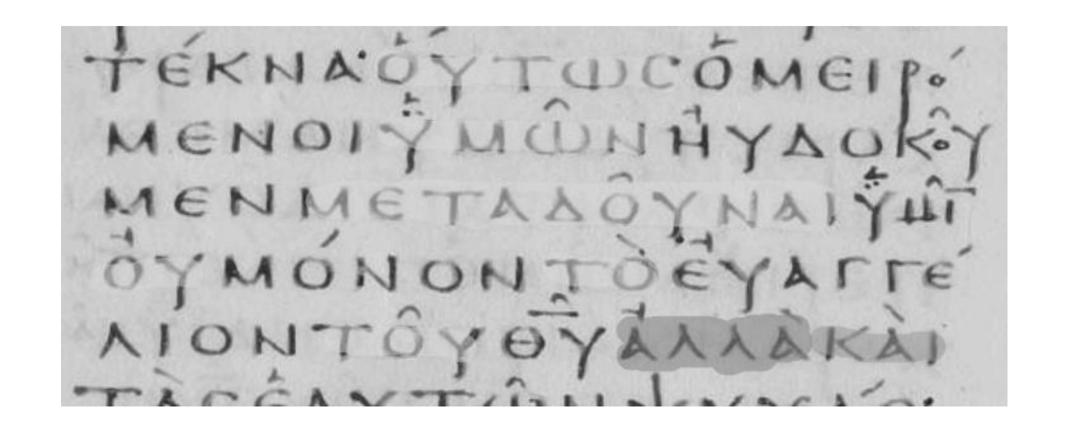
ἀλλὰ καὶ 是一种比单独使用*ἀλλὰ*更强大的沟通方式。

We do not have a copy of Paul's original letter to Thessalonica. However, here is a copy that was made less than 300 years later. This is from *Codex Vaticanus*, which is one of the two oldest complete copies of the Bible that we have (the other is *Codex Sinaiticus*).

我们没有保罗写给帖撒罗尼迦人原书的副本。不过，这里有一份不到300年后的抄本。这是抄本，来自*抄本 梵蒂冈抄本*，它是我们拥有的两本最古老的完整圣经之一（另一本是*西奈抄本*）。

Here is a copy from Vaticanus which begins with the last word of 2:7, τέκνα, and includes the first half of 2:8, with every other word highlighted in yellow, to help you read it. Note particularly the ἀλλὰ καὶ,written in upper case letters with no accents as ΑΛΛΑΚΑΙ, highlighted with green and blue.

这是梵蒂冈抄本，以2:7的最后一个单词τέκνα开头，并包含2:8的前半部分，其余每个单词都以黄色突出显示，以方便阅读。特别注意ἀλλὰ καὶ，以大写字母形式书写，不带重音符号，写成ΑΛΛΑΚΑΙ，并用绿色和蓝色突出显示。



Likely, had the Greeks thought of any of the typographical features that seem so common to us like *italics*, **bold**, or underlining, Paul would have included ἀλλὰ and italicized or underlined it, since he wanted to strongly emphasize the contrast between merely sharing the Good News, and sharing their very *souls* with the Thessalonians.

很可能，如果希腊人想到了我们看来很常见的任何印刷特征，如*斜体*、**粗体**或下划线，保罗就会把ἀλλὰ也包括进去，并用斜体或下划线表示，因为他想强烈强调仅仅分享好消息和与帖撒罗尼迦人分享他们的*灵魂*之间的对比。

However, since that option had not yet been thought of,[129] Paul emphasized the contrast by using two conjunctions instead of one: ἀλλὰ καὶ.

然而，由于还没有想到这个选择，[^129]保罗使用两个连词而不是一个连词来强调对比：ἀλλὰ καὶ。

There are a couple of features in this manuscript that you may find a little difficult. First, the ὑμῖν at the end of the third line is written as YMI¯, with an oddly-shaped upper case μ.

这份手稿中有几个地方你可能会觉得有点难。首先，第三行末尾的ὑμῖν写成了YMI¯，其中大写字母μ的形状很奇怪。

[129] It had not yet been a thousand years since the Greeks invented what we consider the Greek alphabet, and learned to read and write in it. Things like underlining, and even spaces between words, would not be invented for several more centuries.

You may notice a breathing mark, and a circumflex accent, as well as two mysterious dots over the upper case ὑ. An ink analysis has revealed that the original scribe used no breathing marks or accents. They were added some centuries later.[130]

你可能会注意到一个呼吸符号、一个抑扬符，以及大写字母ὑ上方两个神秘的点。墨水分析显示，最初的抄写员没有使用呼吸符号或重音符号。它们是几个世纪后添加的。[^130]

The other interesting thing is the horizontal line. The scribe was running out of room on the third line, so rather than writing YMIN, he omitted the final character and inserted the horizontal line. He was confident that his readers would recognize the word ὑμῖν by its role in the context.

另一处有趣的地方是横线。抄写员在第三行空间不足，所以他没有写“YMIN”，而是省略了最后一个字符，并插入了横线。他相信读者能够根据上下文识别出“ὑμῖν”这个词。

This shortening of a word, using a horizontal line, also occurs in the the final line as θεοῦ is written as θ¯υ. This is something that this scribe of Vaticanus did all the time. He included the first letter of θεός, followed by a horizontal line, with just the last character included so the reader would know whether the word was genitive, accusative, dative, or nominative.

这种使用横线缩短单词的做法也出现在最后一行，例如 θεοῦ 被写成 θ ¯ υ。梵蒂冈抄经士一直都这么做。他把 θεός 的首字母也写进去，后面跟着一条横线，只保留最后一个字母，这样读者就能知道这个词是属格、宾格、与格还是主格。

It is possible that he felt this was a way of expressing

他可能觉得这是表达对上帝之名崇敬的一种方式。又或许，他只是经常写*“上帝”*，

[130] Still, this does tell us that the style of circumflex that looks like an arch, ῶ, is more traditional—by more than a thousand years—than the one borrowed from the Spanish tilde ω̃, popularlized by Microsoft when they brought out the *Arial Unicode MS* font in year 2000.

reverence for the name of God. Or perhaps he just wrote *God* so often that this was an easy abbreviation.[131]

τὰς ἑαυτῶν ψυχάς *the of-ourselves souls* is a mechanical translation of these words. Your English rendering will probably run along the lines of *our very lives, our own lives, our very hearts, our very own selves*.

τὰς ψυχάς is in the accusative case as it is the direct object of μεταδοῦναι.

ψυχή, which is the root of the English word psyche, referred strictly to the mind, not the body, in the writing of Plato. While it is likely that Paul had read Plato, we should not underestimate the impact that the Old Testament had on Paul's thinking. He probably understood ψυχή as the best available Greek word for translating the Hebrew concept of נֶפֶשׁ, where the soul is not separate from but integrated with the body—representing the whole living person.

διότι, *because*, provides the reason for their willingness to share both gospel and their lives with the Thessalonians: **ἀγαπητοὶ ἡμῖν**

所以这成了一个方便的缩写。[^131]

τὰς ἑαυτῶν ψυχάς *“我们自己的灵魂”*是对这些词的机械翻译。你的英文翻译可能会是“*我们自己的生命，我们自己的生命，我们自己的心，我们自己的自我*”。

τὰς ψυχάς 处于宾格，因为它是 μεταδοῦναι 的直接宾语。

ψυχή，即英语单词 psyche 的词根，在柏拉图的著作中，严格指代心灵，而非身体。虽然保罗很可能读过柏拉图的著作，但我们不应低估《旧约》对保罗思想的影响。他或许理解 ψυχή 是翻译希伯来语נֶפֶשׁ概念的最佳希腊词，其中灵魂并非与身体分离，而是与身体融为一体——代表着整个活着的人。

διότι，*因为*，提供了他们愿意与帖撒罗尼迦人分享福音和生活

[131] When I took my Master of Divinity degree, it was in the pre-PC-computer era, and I did a LOT of handwriting of notes. I regularly abbreviated Christ as χ̄ and Christians as χ̄ns.

ἐγενήθητε *you had become dearly loved by us*.

There is no explicit pronoun for *you*. That pronoun is packaged into the verb, which is a 2nd person plural. Had there *been* a pronoun, it would have of course been in the nominative as it would be the subject of the verb.

Even with an implied nominative pronoun, it is possible to have an equative nominative, as Paul has done here. The be-verb is ἐγενήθητε, from γίνομαι. The other half of the equative nominative construction is the nominative plural adjective ἀγαπητοὶ, *dearly loved*. So *You* ≈ *dearly loved*.

We must decide which preposition Paul intended us to supply when he wrote the dative ἡμῖν. Without any context, we could read it as *to us, with us, by us, to us*. But in this context it can only be *by us. You were so dearly loved by us*.

2:9

You remember, brothers and sisters, our toil and effort. Night and day, we worked so as not to be a burden on any of you as we preached to you the Good News of God.

We often idealize what *the early church* was like. But here, just 20 years after the resurrection and

的原因： **ἀγαπητοὶ ἡμῖν ἐγενήθητε** *你已经深受我们的爱戴*。

没有明确的代词"*你*"。这个代词被打包在动词里，而动词是第二人称复数。如果有*代词*，它当然会是主格，因为它会成为动词的主语。

即使隐含主格代词，也可能出现等格主格，就像保罗在这里所做的那样。be动词是 ἐγενήθητε，源自 γίνομαι。等格主格结构的另一半是主格复数形容词 ἀγαπητοὶ，*意为"深爱"*。所以*你≈深爱*。

我们必须确定保罗写与格ἡμῖν时，他想让我们加上哪个介词。没有上下文，我们可以把它理解为"*给我们*"、"*与我们同在*"、"*由我们*"、"*给我们*"。但在这个语境下，它只能理解为"由我们"。你曾被*我们深深地爱着*。

2:9

弟兄们，你们记得我们的辛劳和劳碌。我们昼夜劳作，向你们传扬神的福音，免得叫你们任何人受累。

ascension of Jesus, we have Paul saying how:

- His motives were untainted by impurity or deceit (2:3).
- His evangelistic ministry was not a pretext for greed (2:5).
- He supported himself while in Thessalonica (2:9)

我们常常把*早期教会理想化*。但就在耶稣复活升天20年后，保罗却说：

- 他的动机没有受到不洁或欺骗的玷污（2:3）。
- 他的传福音事工并不是贪婪的借口（2:5）。
- 他在帖撒罗尼迦期间自食其力（2:9）

Reading these words is like hearing just half of a phone conversation. But it would seem like there were people floating about who were trying—possibly like those today who expect a substantial tip just for *praying* for you[132]—to make a profit from the Gospel.

读到这些话，就像只听了一半电话对话一样。但似乎有人四处游荡，试图——或许就像今天那些只为你[^132]*祈祷就能得到丰厚小费的人一样*——从福音中牟利。

The difficulties faced by believers who wanted to identify sincere, genuinely born-again evangelists and pastors in the mid-first-century appear to have been shockingly similar to the difficulties we face in the 21st century.

在公元一世纪中叶，信徒们在寻找真诚、真正重生的传教士和牧师时所面临的困难似乎与我们在二十一世纪所面临的困难惊人地相似。

J.B. Phillips brings out Paul's values very clearly in his translation of this verse:

> *Our struggles and hard work, my brothers, must still be fresh in your minds. Day and night we worked so that our preaching of the Gospel to*

JB 菲利普斯在翻译这节经文时非常清楚地表达了保罗的价值观：

> *弟兄们，你们一定还记得我们的奋斗和辛劳。我们日夜操劳，只为不花一分钱把福音传给你们。*

保罗关于他在帖撒罗尼迦谋生的方式（大概是靠织帐篷）与

[132] See 2:3.

> *you might not cost you a penny.*

What Paul says about the way he supported himself in Thessalonica (presumably by tentmaking) is in keeping with how Paul supported himself in Ephesus. There, he reminded the church elders *that I have not desired silver, gold, or clothing. You yourselves know that these hands of mine earned enough to provide for both my own needs and those of my companions* (Acts 20:33-34).

It was not that Paul thought, in principle, that being supported in ministry was a bad thing. He argues for its legitimacy in 1 Cor. 9:1-15. *But*, he says to the Corinthians, *I would rather die than take the first nickel from you*.

Doubtless, Paul was influenced in this conviction by his old mentor, Gamaliel, who wrote:

> *Excellent is the study of the torah when combined with a worldly occupation, for toil in them both keeps sin out of one's mind; But [study of the] Torah which is not combined with a worldly occupation, in the end comes to be*

他在以弗所谋生的方式一致。在那里，他提醒教会长老，*我没有贪图金银衣服。你们自己知道，我这手所赚的，够我和同伴的所需用*（使徒行传20:33-34）。

保罗原则上并不认为在事工上得到资助是件坏事。他在哥林多前书9:1-15中论证了这种资助的合法性。*但*他对哥林多人说：*"我宁愿死，也不愿从你们那里拿走第一分钱。"*

毫无疑问，保罗的这一信念受到了他的老导师迦玛列的影响，迦玛列写道：

> *如果把学习《托拉》和从事世俗工作结合起来，那就太好了，因为辛勤地学习可以使人远离罪恶；但是，如果不把学习《托拉》和世俗工作结合起来，最终就会被忽视，并成为罪恶的根源。*[^133]

neglected and becomes the cause of sin.[133]

Another rabbi expanded on this and said *Hence, it may be inferred that whosoever derives a profit for himself from the words of the divine law helps on his own destruction.*[134]

Notice here that the rabbis were not saying that it was good to support yourself with a trade (like tent-making) SO THAT you could support your teaching ministry.

Rather, it seems to have been their perception that there was something important and good about ordinary work that kept a teaching ministry from falling off the rails, theologically, and kept the teacher himself solid with God, personally.

Such was the power of Paul's example—as well as the challenge posed the number of charlatans that appeared almost immediately in the church—that an influential church handbook, written either in the first or the

另一位拉比对此进行了阐述，他说 *，因此，可以推断，任何从神圣律法的言辞中为自己获取利益的人都会走向自我毁灭。*[^134]

请注意，这里拉比们并不是说通过某种行业（比如制作帐篷）来养活自己是件好事，这样你就可以支持你的教学事业。

相反，他们似乎认为，日常工作中有一些重要且好的东西，从神学角度来说，它能防止教学事工脱轨，并使教师本人与上帝保持紧密联系。

保罗的榜样力量如此强大，同时教会中也出现了大量骗子，这给教会带来了挑战，以至于在公元一世纪或二世纪初写成的一本颇具影响力的教会手册*《十二使徒遗训》中*[^135]写道：

[133] Pirkei Avot (Ethics of the Fathers), Chapter 2, *Mishnah 2*. https://tehillim-online.com/ethics-of-the-fathers/pirkei-avot-translated-into-english.

[134] Cited in F. F. Bruce, *The Spreading Flame: The Rise And Progress Of Christianity, from 0 to 700 AD* (Grand Rapids: Eerdmans, 1980), 16.

early second century, called *The Didache*[135] said:

> Let every apostle, when he comes to you, be received as the Lord;
>
> But he shall not abide more than a single day, or if there be need, a little more.
>
> But if he abide three days, he is a false prophet.
>
> And when he departs, let the apostle receive nothing except bread, until he finds shelter;
>
> *But if he asks for money, he is a false prophet.*[136]
>
> *And whoever shall say "in the Spirit," Give me silver or anything else, you shall not listen to him.*[137]
>
> (Emphasis is my own.)

γάρ *For* is in its accustomed place—the second word from the beginning. Whether we should

> 当每一个使徒来到你们这里时，要接待他如同接待主一样；
>
> 但他不得停留超过一天，如果有需要的话，也可以多停留一会儿。
>
> 但如果他坚持三天，他就是一个假先知。
>
> 当他离开时，使徒除了面包什么都不要领受，直到他找到住处为止；
>
> *但如果他要钱，他就是一个假先知。*[^136]
>
> *凡是"在圣灵里"说"给我银子或别的什么"的人，你们都不要听他的话。*[^137]
>
> （重点是我自己加的。）

γάρ *"因为"*位于其惯用位置——从头算起的第二个词。我们是否应该翻译它又是另一个问题。

在英语中，*for*引导支持性理由来支持结论。*学习希腊语很有价值，因为它能帮助我们理解《圣*

[135] The full title is Διδαχὴ Κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν, *The Teaching of the Lord Through the Twelve Apostles to the Nations*, http://www.earlychristianwritings.com/text/didache-lightfoot.html. Although *The Didache* did not make the final cut for inclusion in the NT canon, it was certainly considered for inclusion. Clement of Alexandria (c. 150-215) appears to have treated *The Didache* as Scripture, citing it alongside other canonical works.

[136] Ibid., 11:5-9

[137] Ibid., 11:20

translate it or not is another question.

In English, *for* introduces supporting reasons to support a conclusion. *Studying Greek is valuable, for it can deliver insights into Scripture*. γάρ definitely fulfills the role of the English *for* in many passages.

However, you must not be mechanical in rendering γάρ as *for*. 2:9 does not appear to be providing any supporting reasons for what Paul said in 2:8. It appears that Paul is using γάρ just to carry on his story, or possibly as a way to be more emphatic. The PB leaves it completely untranslated: *You remember*…. The NIV and GNT treat it as an intensifier: *Surely you remember*….

You as a translator are responsible for a close reading of these verses, and trying to get into the minds of Paul and his friends. Use whatever insights you get to decide what you will do with this γάρ.

μνημονεύετε *you remember* is the main verb. As noted in 1:3, verbs of remembering usually take genitive objects. But here we see **τὸν κόπον** *toil* and **τὸν μόχθον** *effort* in the accusative case instead. So what are we to make of it when Paul does not appear

经》 。*γάρ*在许多经文中确实充当了英语*for的作用*。

然而，在翻译γάρ时，切勿机械地重复。*2* :9似乎没有提供任何理由来支持保罗在2:8中所说的话。保罗似乎只是用γάρ来延续他的故事，或者可能是为了更强调语气。PB完全没有翻译：*你记得*……。NIV和GNT将其视为强化词：*你当然记得*……。

作为译者，你有责任仔细研读这些经文，并努力理解保罗和他的朋友们的想法。运用你获得的任何见解来决定如何处理这段经文。

μνημονεύετε *你记得*是主要动词。正如 1:3 所述，表示记得的动词通常带属格宾语。但在这里我们看到的是**τὸν κόπον** *辛劳*和 *努力*用宾格来表达。那么，当保罗似乎没有遵守*规则时*，我们该如何理解呢？这里有几点：

- 我确信保罗受过良好的教育，并且写作非常谨慎。[^138]可以肯定他的希腊语是*正确的*。
- 古代没有人写下详细的希腊语语法。

to follow *the rules*. There are several points here:

- I am convinced that Paul had a superb education, and was careful about his writing.[138] It is a safe assumption that his Greek was *correct*.
- Nobody in the ancient world wrote down a detailed grammar of Greek.
- It has been up to us, centuries later, to read Greek, look for patterns of usage, and package those patterns into grammatical rules or principles.
- If our rules do not seem to work, it is not that well-educated ancient writers were erratic. Rather, our rules are not sufficiently nuanced.
- When you see apparent inconsistencies in NT Greek usage, file them away in the back of your mind. Over the next decade or so you can be alert to other instances where you observe the same sort of inconsistency—and then try and sort out what the

- 几个世纪后，我们必须阅读希腊语，寻找使用模式，并将这些模式打包成语法规则或原则。
- 如果我们的规则似乎不起作用，那并非因为受过良好教育的古代作家反复无常，而是我们的规则不够细致入微。
- 当你发现新约希腊文用法中存在明显的不一致时，请将它们牢牢记在心里。在接下来的十年左右，你可以留意其他类似的不一致之处，然后尝试找出将这些不一致之处联系在一起的深层模式。

在我一生中，这种现象不断演变的一个例子就是我学习过去式时态的方式。1972-74年，我在大学学习古典希腊语时，我

[138] See 1:6 footnote for the kind of education that Paul probably got in Tarsus. Further, this commentary highlights several words that Paul used in this letter which were uncommon in Koine Greek, but which were frequently used by Classical Greek philosophers and poets in previous centuries. Paul appears to be well-read.

deep pattern is that binds these instances together.

An example of this working itself out over the course of my lifetime is the way I was taught about the aorist tense. In my Classical Greek classes at university in 1972-74, I was taught that the aorist was about *punctiliar,* or momentary, action in the past.

The only problem with that rule was that around 40% of the occurrences of an aorist tense verb in the NT were *irregular*. For instance, consider these uses of aorist verbs:

- Lk. 16:4 I know what I intend to do (time = **present**)
- 2 Cor. 11:25 Three times I was beaten (time = **past**)
- John 17:14 the world is going to hate them (time = **future**)
- Eph. 5:29 for no one ever hates his own body (time = **omni-temporal**; always true: past, present and future)
- Lk. 7:35 wisdom is justified by all her children (time = **timeless**; a state of being)

If your rule gets broken this often, the issue is not that Greek writers

学到的过去式指的是过去发生的*点状*或瞬间动作。

这条规则唯一的问题是，新约中大约40%的过去式动词是*不规则的*。例如，考虑一下这些过去式动词的用法：

- 路加福音 16:4 我知道我打算做什么（时间=**现在**）
- 11:25我被**责打**了三次
- 约翰福音 17:14 世界将会恨他们（时间=**未来**）
- 以弗所书 5:29因为从来没有人恨恶自己的身体（时间 =**全时间**；始终正确：过去、现在和将来）
- 路加福音 7:35 智慧因她一切的孩子而得名（时间=**永恒**；存在状态）

如果您的规则经常被违反，那么问题不在于希腊作家马虎，而在于您的规则不够充分。

20 世纪 90 年代，现任安大略省汉密尔顿市麦克马斯特神学院新约教授的斯坦利·波特 (Stanley Porter) 注意到，如果我们不认为这些动词结尾与时间有任何关系，那么我们在希腊语中称之为*时态的动词结尾*可能会翻译得更准确。

关于希腊语动词时态如何运作的问题过于庞大，无法在此详

were sloppy, but that your rule is inadequate.

In the 1990s, Stanley Porter, currently a professor of New Testament at McMaster Divinity College in Hamilton, Ontario, noticed that these verb endings we call *tenses* in Greek might be translated more accurately if we did not think of them as being related to time at all.

This issue of how Greek verb tenses work is too vast to address here. You can see a sliver of the debate by turning to the chapter of this book called *Translation Helps*, and look to the section on *Greenwood and the Aorist Tense*.

Coming back to 2:9, I really have no idea why μνημονεύω takes a genitive object in 1:3 and accusative objects here.

τὸν κόπον ἡμῶν καὶ τὸν μόχθον *the toil of us and the drudgery*, or to put it into proper English, *our toil and effort*. There is probably no real difference in the meaning of the words κόπον and μόχθον. Paul sometimes used synonyms in a sentence as a stylistic move, just as we would be doing by saying *She was happy and cheerful*. Probably, using two synonyms rather than just one word makes a statement a bit

述。您可以翻阅本书中名为*"翻译帮助"的章节，并查看"格林伍德时态和不定过去时"*的部分，了解其中的一小部分争论。

回到2:9，我真的不知道为什么μνημονεύω 在 1:3 中带属格宾语，而在这里带宾格宾语。

τὸν κόπον ἡμῶν καὶ τὸν μόχθον *我们的辛劳和苦差事*，或者用正式的英语来说，*我们的辛劳和努力*。κόπον 和 μόχθον 这两个词的含义可能没有真正的区别。保罗有时会在句子中使用同义词，作为一种文体上的改变，就像我们说*"她很高兴，很高兴"一样*。使用两个同义词而不是一个词，或许能使句子的语气更强调一些，无论是用英语还是通用希腊语。

正如2:1所讨论的， **ἀδελφοί**最好译作*"弟兄姊妹"* 。它被认为是呼格——尽管形式与主格相同——因为保罗直接向帖撒罗尼迦的信徒讲话。

νυκτὸς καὶ ἡμέρας *昼夜节律*很有趣。这两个名词都是属格，并且用于一种叫做*时间属格的结构中*。当你看到时间属格结构

more emphatic, whether in English or Koine Greek.

As discussed in 2:1, **ἀδελφοί** is best rendered *brothers and sisters*. It is considered a vocative—even though the form is identical to the nominative—because Paul is addressing the believers in Thessalonica directly.

νυκτὸς καὶ ἡμέρας *night and day* is interesting. Both of the nouns are genitives, and are being used in a construction called the *genitive of time*. When you see a genitive of time construction, it indicates *within* or *during* a time period.

Had these nouns been written in the accusative case, νύκτα καὶ ἡμέραν, it would have been what we call an *accusative of time* construction, and would have indicated a *duration* of time.

- Genitive of time (νυκτὸς καὶ ἡμέρας) = *by night and by day*
- Accusative of time (νύκτα καὶ ἡμέραν) = *for a night and a day*

ἐργαζόμενοι *we worked* is a present middle participle, nominative masculine plural, agreeing with the implied subject *we* of the main verb **ἐκηρύξαμεν** *we preached*. This is a similar Participle-MainVerb construction to what we saw in 2:8. The

时，它表示*在*某个时间段内或*期间*。

如果这些名词以宾格形式书写，νύκτα καὶ ἡμέραν，它就是我们所说的*时间宾格*结构，表示时间的*持续*。

- 时间属格 (νυκτὸς καὶ ἡμέρας) =*夜间和白天*
- 时间宾格 (νύκτα καὶ ἡμέραν) =*一夜和一天*

ἐργαζόμενοι *we worked*是现在中分词，阳性主格复数，与主要动词**ἐκηρύξαμεν的隐含主语***we一致 我们传讲*。这与我们在2:8中看到的分词-主要动词结构类似。分词的作用非常类似于主要动词本身。

2:9 的区别在于，用*and连接这两个动词*在英语中似乎不太自然。PB、GNT、NLT 和 CEV 将它们翻译成两个独立的句子：*You remember* .... 和*We worked* ....。ESV 和 NASB 将它们放在同一个句子中，但使用冒号将它们稍微分开。

participle is acting very much as though it were a main verb itself.

The difference here in 2:9 is that connecting these verbs with an *and* does not seem natural in English. The PB, GNT, NLT and CEV render them as though they were in two separate sentences: *You remember*.... and *We worked*.... ESV and NASB keep them in the same sentence, but use a colon to keep them slightly apart from each other.

πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν *so as not to be a burden on any of you*. In the NT, πρὸς τὸ + an infinitive is a standard way to communicate purpose.

- πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ so that the children of Israel might not stare — 2 Cor 3:13
- Matt 6:1: πρὸς τὸ θεαθῆναι *in order to be seen* — Matt 6:1
- πρὸς τὸ δύνασθαι *so as to be able* — Eph 6:11

The verb ἐπιβαρέω *to burden* takes its object τινα *anyone* in the accusative case. ὑμῶν is performing one of its standard functions in expressing *of you*.

εἰς ὑμᾶς *to you*. Paul had a choice here. He could have used the dative plural form of *you* ὑμῖν. We would have translated it as *to you*

πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν*以免成为你们任何人的负担*。在新约中，πρὸς τὸ + 不定式是表达目的的标准方式。

- πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ 免得以色列人盯着看 — 2 Cor 3:13
- 马太福音 6:1: πρὸς τὸ θεαθῆναι*以便被看见—*马太福音 6:1
- πρὸς τὸ δύνασθαι*以便能够—* 以弗所书 6:11

动词 ἐπιβαρέω*表示负担*，在宾格中带其宾语 τινα*任何人*。*ὑμῶν在表达"你"时发挥着其标准功能之一*。

εἰς ὑμᾶς*给你*。保罗在这里可以选择。他本可以使用与格复数形式"*你*"ὑμῖν。我们会将其翻译为"*给你*"，因为与格本身就包含这种含义。然而，保罗选择使用介词to*加上*宾格代词ὑμᾶς，因为它在句子中的作用与与格ὑμῖν相同。

τὸ εὐαγγέλιον τοῦ θεοῦ*上帝的好消息*。如果您从一开始就研读《帖撒罗尼迦前书》，那么您已经想好如何翻译 εὐαγγέλιον，并且您已经熟悉了上帝的

because of that sense being built into the dative. However, Paul elected to use a preposition for *to* plus an accusative pronoun ὑμᾶς, as it is accomplishes the same role in the sentence as a dative ὑμῖν would have done.

τὸ εὐαγγέλιον τοῦ θεοῦ *the Good News of God*. If you are working your way through 1 Thessalonians from the beginning, you have already figured out how you wish to translate εὐαγγέλιον, and you are at home with θεοῦ of God appearing sometimes with the article and sometimes without.

τὸ εὐαγγέλιον is accusative case because it is the direct object of ἐκηρύξαμεν.

2:10

Both you and God are witnesses of how pure, right, and faultless we were toward you who believe.

Paul is very deliberate, even repetitive, in reminding them of his integrity. Paul appears to think that this will reinforce the validity of the Good News about Jesus.

ὑμεῖς μάρτυρες καὶ ὁ θεός *You and God are witnesses*. The be-verb is left implied. We have yet another equative nominative.

θεοῦ 一词，有时带冠词，有时不带冠词。

τὸ εὐαγγέλιον 是宾格，因为它是 ἐκηρύδαμεν 的直接宾语。

2:10

我们向你们信主的人是何等纯洁、公义、无瑕疵，有你们作见证，也有神作见证。

保罗刻意地，甚至反复地提醒他们他的正直。保罗似乎认为，这能增强耶稣福音的可信度。

ὑμεῖς μάρτυρες καὶ ὁ θεός*你和上帝都是见证人*。 be 动词是隐含的。我们还有另一个同等的主格。

ὡς可以有多种翻译方式： *as*、*like* 、*how*、*that* 。请自行判断如何在翻译中将其最佳地呈现。

ὁσίως καὶ δικαίως καὶ ἀμέμπτως *纯洁、正直、无瑕疵*。保罗在这里用了三个副词，而不是三个形容词来修饰 γίνομαι（主要动词），这有点奇怪。有人想从中找出一些深刻的神学意义——但这可能只是保罗在他的写作中使用了一些文体变化。

我们通常认为，在英语中，人们用不同的方式表达自己，而不是总是用同样的词语，是一件好

ὡς can be rendered in various ways: *as, like, how, that*. Use your judgement as to how best to render it in your translation.

ὁσίως καὶ δικαίως καὶ ἀμέμπτως *pure, right, and faultless.* It is a bit curious that Paul used three adverbs here with γίνομαι (the main verb) rather than three adjectives. One wants to ferret out some deep theological significance to this—but it could be simply that Paul was using some stylistic variation in his writing.

We normally think it is a good thing in English when somebody finds different ways to express himself, rather than always using the exact same words. Perhaps it was the same in first century Greece.

Determining just what Paul meant by ὁσίως is a little bit difficult, as it is only used in this one place in the NT.

J.B. Lightfoot was one of the foremost New Testament scholars of the 19th century. His extensive knowledge of Classical Greek authors as well as the New Testament makes him an author that people still refer to today.

事。或许公元一世纪的希腊也是如此。

确定保罗所说的 ὁσίως 到底是什么意思有点困难，因为它只在新约的这一处使用过。

J.B. Lightfoot是19世纪最重要的新约学者之一。他对古希腊作家以及新约圣经有着深厚的了解，至今仍为人们所推崇。

根据他对古典作家的阅读，他谈到 ὁσίως καὶ δικαίως，

> *这两个词经常一起出现，代表*ὁσίως（*对上帝的责任*）*和*δικαίως（*对人类的责任*）……。[^139]
>
> ἀμέμπτως*比较全面，包括从反面思考的*ὁσίως*和*δικαίως。[^140]

ὑμῖν τοῖς πιστεύουσιν *给你们——相信的人*。ὑμῖν 行使与格名词和代词的标准功能之一，即重新表达我们用*to一词翻译成英语的内容*。因此，*是给你们*或*向着你们*。τοῖς πιστεύουσιν 是与格复数，与与格复数 ὑμῖν 一致。冠词 τοῖς 发挥其标准功能之一，将分词变成形容词，提供有关 ὑμῖν 中"*你*"的信息。因此，整个短语可以翻译成*向*

Based on his reading of Classical authors, he said of ὁσίως καὶ δικαίως,

> *The two words often occur together and represent* ὁσίως, *one's duty toward God,* δικαίως *one's duty toward men….*[139]
>
> ἀμέμπτως *is more comprehensive, including both* ὁσίως *and* δικαίως *contemplated from the negative side*.[140]

ὑμῖν τοῖς πιστεύουσιν *to you—the ones who believe*. ὑμῖν is exercising one of the standard roles of dative case nouns and pronouns, which is to ewxpress what we render into English with the word *to*. Hence, *to you* or *toward you*. τοῖς πιστεύουσιν is dative plural, which agrees with the dative plural ὑμῖν. The article τοῖς is performing one of its standard functions in turning the participle into an adjective that gives information about the *you* of ὑμῖν. Hence this whole phrase may be rendered *toward you who believe* (PB, NET, GNT).

The article τοῖς in front of the πιστεύουσιν is performing its

着你们这些相信的人（PB、NET、GNT）。

πιστεύουσιν 前面的冠词 τοῖς 正在发挥其魔力，将分词变成形容词短语。

> 希腊语冠词ὁ可以把动词形式（例如分词）变成名词、形容词短语或状语短语。它就像古希腊语法的魔杖。Vera *Verto!*

因此，动词πιστεύω（*表示相信）*会变形为*那些相信的人*。这再次证明了希腊文冠词ὁ与英文冠词*the的差异*，以及为什么将冠词机械地翻译成*the*通常是个坏主意。

ἐγενήθημεν *"we were"*是主要动词，尽管它是这节经文的最后一个词。这节经文很好地体现了新约作者在句子词序上运用的巨大灵活性。

保罗使用了过去式被动语态ἐγενήθημεν，而不是中间的ἐγενόμεθα，这对我们来说很困

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139 . J.B. Lightfoot, *Notes on Epistles of St. Paul from Unpublished Commentaries*. (London: Macmillan, 1895), 27. Of course, Lightfoot says, δίκαιος is often used in differing contexts of righteousness before God.

140 Ibid., 28.

magic, turning the participle into an adjectival phrase.

> The Greek article ὁ can turn verbal forms (like participles) into nouns, adjectival phrases, or adverbial phrases. It is like the magic wand of Ancient Greek grammar. *Vera Verto!*

Hence the verb πιστεύω *to believe* morphs into *those who believe.* This is one more demonstration of how different the Greek article ὁ is from the English article *the*, and why a mechanical translation of the article into *the* is often a bad idea.

ἐγενήθημεν *we were* is the main verb, although it is the very final word of the verse. This verse is a good example of the enormous flexibility that NT writers used in the word order of their sentences.

Paul's use of the the aorist passive ἐγενήθημεν instead of the aorist middle ἐγενόμεθα is difficult for us. In English, they both translate the same way: *we were*. We discussed this issue in 2:5 of ἐγενήθημεν and ἐγενόμεθα being words that Paul would have used interchangeably, with no intended difference in meaning.

难。在英语中，它们的翻译相同： *we were（我们曾经是）*。我们在2:5中讨论过这个问题，ἐγενήθημεν和ἐγενόμεθα这两个词保罗会互换使用，并没有刻意区分它们的含义。

2:11

> *你们很清楚，我们对待你们每一个人就像父亲对待自己的孩子一样。*

保罗在关怀帖撒罗尼迦信徒时，将自己比作母亲，又比作父亲。他追随了旧约作者的脚步，将上帝比作母亲……

- *母亲怎样安慰儿子，我也必照样安慰你们；你们也必因耶路撒冷得安慰。*（以赛亚书 66:13，NET）

和一位父亲。

- *正如父亲怜悯他的儿女，主也怜悯他的忠实追随者*（诗篇 103:13，NET）。

保罗似乎理解父亲的角色尤其包括教导。参见下一节以及哥林多前书4:14及以下。*我写这些话，不是要叫你们羞愧，乃是要*

2:11

> *You know very well that we treated each one of you just as a father treats his own children.*

In his care for the Thessalonians, Paul compares himself both to a mother and to a father. In this, he is following in the footsteps of OT writers who compare God both to a mother…

- *As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem* (Isaiah 66:13, NET).

and to a father.

- *As a father has compassion on his children, so the Lord has compassion on his faithful followers* (Psalm 103:13, NET).

Paul seems to have understood a father's role to especially include instruction. See the next verse as well as 1 Cor 4:14f. *I am not writing these things to shame you, but to correct you as my dear children. For though you may have 10,000 guardians in Christ, you do not have many fathers, because I became your father in Christ Jesus through the gospel.* *管教你们，如同管教我亲爱的儿女一样。你们在基督里，师傅虽有一万，为父的却是不多，因我在基督耶稣里用福音生了你们。*

καθάπερ οἴδατε *正如你们所知*……οἴδατε（源自 οἶδα）是一个动词，它拥有完成时态动词的词尾，但具有现在时意义。这是这个动词的一个特点——在 2:1 和 2:2 的注释中已经讨论过。

ὡς ἕνα ἕκαστον ὑμῶν *向着你们每一个人*是一个有点惯用的短语。在新约圣经中，还有另外三次使用"ἕνα ἕκαστον"这个短语，均由路加所写。

- καὶ προσκαλεσάμενος **ἕνα *ἕκαστον*** τῶν χρεοφειλετῶν τοῦ κυρίου*于是他一个又一个地称呼他主人的债务人*（路加福音 16:5）。
- ἐκάθισεν ἐφ' **ἕνα ἕκαστον** αὐτῶν *(火舌）落在他们**每一个人身上***（使徒行传 2:3）。
- οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν **ἕνα ἕκαστον** *我没有停止教导**你们每一个人**，有时*

καθάπερ οἴδατε *Just as you know*. οἴδατε, from οἶδα, is a verb that has the word endings of a perfect tense verb, but which has a present tense meaning. This is a characteristic of this particular verb—and was discussed in the comments on 2:1 and 2:2.

ὡς ἕνα ἕκαστον ὑμῶν *toward each one of you* is a somewhat idiomatic phrase. There are three other instances in the NT where the phrase ἕνα ἕκαστον is used, all of them written by Luke.

- καὶ προσκαλεσάμενος **ἕνα ἕκαστον** τῶν χρεοφειλετῶν τοῦ κυρίου *So he called his master's debtors* ***one after another*** Luke 16:5.
- ἐκάθισεν ἐφ' **ἕνα ἕκαστον** αὐτῶν *(Tongues of fire) settled on* ***each one of them*** Acts 2:3.
- οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν **ἕνα ἕκαστον** *I did not stop teaching* ***every one of you****, sometimes with tears in my eyes* Acts 20:31.

Given that only Luke and Paul used this phrase, and given the sort of high-end university education they both got, one suspects that this was a phrase used more often by classical authors than in everyday Koine Greek speech.

*眼里含着泪水*使徒行传20:31。

鉴于只有路加和保罗使用过这个短语，并且考虑到他们都接受了高端大学教育，人们怀疑这个短语在古典作家中使用得比在日常通用希腊语中使用得更频繁。

当我们发现这个短语在公元一世纪的希腊语中除了圣经之外并不常见，但柏拉图、[^51]伊索克拉底[^50]和亚里士多德都使用过时，这个假设得到了证实。[^49]

培养对新约作者的同理心——例如，感受他们的写作风格——可能不会对我们的翻译产生太大影响。[^52]即使不特别理解圣经作者，我们也能非常清楚地知道在日常生活中如何顺服耶稣。但阅读希腊语的好处在于，我们可以在阅读圣经时获得更多*乐趣*。

连词**ὡς**在这节经文中出现了两次。第一个ὡς对我们来说很难翻译，但保罗似乎是为了创造一种平行结构而加上去的：

- 第一节ὡς介绍了保罗和他的同伴如何对待每个人。

This hypothesis gets confirmed when we discover that the phrase was uncommon in first century Greek outside of the Bible, but was used by Plato,[141] Isocrates,[142] and Aristotle.[143]

Developing more empathy with New Testament writers—for instance, by getting a feel for their writing style—probably does not change our translations much.[144] We can certainly be very clear about what obedience to Jesus looks like in our everyday lives without any particular empathy with the biblical writers. But it is a benefit to reading Greek that we may have more *fun* reading Scripture.

The conjunction **ὡς** appears twice in this verse. The first ὡς is difficult for us to translate, but appears to have been included by Paul for the sake of creating a parallel structure:

- The first ὡς introduces how Paul and his companions dealt with each person.
- The second ὡς introduces the comparison to a

- 第二个ὡς引入了与父亲与孩子关系的比较。

ὡς πατὴρ τέκνα ἑαυτοῦ *如同父亲对待自己的孩子一样*。正如2:5所讨论的，通常所有动词都明确包含在希腊语句子中。唯一的例外是，如果我们要将其理解为某种形式的be动词——εἰμί或γίνομαι。在这节经文中，这暗示着保罗假设他的读者能够理解εἰμί的第三人称单数现在时：ἐστί。

ὡς πατὴρ τέκνα本身就足以表达*"就像父亲和他的孩子在一起"*。保罗加上属格反身代词**ἑαυτοῦ**，是为了强调*"就像父亲和自己的孩子在一起一样"*。

τέκνα 是宾格复数中性，充当隐含动词的宾语。

2:12

我们劝告、鼓励并指导你们，让你们的日常生活配得上上帝

[141] *Republic*, Book 4, 433e (Loeb 237, 276).

[142] *Antidosis*, 15.93 (Loeb 229).

[143] *Politics*, 1276b (Loeb 264).

[144] I say this even as I have the sense that one thing that makes J.B. Phillips' translation stand out is the extent to which he entered empathetically and imaginatively into the minds of the various writers. So maybe it can make a difference to our translations, even if the difference is subtle.

father's relationship with his children.

ὡς πατὴρ τέκνα ἑαυτοῦ *as a father (is) with his own child*. As discussed in 2:5, normally all verbs are explicitly included in Greek sentences. The only exception is if we are meant to understand it to be some form of the be-verb—either εἰμί or γίνομαι. In this verse, the suggests to us that Paul assumed his readers would understand the 3rd person singular present tense of εἰμί: ἐστί.

ὡς πατὴρ τέκνα by itself would be sufficient to say *as a father is with his children*. By including the genitive reflexive pronoun **ἑαυτοῦ**, Paul is adding emphasis *as a father is with his very own children*.

τέκνα is accusative plural neuter, serving as the object of the implied verb.

2:12

We exhorted, encouraged, and instructed you, that your daily life should be worthy of God, who has called you to share in his kingdom and indeed, in his very own character.

For the sake of good English style, the PB starts a new sentence with this verse. However, in Greek it is

，他召唤你们来分享他的王国，事实上，分享他自己的性格。

为了保持英语的规范，PB 用这节经文开始一个新句子。然而，在希腊语中，这节经文是从第 11 节开始的一个长句的一部分。在第 11 节中，支配这些分词的主要动词是 οἴδατε（“你知道”）。这节经文中的分词提供了更多关于*帖*撒罗尼迦人所知的信息。因此，它们在这里起着状语的作用。

παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι*我们劝诫并鼓励你*。根据 FF Bruce 的说法，这两个动词实际上是同义词。[^145]分词可以有宾语，只有主要动词可以。 ὑμᾶς 是宾格，因为它是 παρακαλοῦντες 的宾语。*我们劝告你*。

καὶ μαρτυρόμενοι*和 testified/urged* 。这三个分词都是主格复数，表明它们指代的是11 中动词 οἴδατε隐含的*“我们”主语。*

παρακαλοῦντες 是动词 παρακαλέω 的主动语态分词。虽然 παραμυθούμενοι 和 μαρτυρόμενοι 分别被列为 παραμυθέομαι 和 μαρτύρομαι 的中声态动词，但这两个动词

part of a long sentences that starts in verse 11. The main verb that governs these participles is οἴδατε ("you know") in verse 11. The participles in this verse give more information about *what* the Thessalonians know. So they function in an adverbial role here.

παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι *We exhorted and encouraged you*. According to F.F. Bruce, these two verbs are practically synonymous.[145] Participles can have objects, just a main verbs can. ὑμᾶς is accusative because it is the object of παρακαλοῦντες. *We exhorted you*.

καὶ μαρτυρόμενοι *and testified/urged*. All three of these participles are nominative plural, indicating that they refer back to the implied *We* subject of the verb οἴδατε in 11.

παρακαλοῦντες is an active voice participle from the verb παρακαλέω. While παραμυθούμενοι and μαρτυρόμενοι are listed as middle voice verbs from παραμυθέομαι and μαρτύρομαι respectively, these are both verbs that lack a proper active voice form. Though technically middle voice verbs, we translate them as though they were in the active voice. This is

都缺乏适当的主动语态形式。虽然从技术上讲是中间语态动词，但我们将它们翻译成主动语态。这就是所谓的相异，使这些异相动词。[^146]

εἰς τὸ περιπατεῖν ὑμᾶς *使你的日常生活*……。εἰς τὸ*加不定式*是新约作者谈论目的的常用方式。εἰς 通常被译为*……*或*朝向*……，表示方向。περιπατεῖν*到*在新约中，*“行走”*这个动词经常被用来描述一个人的整个生活方式。这种用法源于旧约中对这个动词的用法。例如，

- *不从恶人的计谋的人有福了*(诗篇 1:1，ESV)，指的是避免邪恶影响的生活方式。
- *耶和华向你所要的是什么呢？只要你行公义，好怜悯，存谦卑的心，与你的神同行。*（弥迦书 6:8，ESV），总结了敬虔的生活。

整个短语可以生硬地翻译成“*朝向你生活*”。但更恰当的翻译应该更符合PB的思路：*那是你的日常生活*，或者*你的整个生活*。

[145] Bruce, *Thessalonians*, op. cit., 36.

called deponency, making these deponent verbs.[146]

εἰς τὸ περιπατεῖν ὑμᾶς *so that your daily walk*. εἰς τὸ *plus an infinitive* is a common way that NT writers talk about purpose. εἰς is usually rendered *to* or *towards*, and indicates direction. περιπατεῖν *to walk* is a verb often used in the NT to describe one's entire way of life. This usage is rooted in OT usage of this verb. For instance,

- *Blessed is the man who walks not in the counsel of the wicked* (Psalm 1:1, ESV), referring to a lifestyle that avoids evil influences.
- *And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?* (Micah 6:8, ESV), summarizing godly living.

ὑμᾶς 是宾格，因为正如 1:8 和 1:9 中所说，它是不定式的主语。当不定式有自己的主语（而不是与主动词共用主语）时，该主语必须是宾格。这种情况有时被称为宾格主语加不定式。

这与英语处理不定式主语的方式不同。在英语中，我们可能会说"上帝呼召你行走……"，其中"你"似乎是"呼召"的宾语，但同时也是"行走"的主语。希腊语则更为明确，使用宾格来标记不定式的主语角色。

这里还有另一个重点：尽管ὑμᾶς在词序上跟在不定式 περιπατεῖν 之后，但它充当的是主语，而不是宾语。我们知道这一点是因为 περιπατεῖν 是不及物动词——*行走的人不会*直接做宾语。所以这里的句法清楚地表明，帖撒罗尼迦人 (ὑμᾶς) 才是行走/生活的人。

[146] The traditional term *deponent* and the concept of *deponency* have been challenged by recent scholarship. See Kmetko, op. cit.

Rodney J. Decker, *Reading Koine Greek: An Introduction and Integrated Workbook* (Grand Rapids: Baker Academic, 2014), 227f., suggests that the active voice focuses on the action of the verb: *I hit the ball*. If the verb is in a middle voice, it draws particular attention to, or intensifies the focus on, the subject rather than the action e.g. ***I** hit the ball*, while the passive portrays the subject as the recipient of an action by some other agent e.g. *I was hit by the ball*

Decker's ideas fit with what we have seen of Koine Greek using different techniques to capture what we normally handle in English with italics or boldface, and with punctuation marks.

The linguistic debate over the middle voice, while important for Greek grammar as a whole, does not substantially affect the interpretation of Paul's meaning in this passage. Since English lacks a middle voice, it is difficult to capture the nuance of the middle voice in a translation.

You can make it a ten-year project to decide how to render middle-voice verbs in a way that captures everything the biblical writer intended. Downloading Kmetko's thesis will be a good starting place for you.

The whole phrase could be translated in a wooden fashion as *toward you living*. But a proper translation would be more along the lines of the PB: *that your daily life* or perhaps *that your whole life*.

ὑμᾶς is accusative since, as in 1:8 and 1:9, it is the subject of the infinitive. When an infinitive has its own subject (rather than sharing the subject of the main verb), that subject must be in the accusative case. This is sometimes called the Accusative-Subject-with-Infinitive

This is different from how English handles infinitive subjects. In English, we might say "God called you to walk..." where "you" appears to be the object of "called" but also the understood subject of "to walk." Greek is more explicit by using the accusative to mark the subject role with the infinitive.

Here's another important point: even though ὑμᾶς follows the infinitive περιπατεῖν in word order, it is functioning as its subject, not its object. We know this because περιπατεῖν is intransitive - one doesn't *walk* a direct object. So the syntax here clearly shows that the Thessalonians (ὑμᾶς) are the ones who are to do the walking/living.

这种结构（冠词加不定式，宾格主语）在希腊语中表达目的的常用方式，尤其是在像εἰς这样的介词之后。整个短语εἰς τὸ περιπατεῖν ὑμᾶς 表示先前动作（*鼓励*、*安慰*、*敦促*）的目标或目的。

ἀξίως τοῦ θεοῦ*配得上上帝的话语*表达了他们应该如何度过一生。这句话中的属格恰好体现了英语中“ ”*的含义*。

τοῦ καλοῦντος ὑμᾶς*呼唤你的那一位*。冠词将分词变成修饰θεοῦ的形容词短语。我们说的是哪位神？是呼唤你的那一位。τοῦ καλοῦντος 是属格，因为它与它所修饰的名词θεοῦ的格一致。

ὑμᾶς 是宾格，因为虽然 τοῦ καλοῦντος 的功能类似于形容词，但它保留了一些动词特质。如果动词要带宾语，就像这里一样，也就是给*你打电话的人*，那么这个宾语通常会是宾格。

This construction (an article plus an infinitive with accusative subject) is a common way in Greek to express purpose, especially after a preposition like εἰς. The whole phrase εἰς τὸ περιπατεῖν ὑμᾶς indicates the goal or purpose of the previous actions (*encouraging, comforting, urging*).

ἀξίως τοῦ θεοῦ *worthy of God* expresses how they are to live their whole lives. The genitive in this phrase captures the English *of*.

τοῦ καλοῦντος ὑμᾶς *the one who called you*. The article turns the participle into an adjectival phrase modifying θεοῦ. Which God are we talking about? The one who called you. τοῦ καλοῦντος is genitive because it is agreeing with the case of the noun it is modifying, θεοῦ.

ὑμᾶς is accusative, because although τοῦ καλοῦντος is functioning as a sort of adjective, it retains some of its verb-qualities. If a verb is going to take an object, as it does here, *the one who called* *you*, then that object will typically be in the accusative case.

εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν *into his very own kingdom and glory*. I find it easy to understand being called into God's kingdom. Jesus fills the

εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δό编辑αν *进入祂自己的国度和荣耀*。我很容易理解被呼召进入神的国度。耶稣在福音书中充满了对神国的描述，以及成为其中一员的意义。

但"荣耀"这个词在英语中已经基本销声匿迹，除了教会人士。就连我们也不太清楚这个词的意思。我们通常会这样想象：

gospels with descriptions of the kingdom of God, and what it means to be a part of that.

But the word glory has largely passed out of the English language, except among church people. And even we are not quite sure what the word means. We tend to visualize something like this:



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This is not a bad way to think of glory, but it is hard to see how one can be called into this.[147] Regardless, most English

这样理解荣耀并非坏事，但很难理解一个人如何被呼召进入荣耀。[^147]无论如何，大多数英

[147] To me, this feels a little like certain schools of Hinduism and Buddism where, when you die, your individuality dissolves and you are absorbed into the Cosmic Consciousness. This is quite a different image than in Christianity, where our individuality endures after death. Indeed, we may become even more truly ourselves after death, when sin is put to an end, than we were when we were alive on this earth.

translations render this verse as being called *into his kingdom and glory*.

文译本都将这节经文译作“被呼召*进入祂的国度和荣耀*”。

Since Scripture indicates that glory, whatever it is, is an attribute of God's character, I translated *called into his glory* as meaning that we get included in the life of God—partakers in the divine nature. Paul uses δόξα *glory* in a related way in 2 Cor. 3:18 *In fact, all of us who follow Jesus have faces that reflect the glory of the Lord. And little by little, we are being transformed into the image of Jesus*.

圣经表明，荣耀，无论它是什么，都是上帝品格的一个属性，所以我将*“蒙召进入他的荣耀”翻译*为：我们被纳入神的生命中——与神的性情有分。保罗在哥林多后书3:18中以类似的方式使用了“δόξα”的*荣耀。事实上，我们所有跟随耶稣的人，脸上都反映着主的荣耀。渐渐地，我们正在被改变成耶稣的形象*。

While it does not use the word δόξα, the same theme is developed in Rom. 8:29 *For he had foreknowledge of them, and determined in advance that they would share a family resemblance to his Son, so that he might be the eldest among many brothers and sisters*.

虽然它没有使用 δόξα 这个词，但罗马书 8:29 中也发展了同样的主题，*因为他预知他们，并预先确定他们将与他的儿子有家族相似性，这样他就可以成为众多兄弟姐妹中的长子*。

εἰς τὴν βασιλείαν would naturally translate as *into his kingdom*. Adding the word ἑαυτοῦ *of himself* adds emphasis. *Into his <u>own</u> kingdom*, or *into his <u>very own</u> kingdom*.

εἰς τὴν βασιλείαν 自然会翻译为*进入他的王国*。添加*他自己的*单词 ἑαυτοῦ会增加强调效果。*进入他<u>自己的</u>王国*，或者*进入他<u>自己的</u>王国*。

The PB exercises some freedom in this verse. You could translate this as *into his very own kingdom*.... But I felt like it did not add much emphasis to add *his very own* to *kingdom*. Who else's

PB在这节经文中运用了一些自由。你可以把它翻译*成“他自己的国度”* ……但我觉得加上“*他自己的*国度”*并没有增加多少强调*。谁的国度会是另一个？但被邀请分享上帝的品格——这对我来说似乎意义重大。所以我把它翻译成*“分享” 以他自己的性格。*[^148]

kingdom is going to be? But to be invited to share in the character of God—this seems momentous to me. So I rendered this as *to share in his very own character.*[148]

2:13

And so we thank God constantly that when you received the message of God you heard from us, you welcomed it not as the word of men, but as what it is: the very Word of God which is at work in those of you who believe.

Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως *And for this reason we are constantly thankful to God.* The first καὶ is a basic conjunction *and*.

The second καὶ is a good example of how Greek conjunctions can take on other meanings besides *and*. In this case, Paul may have intended it as an *also*. That is, in chapter 1 he indicated several reasons why he was thankful for the Thessalonians. Here he is indicating yet more reasons for thanksgiving.

Another possibility is that the Thessalonians sent a message to Paul via Timothy saying, *We are thankful you brought us the Good*

2:13

因此，我们不断地感谢上帝，因为当你们从我们这里听到上帝的信息时，你们不是把它当作人的话语来接受，而是当作它的本来面目：上帝的话语，在你们这些信徒心中发挥作用。

Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως*因此，我们不断感谢上帝。*第一个 καὶ 是基本连词*和*。

第二个καὶ很好地说明了希腊语连词除了*"和"之外还可以有其他含义*。在这种情况下，保罗可能想把它理解为"*也*"。也就是说，在第一章中，他指出了感谢帖撒罗尼迦人的几个原因。在这里，他又提出了更多感恩的理由。

另一种可能是，帖撒罗尼迦人通过提摩太给保罗传了一条信息，说："*我们感谢你给我们带来了福音。*"保罗回答说："*我们**也**感谢你接受了福音！*"

[148] I considered to share in his very own **nature**, but again that felt a little bit too Hindu.

News. To which Paul answers, *And* (καὶ) *we **too*** (καὶ) *are thankful—that you accepted it!*

A common rendering of διὰ when followed by an accusative is *because of, for the sake of*. When followed by τοῦτο *this*, it is often rendered *because of this* or *for this reason*. The PB simply renders Καὶ διὰ τοῦτο as *and so*.

ἡμεῖς εὐχαριστοῦμεν means *we give thanks*. Because of the way Greek verbs package in person and number, Paul could have simply written εὐχαριστοῦμεν and we would have translated it the same way: as *we give thanks*. While it could have been just a stylistic choice of Paul's to include the ἡμεῖς, it may be that he was trying to add emphasis to his sentence, as in *And **we too** are thankful!!* Or perhaps *And we **ourselves** are thankful!!*

Greek speakers had not yet invented exclamation points, italics, or bold face. So if Paul wanted to emphasize something, he had to do it with word choice.

τῷ θεῷ *to God*. The dative here is exercising its very common role of providing the indirect object to the verb, which we normally capture with the English word *to*. Hence, *we give thanks **to God***.

διὰ 后接宾格时，常见翻译为 *because of（因为）*、 *for the sake of（为了）*。后接 τοῦτο *this时*，常翻译*为 because of this*或*for this reason* 。PB 仅将 Καὶ διὰ τοῦτο 翻译为*and so* 。

ἡμεῖς εὐχαριστοῦμεν 的意思是 *"我们感恩"* 。由于希腊语动词的人称和数的组合方式，保罗可以简单地写成 εὐχαριστοῦμεν ，我们也会以相同的方式翻译它：正如*我们感恩*。虽然保罗加入 ἡμεῖς 可能只是一种风格选择，但他也可能试图强调他的句子，例如"***我们也**感恩！！"*或者"***我们自己也**感恩！！"*

当时希腊语使用者还没有发明感叹号、斜体或粗体。所以，如果保罗想强调某件事，他必须通过措辞来表达。

τῷ θεῷ*向上帝致敬*。与格在这里发挥着它非常常见的作用，为动词提供间接宾语，我们通常用英语单词*to 来表达*。因此，*我们感谢**上帝***。

ἀδιαλείπτως *constantly* is typical of the majority of Greek adverbs, in that it ends with —ως. If you see a word with that ending, be alert to the possibility that it is an adverb.

In many cases, one can take the stem of an adjective and add —ως to create the corresponding adverb. Examples would include:

- ἀληθής *true* → ἀληθῶς *truly*
- δίκαιος *righteous* → δικαίως *righteously*

ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ is a little awkward for us to translate. We like to use *to hear/heard* as a verb. Paul has expressed it as a genitive noun. παραλαβόντες is a participle with a time-related flavor, *after you heard, when you heard*. A wooden translation would be *that after you received the word of hearing about/concerning our God*.

ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν λόγον θεοῦ is easy by comparison. *You welcomed (it) not (as the) word of men, but just as it truly is: the word of God*.

ὃς *which* is a masculine nominative singular relative pronoun. That is, it refers back to a noun earlier in the sentence.

ἀδιαλείπτως是大多数希腊语副词的典型*特征*，因为它以 —ως 结尾。如果你看到一个以 —ως 结尾的单词，要警惕它可能是一个副词。

很多情况下，我们可以取形容词的词干，然后添加 —ως 来构成相应的副词。例如：

- ἀληθής *true* → ἀληθῶς *真正*
- 正义*的* → δικαίως *正义地*

ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ我们翻译起来有点尴尬。我们喜欢用*tohear/heard*作为动词。保罗将其表达为所有格名词。παραλαβόντες 是一个带有时间相关味道的分词，*在你听到之后，当你听到 时*。一个木讷的翻译是*在你收到关于我们的上帝的消息之后*。

οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν λόγον θεοῦ 就很容易了。*你欢迎（它）不是人的话语，而是它真正的样子：上帝的话语*。

ὃς *它*是一个阳性主格单数关系代词。也就是说，它指代的是

We expect it to agree with the noun it references, λόγον, and it does—in *gender* (masculine) and *number* (singular). However, its *case* (nominative) is determined by its role in its own clause. In this case, it is the subject of the verb **ἐνεργεῖται** *is working*.

Hence, subject and verb of the clause is *which is working*. Consider these two examples.

- λόγον ὃς ἐνεργεῖται *the word which works...* (ὃς is nominative as subject)
- λόγον ὃν ἔχετε *the word which you have...* (ὃν would be accusative as direct object)

καὶ was likely used by Paul as a way of intensifying what he said about the word of God—that it was *indeed* at work. This is another example of καὶ not being used as a simple conjunction (*and*). The PB and NIV translate the καὶ, while the GNT, NLT, CEV and Phillips treat it as unnecessary to content of this verse in English.

ἐν ὑμῖν τοῖς πιστεύουσιν *in you who believe*. πιστεύουσιν is a dative participle from the verb πιστεύω, *to believe, to have faith*. The dative plural article—which agrees with the dative plural ὑμῖν *you*—turns this verb into a noun—*you who believe*. The

句子中前面提到的一个名词。我们期望它与它所指代的名词λόγον保持一致，事实也确实如此——*性*（阳性）*和数*（单数）。然而，它的*格*（主格）由它在自身从句中的角色决定。在本例中，它是动词**ἐνεργεῖται的***主语*。

因此，该从句的主语和动词是*哪个在起作用*。请考虑以下两个例子。

- λόγον ὃς ἐνεργεῖται*有效的词...* （ὃς 作为主语是主格）
- λόγον ὃν ἔχετε*你所拥有的词...* （ὃν 作为直接宾语将是宾格）

保罗很可能使用**καὶ**来强调他关于上帝之道的论述——上帝的话语*确实*在起作用。这是καὶ不用作简单连词（*和*）的另一个例子。PB和NIV译本翻译了καὶ，而GNT、NLT、CEV和Phillips译本则认为它对这节英文经文的内容而言并非必要。

ἐν ὑμῖν τοῖς πιστεύουσιν *在你们这些相信的人里面*。πιστεύουσιν 是动词 πιστεύω（*相信、有信心）的与格分词*。与格复数冠词（与与格复

article+participle provides additional information about the pronoun ὑμῖν rather than modifying it directly

数 ὑμῖν 一致）将这个动词变成名词——*你们这些相信的人*。冠词+分词提供了关于代词 ὑμῖν 的附加信息，而不是直接修饰它。

A wooden translation of this verse might be *And because of this we also give thanks to God unceasingly, because having received word of hearing from us of God, you accepted not word of men but as it truly is, word of God, which also/indeed works in you who believe*. It is your job as a translator to cast this verse into good English style, so that it can be easily understood by a modern reader.

这节经文的一个生硬的翻译可能是：*"因此，我们也不断感谢神，因你们听见我们所传的神的道，你们领受的不是人的道，乃是神的道。这道实在是神的道，也运行在你们信的人心里。"*作为译者，你的工作就是将这节经文译成优美的英文风格，使现代读者能够轻松理解。

2:14

And your experience, brothers and sisters, paralleled that of the churches of God that are in Judea, in Christ Jesus. For you suffered the same kinds of things from your fellow-countrymen as they did from the Jews.

2:14

弟兄们，你们的经历，与犹太地在基督耶稣里的神的众教会的经历是一样的。因为你们遭受的苦难，既来自同胞，也来自犹太人。

ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε *For you became imitators.* There is a fairly extensive discussion of the translation issues around ἐγενήθητε in 2:5, the aorist *passive* form of γίνομαι. Based on all we know of Paul's usage of this word, the best way to translate it into English is as though it was an aorist *active* verb: *you became/you were*

ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε *因为你们效法了众教会*。关于 2:5 中 ἐγενήθητε 的翻译问题，存在相当广泛的讨论，这是 γίνομαι 的*过去式被动*语态。根据我们对保罗对该词用法的了解，将其翻译成英语的最佳方式是将其视为一个过去式*主动*

imitators of the churches in Judea.

动词：*你们效法了*犹大众教会。

> But this was not a deliberate imitation—they knew of the Judean churches mostly by hearsay—rather, the experience of the Judean churches was reproduced in the Thessalonian church. This was no merely external resemblance. Persecution, according to the NT, is a natural concomitant of Christian faith, and for the believers in Thessalonica to undergo suffering for Christ's sake proves that they are fellow-members of the same body as the Judean churches.[149]

> 但这并非刻意模仿——他们对犹太教会的了解大多来自道听途说——相反，犹太教会的经历在帖撒罗尼迦教会中重现。这不仅仅是外在的相似。根据新约圣经，逼迫是基督教信仰的自然伴随物，而帖撒罗尼迦的信徒为基督的缘故受苦，证明他们与犹太教会同属一个身体。[^149]

We have the equative-nominative structure that is so common in Greek: nominative—be-verb—nominative ὑμεῖς ἐγενήθητε μιμηταὶ. You ≈ imitators. Those of us who are native English speakers—where word order plays such a big role in determining meaning—would prefer it if Greek writers did not exercise such freedom in sequencing their words. But we have to adjust if we are to read Greek.

我们有希腊语中非常常见的等格主格结构：主格—动词—主格 ὑμεῖς ἐγενήθητε μιμηταὶ 。你们≈模仿者。我们这些以英语为母语的人——在英语中，语序在意义的确定中起着至关重要的作用——宁愿希腊作家不要在词序上如此随意。但如果我们要读懂希腊语，就必须做出调整。

By this time you should be getting experienced at translating

[149] Bruce, *Thessalonians*, op. cit, 45.

ἀδελφοί as *brothers and sisters*.[150]

到此时，您应该已经能够将**ἀδελφοί翻译**为*兄弟姐妹了*。[^150]

τῶν ἐκκλησιῶν τοῦ θεοῦ *of the churches of God*. This is an ordinary use of the genitive case: ***of*** *the churches* ***of*** *God*.

τῶν ἐκκλησιῶν τοῦ θεοῦ 上帝*的教堂*。这是所有格的通常用法：***上帝****的****教堂***。

τῶν οὐσῶν *those which are* is a participle which has been converted, by the use of the article, into an adjective that describes the church. Because τῶν ἐκκλησιῶν is a genitive plural, the adjective that modifies it is also a genitive plural.

τῶν οὐσῶν *those which are*是一个分词，通过冠词的使用，它被转换为描述教会的形容词。由于 τῶν ἐκκλησιῶν 是属格复数，因此修饰它的形容词也是属格复数。

We have two genitives preceding τῶν οὐσῶν: τῶν ἐκκλησιῶν and τοῦ θεοῦ. It is the agreement in number (i.e. plural) that lets us know that τῶν οὐσῶν is describing the church ἐκκλησιῶν rather than God θεοῦ. Had Paul used a singular τοῦ ὄντος rather than the plural τῶν οὐσῶν, it would have indicated he was giving us information about *God*, not the church.

τῶν οὐσῶν 之前有两个属格：τῶν ἐκκλησιῶν 和 τοῦ θεοῦ。正是数字（即复数）的一致让我们知道τῶν οὐσῶν 描述的是教会ἐκκλησιῶν 而不是上帝θεοῦ。如果保罗使用单数 τοῦ ὄντος 而不是复数 τῶν οὐσῶν，那就表明他向我们提供的是关于*上帝的信息*，而不是关于教会的信息。

Adjectives agree in number, case, and gender with the nouns they modify.

形容词在数、格和性上与所修饰的名词一致。

τῶν ἐκκλησιῶν τῶν οὐσῶν could be rendered woodenly as *the churches—the ones who are*…. Of course, a more fluent

τῶν ἐκκλησιῶν τῶν οὐσῶν 可以木制地呈现为*教堂——那些*……。当然，更流畅的翻译是*"chhurch that is"*等。

[150] See 1:4.

translation would be *the churches that are etc*.

ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ *in Judea, in Christ* uses the most common translation of ἐν followed by[151] a dative noun: ***in** Judea, **in** Christ*. As we have seen with the word for God, θεός, proper names can appear either with or without the article, and its presence or absence is untranslatable. We translate τῇ Ἰουδαίᾳ simply as *Judea*.

ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ *在犹大，在基督里*使用了最常见的 ἐν 后接与[^151]格名词的翻译：***在**犹大，**在**基督里*。正如我们在表示上帝的词 θεός 中看到的，专有名词可以带冠词，也可以不带冠词，冠词的存在与否都无法翻译。我们将 τῇ Ἰουδαίᾳ 简单地翻译为*犹大*。

Ἰησοῦ looks like a genitive noun, which would mean it was not agreeing with the dative Χριστῷ. However, the Greek word for Jesus is one of a small set of nouns that is the same in the dative, genitive and vocative.

Nominative	Ἰησοῦς
Genitive	**Ἰησοῦ**
Dative	**Ἰησοῦ**
Accusative	Ἰησοῦν
Vocative	**Ἰησοῦ**

Ἰησοῦ看起来像个属格名词，这意味着它与与格 Χριστῷ 不一致。然而，希腊语中表示“耶稣”的词是极少数与格、属格和呼格相同的名词之一。

主格	Ἰησοῦς
所有格	**Ἰησοῦ**
与格	**Ἰησοῦ**
宾格	Ἰησοῦν
呼	**Ἰησοῦ**

ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς *For the same (things) you suffered—even you*.

ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς *因为你们遭受了同样的痛苦——甚至你自己*。

You are probably familiar with αὐτός/αὐτή/αὐτό being rendered as he/she/it or as he himself/she herself/itself. When preceded by

你可能熟悉αὐτός/αὐτή/αὐτό 的读法，例如他/她/它，或他/她自己

[151] As it invariably is.

an article, it can mean *the same*.[152]

/她自己/它本身。如果前面加冠词，意思也一*样*。[^152]

In this verse, τὰ αὐτὰ is a plural accusative case, because it is the direct object of the verb ἐπάθετε, hence You suffered the same things.

在这节经文中，τὰ αὐτὰ 是复数宾格，因为它是动词 ἐπάθετε 的直接宾语，因此你遭受了同样的苦难。

Paul's use of καὶ is almost untranslatable here. καὶ is serving not so much as a conjunction as an intensifier for the word ὑμεῖς, the nominative plural form that is the subject of the verb ἐπάθετε.

保罗在这里使用的 καὶ 几乎无法翻译。καὶ 与其说是一个连词，不如说是 ὑμεῖς 一词的强化词，ὑμεῖς 是动词 ἐπάθετε 的主语，是主格复数形式。

In this instance, καὶ is highlighting the similarity of experience between the Judean churches and the Thessalonian believers.

在这种情况下，καὶ强调了犹太教会和帖撒罗尼迦信徒之间的相似经历。

Grammatically, it's creating a precise parallel: just as the Judean churches suffered from their own people, so too the Thessalonians suffered from their own countrymen. The καί here isn't merely connecting two things, but underlining their equivalence. But as I say, this is difficult to render into English.

从语法上讲，它创造了一种精准的对应关系：正如犹太教会遭受同胞的苦难，帖撒罗尼迦教会也遭受同胞的苦难。这里的"καί"不仅仅是连接两件事，而是强调它们的等同性。但正如我所说，这很难翻译成英语。

ὑπὸ τῶν ἰδίων συμφυλετῶν *by/from your own countrymen*. ὑπὸ will be rendered differently, depending on whether it is followed by a genitive or accusative. When followed by a

ὑπὸ τῶν ἰδίων συμφυλετῶν *来自/来自你们自己的同胞*。ὑπὸ 的表达方式会有所不同，取决于它后面是所有格还是宾格。如果像这里一样，后面是所有

[152] *BDAG* s.v. "αὐτός" 3

genitive, as here, we render it with something like *by* in English.

格，我们会用类似“ *by*”的英语表达。

The article in Greek, you are learning, does many things. While it can mean the in many contexts, in other places it will serve as his/hers/its. So also here your countrymen.

你们正在学习的希腊语冠词有很多含义。虽然它在很多语境中可以表示“那”，但在其他地方，它也可以表示“他/她/它”。你们的同胞们，这里也是如此。

καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων *just as they (suffered) by/from the Jews*. αὐτοὶ is appearing here without the article, and so is easily rendered as *they*. We have Paul again using καὶ as an intensifier, and as a way of emphasizing the parallelism between the experience of the Thessalonian believers and their fellow believers back in Israel.

καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων *正如他们（遭受）犹太人的苦难一样*。αὐτοὶ 在这里没有冠词，因此很容易被翻译成“*他们*”。保罗再次使用 καὶ 作为强化词，强调帖撒罗尼迦信徒与以色列信徒同伴的经历之间的相似性。

τῶν Ἰουδαίων could be rendered either as *the Jews* or by *the Judeans*. By this time, however, after his recent problems with Jews stirring up riots in Philippi and Thessalonica, it is likely that Paul was considering all of the Jews as a single group that opposed anything to do with Jesus.

τῶν Ἰουδαίων 可以译为*犹太人*或*犹太人*。然而，此时，在保罗最近与犹太人在腓立比和帖撒罗尼迦煽动暴乱之后，他很可能将所有犹太人视为一个反对任何与耶稣有关事物的群体。

> It was only 12 years after the writing of this letter that James, the brother of Jesus and a key leader in the

> 这封信写完仅仅 12 年后，耶稣的兄弟、耶路撒冷教会的关键领袖詹姆斯就被杀了。[^153]
>
> 部分由于这一原因，部分由于与狂热分子的关系日益紧张，狂热分子在公元 67 年

Jerusalem church, was killed.[153]

Partly as a result of this, and partly as a result of growing tensions with the Zealots, who would bring down the wrath of the Roman army upon themselves in A.D. 67, the Christians largely evacuated from Palestine in the mid-60s.[154]

It seems that by A.D. 50, when this letter was being written, that the break between church and synagogue was already well under way, and *the Jews* as a group were being seen as opponents of Jesus. So it is that Paul, while ethnically Jewish, might not have considered himself *one of the Jews*.

NET Bible makes an interesting effort to render the καὶ with *as they **in fact** did from the Jews*. The words *in fact* do serve to intensify the sentence a bit in English.

2:15

After having killed the Lord Jesus and the prophets, they persecuted us.

招致了罗马军队的愤怒，因此基督徒在 20 世纪 60 年代中期大量撤离了巴勒斯坦。[^154]

似乎在公元50年，也就是这封信写成之时，教会与犹太会堂之间的决裂已然开始，*犹太人*作为一个群体被视为耶稣的反对者。因此，保罗虽然是犹太人，却可能并不认为自己*是犹太人*。

NET 圣经对 καὶ 的翻译做了一个有趣的尝试，将其译为“*正如他们**实际上**所做的那样，来自犹太人*”。这些词*实际上*确实有助于在英语中稍微强化句子的含义。

2:15

他们杀了主耶稣和先知之后，又迫害我们，他们不但敌挡神，也敌挡所有的人。

虽然PB、NLT和CEV都以一个新句子开头，但没有主动词，只有

[153] Josephus, Flavius, *The Antiquities of the Jews*, Translated by William Whiston (Chicago: The John C. Winston Company, 1936), 20.197-203.

[154] Eusebius, *Ecclesiastical History*, 3.5.3. (Loeb 153)
It was this exodus from Palestine that accounts for the Apostle John composing his gospel account of the life of Jesus while living in Ephesus.

They are opposed not only to God but against all people as well.

While the PB, NLT and CEV all start this verse off with a new sentence, there is no active verb, just participles. This verse is the middle section of a long sentence that begins in verse 14, and which contains the main verb ἐγενήθητε *you became/were*, and finishes at the end of verse 16.

All of the participles are genitive plurals, which brings them into agreement with τῶν Ἰουδαίων at the end of 2:14. So the Jews are **τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν** *those who killed the Lord Jesus*. The word order is striking, even for Greek, with Ἰησοῦν placed after both τὸν κύριον and the participle. It is very likely that Paul was seeking to create emphasis through this positioning . τὸν κύριον Ἰησοῦν is all accusative as it is the direct object of the participle.

If the word order is odd in separating the words τὸν κύριον and Ἰησοῦν with a participle, it is doubly odd in inserting καὶ between the article τῶν and its participle ἀποκτεινάντων. We would normally expect it ahead of the participle phrase, as καὶ τῶν ἀποκτεινάντων. While it is difficult to render into English, Paul uses καὶ five times in this verse as, so I

分词。这节经文是一个长句的中间部分，这个长句始于第14节，包含主要动词ἐγενήθητε *you became/were* ，结束于第16节末尾。

所有分词都是复数属格，这使得它们与 2:14 末尾的 τῶν Ἰουδαίων 一致。所以犹太人是**τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν** *那些 杀死了主耶稣*。即使对于希腊语来说，Ἰησοῦν 的语序也很引人注目，它位于 τὸν κύριον 和分词之后。保罗很可能想通过这种定位来强调。τὸν κύριον Ἰησοῦν 完全是宾格，因为它是分词的直接宾语。

如果用分词分隔 τὸν κύριον 和 Ἰησοῦν 时词序为奇数，则在冠词 τῶν 及其分词 ἀποκτεινάντων 之间插入 καὶ 为双奇数。我们通常期望它位于分词短语之前，如 καὶ τῶν ἀποκτεινάντων。虽然很难翻译成英语，但保罗在这节经文中使用了五次 καὶ，所以我认为这是将思想联系在一起的工具。

καὶ τοὺς προφήτας*和先知*。此处宾格较多，因此也成为分词的

suppose, a tool for linking together ideas.

καὶ τοὺς προφήτας *and the prophets*. More accusatives here, making this also a part of the direct object of the participle. The Jews not only killed the Lord Jesus but καὶ τοὺς προφήτας. Based on what we read in Rom. 1:2, 3:21, and 11:3, it is likely that Paul was speaking of OT prophets here rather than Christian prophets.

καὶ ἡμᾶς ἐκδιωξάντων *and persecuted us*.

καὶ θεῷ μὴ ἀρεσκόντων *They do not seek to be pleasing to God*. **καὶ πᾶσιν ἀνθρώποις ἐναντίων** *and they (are) opposed to all people*.

The fable by Aesop of the dog in the manger seems to describe the situation.

> A Dog was lying in a Manger full of hay. An Ox, being hungry, came near and was going to eat of the hay. The Dog, getting up and snarling at him, would not let him touch it. *Surly creature*, said the Ox, *you cannot eat the hay yourself, and yet you will let no one else have any*.[155]

直接宾语。犹太人不仅杀害了主耶稣，还杀害了καὶ τοὺς προφήτας。根据我们在罗马书1:2、3:21和11:3中读到的内容，保罗在这里很可能指的是旧约先知，而不是基督教先知。

καὶ ἡμᾶς ἐκδιω编辑άντων *并迫害我们*。

καὶ θεῷ μὴ ἀρεσκόντων *他们不寻求取悦上帝*。 **καὶ πᾶσιν ἀνθρώποις ἐναντίων** *他们与所有人为敌*。

伊索寓言《马槽里的狗》似乎描述了这种情况。

> 一只狗躺在堆满干草的马槽里。一头饿极了的牛走了过来，正要吃干草。狗站起来，冲着它咆哮，不让它碰。牛说："*你这个坏蛋，你自己不能吃干草，却又不让别人吃*。"[^63]

2:16

他们阻止我们向各族群传道，使他们得救，就是在不断积累自己的罪孽。但最终，神的愤怒必临到他们。

[155] Aesop, "The Dog in the Manger", *Aesop's Fables*, translated by George Fyler Townsend, (Morton Grove, IL: A. Whitman & Co., 1925).

2:16

By hindering us from speaking to various people groups so that they might be saved, they are continually stockpiling their sins. But the wrath of God will come upon them in the end.

κωλυόντων ἡμᾶς *By hindering us*. κωλυόντων is a participle, telling us that as far as Paul was concerned, this was part of the same sentence he started in 2:14, where he uses the MainVerb-Participle-Participle-etc. construction. But for the sake of good English style, the PB starts a new sentence here. ἡμᾶς is the direct object of the participle, and so Paul wrote it in the accusative case.

τοῖς ἔθνεσιν λαλῆσαι *from speaking to various people groups*. It is common for the dative to capture what we express in English with the indirect object word *to*. Bob threw the ball *to Debbie*. The name Debbie would be in the dative case. So here, the plural of ἔθνος is in the dative case.

ἔθνος (the root of the English word *ethnic*), in the Bible typically connotes *everybody except the Jews,* is a word I struggle to render. *Gentile* is what virtually every published translation uses. But it is not a word that is used in 21st century North American

κωλυόντων ἡμᾶς *通过阻碍我们*。κωλυόντων是一个分词，告诉我们，就保罗而言，这句是他在2:14开始的同一句话的一部分，在那里他使用了"主动词-分词-分词-等等"的结构。但为了保持良好的英语风格，PB在此另起一个句子。ἡμᾶς是分词的直接宾语，因此保罗用了宾格。

τοῖς ἔθνεσιν λαλῆσαι *与不同人群交谈*。与格通常用来表达我们在英语中用间接宾语词" *to"表达的意思*。鲍勃把球扔给*了黛比*。黛比这个名字应该是与格。所以这里，ἔθνος 的复数形式是与格。

ἔθνος（*ethnic*的词根）在《圣经》中通常指*除犹太人以外的所有人*，我很难翻译这个词。 几乎所有已出版的译本都使用*"Gentile"（外邦人）这个词。但在21*世纪的北美英语中，除了犹太人和教会人士外，很少有人使用这个词。

直到最近，我们只能通过调查问卷来了解有多少人定期

English except by Jews and church people.

去教堂（定义为每 4 个星期天中有 3 个去教堂）。

Up until recently, all we had to go on to know how many people attended church regularly (defined as 3 Sundays out of 4) was what they self-reported to surveys.

However, almost 100% of us now carry a tracking device with us everywhere we go—our cellphones. Dr. Devin G. Pope of the University of Chicago was able to gain access to cellphone tracking data for several months for 2.1 million people. From this, he could tell if people were at home in bed, at the lake fishing, or in church on Sunday. He published a study in April of 2024 indicating that only 5% of Americans attended church regularly. This figure is significantly lower than the 22% reported in traditional surveys based on self-reported data.[156]

然而，如今几乎100%的人无论走到哪里都随身携带着追踪设备——手机。芝加哥大学的德文·G·波普博士获取了210万人长达数月的手机追踪数据。由此，他可以判断人们是在家睡觉、在湖边钓鱼，还是在周日去教堂。他于2024年4月发表了一项研究，指出只有5%的美国人定期去教堂。这一数字远低于基于自我报告数据的传统调查中报告的22%。[^156]

Given that 2.4% of Americans are Jewish, it means that most likely, if you use the word *Gentile* in the United States, only 7.4% of potential readers

鉴于 2.4% 的美国人是犹太人，这意味着，如果你在美国使用*“外邦人”这个词，很可能只有 7.4% 的*翻译潜在读者能够理解它。92.6 %的人既不是犹太人，也不是经常去教堂的人。

在加拿大，不接受您的翻译的人数上升到 98%，因为加拿大的犹太人口比例较小，

[156] Pope, Devin G., “Religious Worship Attendance in America: Evidence from Cellphone Data”, *NBER Working Paper No. 32334, National Bureau of Economic Research*, April 2024 https://www.nber.org/papers/w32334.
A visitor can download up to three PDF files a year from this site. Scroll down and you will find a button you can click to download this paper.

of your translation will understand it. 92.6% are neither Jewish nor regular church attenders.

The number of people who will not track with your translation rises to 98% in Canada, which has a smaller portion of the population who are Jewish, and where Christianity's impact is even more marginal than in the US.[157]

Here, I render ἔθνος as *various people groups*. Depending on the context elsewhere in the NT, I translate it as *unbelievers, the pagans*, *people groups* or *other ethnic groups*. If you use *Gentile* in your translation, you will have the tacit approval of hundreds of the world's top Bible scholars, even if 98% of the readers of your version may not know who you are talking about.

A wooden translation would be *hindering us to speak*…. A better way to render this in proper

基督教的影响力比美国更小。[^157]

在这里，我将ἔθνος 译为“*各种人群*” 。根据新约其他经文的上下文，我将其译为“*不信者*”、“*异教徒*” 、 “*人群*”或*其他族群*。如果您在翻译中使用“*外邦人*” ，即使98%的读者可能不知道您指的是谁，您也会得到数百位世界顶级圣经学者的默许。

僵硬的翻译会*妨碍我们说话*……用正确的英语更好地表达这句话就是*妨碍我们说话*。

ἵνα σωθῶσιν *以便他们能够得救*。

σωθῶσιν 这个词很贴切，它提醒我们主动语态和被动语态的区别。如果保罗想说他传福音是*为了神拯救他们*，他会用第三人

[157] Hayatullah Amanat, "Canadians Finding Faith as Americans Lose It: Survey on Importance of Religion", *CTV News*, December 16, 2022 https://www.ctvnews.ca/lifestyle/canadians-finding-faith-as-americans-lose-it-survey-on-importance-of-religion-1.6198463.

Spiritual interest seems to be on the rise in Canada, but church is not where people are going to feed that interest.

I am assuming the same sort of gap between self-reporting and actual behavior would be found in Canada if you could do the sort of cellphone study as Pope did in America.

English is *hindering us from speaking*.

ἵνα σωθῶσιν *so that they might be saved*.

σωθῶσιν is a good word to remind us of the difference between active and passive voice. If Paul wanted to say that he shared the Gospel *so that God might save them*, he would use the 3rd person aorist **active** subjunctive singular of σῴζω, ἵνα ὁ Θεὸς σώσῃ αὐτούς. *So that God might save them*. If God is doing the saving, and *God* is the nominative case subject of the verb, then the verb will be expressed with in an active voice.

In this case, however, God is still the one doing the saving, but grammatically, it is *the Gentiles* who are the implied subject, so the passive voice is used *so that they might **be** saved* (i.e. by God).

The subjunctive is used in the verb σωθῶσιν and indicates that salvation is viewed as a possibility or intended outcome rather than a guaranteed result. In English, we would render an indicative form of σῴζω as *so they were saved*, as a definite, factual thing that happened. The subjunctive we render as *so they **might** be saved*.

εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε, woodenly *to*

称过去式**主动**虚拟语态单数 σῴζω，ἵνα ὁ Θεὸς σώσῃ αὐτούς。*为了神拯救他们*。如果是神在拯救，并且*神*是动词的主格主语，那么动词就会用主动语态来表达。

然而，在这种情况下，上帝仍然是拯救者，但从语法上讲，*外邦人*是隐含的主语，因此使用被动语态，*以便他们能够**得救***（即被上帝拯救）。

动词 σωθῶσιν 使用了虚拟语气，表明救赎被视为一种可能性或预期结果，而非必然结果。在英语中，我们会将 σῴζω 的陈述式翻译为“ *so they were saved”（他们得救了）* ，表示一件确定的、事实性的事情发生了。虚拟语气我们将其翻译为“so they might be saved”（*他们**可能**得救）* 。

εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε ，木然*地使自己的罪孽不断累积*。用正确的英语来说，*他们总是将自己的罪孽堆积到极致*（NIV）。εἰς + 冠词 + 不定式是新约中表达结果或目的的常用技巧。[^158]在这种情况下，他们行为（阻碍福音的传播）的结果是，他们不断地为自己积累罪孽。

the making complete of their the sins always. In proper English, *they always heap up their sins to the limit* (NIV). εἰς + an article + an infinitive is a common technique used in the NT to express result or purpose.[158] In this case, the result of their action (of hindering the preaching of the Good News) is that they keep piling up sins for themselves.

The article in τὸ ἀναπληρῶσαι makes the infinitive a verbal noun, but it still has verb-characteristics. It can take a plural accusative τὰς ἁμαρτίας as a direct object. This is a challenging phrase to translate.

ἔφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ εἰς τέλος *But the wrath [of God] will come upon them in the end*. With ἔφθασεν being a main verb (aorist active indicative) we finally begin a new sentence. Had Paul been using punctuation marks, he almost surely would have put a period after the word immediately before ἔφθασεν: πάντοτε.

It is not just the presence of an indicative verb that flags a new sentence. δὲ always appears as the second word in a sentence. So this tells us that Paul was thinking of this as a new sentence, even though the person

《τὸ ἀναπληρῶσαι》中的冠词使不定式成为动词名词，但仍具有动词特征。它可以将复数宾格 τὰς ἁμαρτίας 作为直接宾语。这是一个翻译起来很有挑战性的短语。

ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος *但[上帝的]愤怒最终会临到他们*。由于ἔφθασεν是主要动词（过去式主动陈述），我们终于开始了一个新句子。如果保罗使用标点符号，他几乎肯定会在ἔφθασεν之前的单词后面加一个句号：πάντοτε。

并非仅仅因为出现了一个陈述动词就标志着一个新句子。δὲ 总是作为句子中的第二个词出现。所以，这告诉我们，保罗认为这是一个新句子，即使[^159]我们今天使用的经文划分方法的制定者没有在 δὲ 处将经文分开。

ἡ ὀργὴ 是用主格写的，因此保罗打算将其作为动词 ἔφθασεν 的主语。

[158] C.F.D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: Cambridge University Press, 1959), 127.

who set up the verse divisions[159] we use today failed to make a break between verses at the δὲ.

ἡ ὀργὴ was written in the nominative case, and so was intended by Paul to be the subject of the verb ἔφθασεν.

There are several instances in 1 Thessalonians where, as here, we see a preposition dropping its final letter where the next word starts with a vowel. Hence, ἐπι αὐτοὺς becomes ἐπ’ αὐτοὺς, *upon them*.

Rendering the aorist verb φθάνω is going to involve a judgement call on your part. (There is a discussion of the aorist tense in the chapter below called *Translation Helps >> Greenwood and the Aorist Tense*.)

The aorist refers to completed action—which is of course often going to be action that occurs in past time. However, the idea of completion, also called aspect, can sometimes overwhelm the time-related component of the aorist tense.

在《帖撒罗尼迦前书》中，有几处地方，例如这里，我们看到一个介词去掉了最后一个字母，而下一个单词的开头是元音字母。因此，ἐπι αὐτοὺς 变成了 ἐπ' αὐτοὺς，*在他们身上*。

翻译过去式动词φθάνω需要你自己的判断。（下一章“*翻译帮助 >> Greenwood 和过去式*”中讨论了*过去式*。）

过去时指的是已完成的动作——当然，这通常是过去发生的动作。然而，完成的概念（也称为体）有时会掩盖过去时中与时间相关的成分。

大多数已出版的版本都把这节经文翻译成好像动词的动作*发生*在过去一样。*但《新约圣经》却很典型：现在，上帝的愤怒**终于降临**到他们身上了！*

然而，我读到上下文，看到这些人积攒罪孽，我明白这些人尚未承受他们罪恶选择的*后果*。从人的角度来说，这些在腓立比和帖撒罗尼迦反对福音的人，

[159] Robert Estienne, a scholar from Paris who was the Royal Typographer (i.e. the King’s printer) published a Greek and Latin New Testament in 1551 which included the standard numbered verses we use today.

According to his son, he worked out these verse divisions while on horseback during a one-week trip from Lyon to Paris.

Peter J. Williams, “Where Did Verse Numbers Come From?”, *Tyndale House*, 2018, https://tyndalehouse.com/explore/articles/chapter-and-verse/.

Most published versions render this verse as though the action of the verb *did* occur in past time. The GNT is typical: *And now God's anger* ***has at last come down*** *on them!*

生活依然相当不错。他们正在享受诗篇作者所说的*恶人的兴盛*。

However, my read of the context, with these people storing up their sins, suggests to me that these people have not yet experienced the *consequences* of their sinful choices. Humanly speaking, these people in Philippi and Thessalonica who oppose the Gospel are still doing quite well in life. They are enjoying what the psalmist might call *the prosperity of the wicked*.

我要求将我自己的翻译"εἰς τέλος"翻译为"*最终*"，假设保罗正在展望尚未到来的最终审判，并在动词中使用过去时态，因为他将*结局视为*一个完整的事物，即使从时间上看，它仍在未来。

I made a call for my own translation to render εἰς τέλος as *in the end*, assuming that Paul was looking ahead to the yet-to-come, final judgement, using an aorist tense in the verb because he viewed *the end* as one, complete thing, even though time-wise, it was still in the future.

不仅看这节经文的上下文，也看这封信其余部分的更广泛背景，我们会发现保罗非常关注世界的末日。第4章和第5章[^160]与马太福音第24章相呼应。第24章第13节说："*唯有忍耐到底的，* **必然***得救*。"

因此，我使用英语将来时态来表达ἔφθασεν。

Looking at the context not just of this verse, but of the broader context of the rest of this letter, we will find that Paul has the end of time very much in view. Chapters 4 and 5 contain echoes of Matthew 24[160]. And verse 13 of chapter 24 says ὁ δὲ ὑπομείνας **εἰς τέλος**

然而，如果你看一下：

https://www.biblegateway.com/verse/en/帖撒罗尼迦前书 2:16

[160] Enough so to convince me that Paul had a copy of Matthew at his elbow as he wrote this epistle.

οὗτος σωθήσεται. *But the one who holds out to **the end** will be saved*.

Consequently, I have rendered ἔφθασεν using an English future tense.

However, if you look at:

https://www.biblegateway.com/verse/en/1 Thessalonians 2:16

...you will see I am very much in the minority here. The people who stand behind these translations are outstanding scholars. If you are uncertain of how to render this yourself, you should probably follow their example rather than mine.

2:17

Brothers and sisters, we were separated from you for a short time—physically, but not in our thoughts. So with a longing in our hearts, we tried very hard to connect with you in person.

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν *But we, brothers [and sisters] have been separated from you*. ἀπορφανισθέντες is an interesting word. A passive nominative plural participle—*being separated*—it is clearly connected to the nominative plural noun that is the

……你会发现我在这里完全是少数派。这些翻译背后的人都是杰出的学者。如果你不确定自己该如何翻译，或许应该效仿他们，而不是我的。

2:17

弟兄姊妹们，我们与你们短暂分离——虽然身体上分离，但心却从未离开。因此，我们怀着一颗渴望的心，努力地想要亲自与你们联系。

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν *但我们弟兄姊妹们，与你们分离了*。ἀπορφανισθέντες 这个词很有意思。它是一个被动的主格复数分词——*被分离*——它与句子主语的主格复数名词 ἡμεῖς 有着清晰的联系。最好把它翻译成英语，就像它是一个常规的直陈式动词——*我们被分离了*。

它是一个复合词，由ἀπό + ὀρφανίζω组成（该动词的名词形式ὀρφανός是英语单词*orphan的词根）*，是一个充满深情的词。虽然它只出现在新约圣经中，但也出现在石刻中，用来表达对孩子去世的悲痛。[^161]

subject of the sentence, ἡμεῖς. It is best rendered into English as though it was a regular indicative verb—*we were separated*.

It is a compound, formed from ἀπό + ὀρφανίζω (the noun form of this verb, ὀρφανός, is the root of our English word *orphan)*, and is a deeply emotional word. Though found only here in the NT, it has been found on stone inscriptions to express bereavement over the death of a child.[161]

It is a challenge to render this phrase concisely in a way that captures the emotional flavor Paul was seeking to express. My instinct is that the Thessalonians would have understood Paul to be saying *Having to leave you so suddenly was as heartbreaking as the unexpected death of a child*. The PB rendering stays a bit closer to the wording in Greek,[162] but probably does not give my reader an adequate feel for the emotional response of the Thessalonian believers when they first read this.

We have seen the character changes of ἀφ’ ὑμῶν before. Where the next word starts with a vowel, ἀπό becomes ἀπ’. If that vowel

要简洁地翻译这句话，捕捉保罗想要表达的情感，并非易事。我的直觉是，帖撒罗尼迦人会理解保罗的意思是“*不得不如此突然地离开你们，就像孩子意外死亡一样令人心碎*”。PB 的翻译更接近希腊文的措辞，[^162]但可能无法充分表达帖撒罗尼迦信徒初读这段经文时的情感反应。

我们之前已经见过 ἀφ' ὑμῶν 的字符变化。如果下一个单词以元音开头，ἀπό 会变成 ἀπ'。如果该元音带有粗略的呼吸音，ἀπ' 会变成 ἀφ'。

πρὸς καιρὸν ὥρας “*一小时*”是一个习语，意思是“*短暂的一段时间*”。当然，保罗本人还没有与这些信徒重新建立联系，但提摩太已经建立了联系。事情的顺序似乎是这样的：

1. 保罗、西拉和提摩太在帖撒罗尼迦建立了教会，但因遭受迫害而不得不突然离开。

[161] *Bulletin de correspondance hellénique*, vol. 46, 1922, p. 345 (no author indicated).

[162] I do not want the readers of this commentary to say, Child? WHAT child? There is no Greek word in this verse meaning ‘child’. How does Goethe come up with this stuff??

has a rough breathing mark ἀπ' becomes ἀφ'.

πρὸς καιρὸν ὥρας *for the time of an hour* is an idiom that means *for a short time*. Paul himself had not reconnected yet with these believers, of course, but Timothy had. The sequence of events seems to have been:

1. Paul, Silas, and Timothy founded the church in Thessalonica but had to leave abruptly due to persecution.
2. Paul sent Timothy back to Thessalonica to check on and encourage the new believers.
3. Timothy returned to Paul in Corinth with a positive report about the Thessalonian church.
4. Upon hearing this report, Paul wrote 1 Thessalonians as a letter of encouragement to the believers there.

προσώπῳ οὐ καρδίᾳ *in face not in heart.* It was a common Greek idiom to speak of being in the presence of a person as being *before his face*.

- πρὸ προσώπου σου into your presence—Mark 1:2
- κατὰ πρόσωπον πάντων τῶν λαῶν in the presence

2. 保罗派提摩太回到帖撒罗尼迦去探望并鼓励新信徒。
3. 提摩太回到哥林多向保罗汇报了有关帖撒罗尼迦教会的积极情况。
4. 保罗听到这个报告后，写了《帖撒罗尼迦前书》作为给那里的信徒的鼓励信。

προσώπῳ οὐ καρδίᾳ*是在脸上而不是在心里*。这是一个常见的希腊习语，将在一个人面前说成是*在他的面前*。

- πρὸ προσώπου σου 进入你的面前——马可福音 1:2
- κατὰ πρόσωπον πάντων τῶν λαῶν 在每一个可能的种族群体面前——路加福音 2:31
- κατὰ πρόσωπον Πιλάτου 在彼拉多面前——使徒行传 3:13

保罗使用介词短语ἐν προσώπῳ和ἐν καρδίᾳ，这本来是完全可以理解的。但由于介词ἐν后面总是跟与格——这意味着ἐν的翻译不会因其后接名词的格而改变——圣经作者通常只使用与格名词，而保留ἐν的假定。

of every possible ethnic group—Luke 2:31

- κατὰ πρόσωπον Πιλάτου in the presence of Pilate—Acts 3:13

It would have been very understandable for Paul to use the prepositional phrases ἐν προσώπῳ and ἐν καρδίᾳ. But since the preposition ἐν is always followed by a dative—which means the translation of ἐν does not change with the case of the noun that follows it—biblical writers often just use dative nouns and leave the ἐν assumed.

So then a wooden translation of this phrase would be *in face, not in heart*. However, it is a bit idiomatic. A better rendering would be that we were separated *physically, but not in our thoughts*, *physically, but not in our hearts* or *physically, but not emotionally*.

In Hebrew thinking the heart was considered to be the seat of the intellect and the center of the whole personality, not primarily the seat of the emotions.[163]

Although Paul’s time in Thessalonica was short, he really bonded with the people there.

περισσοτέρως ἐσπουδάσαμεν *We tried very hard*. Think about these

所以，这句话最生硬的翻译应该是*“面子上，心不上”* 。不过，这有点地道。更好的翻译应该是“我们*身体上分开了，但思想上却没有分开*；*身体上分开了，但心不上分开*；或者*身体上分开了，但情感上却没有分开*。 ”

在希伯来思想中，心脏被认为是智力的所在地和整个人格的中心，而不是情感的主要所在地。[^163]

尽管保罗在帖撒罗尼迦的时间很短，但他与那里的人们建立了深厚的友谊。

περισσοτέρως ἐσπουδάσαμεν *我们非常努力*。思考以下三个句子：1. 爱丽丝非常努力。2. 比尔更加努力。3. 夏洛特最努力。 *“Harder”*被认为是比较级。 *“Hardest”*被认为是最高级。

περισσοτέρως 这个词在希腊语中是比较级。然而，随着公元前 450 年至公元 50 年之间希腊语的演变，人们开始使用比较级和最高级，而不再刻意比较不同人之间的程度。[^164]他们使用比较级来强调程度：*非常*难。

[163] Nida and Ellingworth, op.cit., 48.

three sentences: 1. Alice tried hard. 2. Bill tried harder. 3. Charlotte tried hardest. *Harder* is considered a comparative. *Hardest* is considered a superlative.

The word περισσοτέρως is formed in Greek as a comparative. However, as the Greek language evolved between 450 B.C. and A.D. 50, people started using comparatives and superlatives without any intent to compare degrees among different people.[164] They used comparatives as an intensifier: *very* hard.

The ESV *the more eagerly* and RSV *the more eagerly* try to render this word as a comparative, and make us want to ask *more than who?* They are a bit misleading, as they are trying to interpret this word as though Paul was writing in the 5th century B.C. rather than the 1st century A.D.

τὸ πρόσωπον ὑμῶν ἰδεῖν. A wooden translation of this would be *to see your face*, where τὸ πρόσωπον is the accusative direct object of the infinitive ἰδεῖν, and ὑμῶν is genitive expresses possession, *your face*. But we have seen earlier in this same

ESV和 RSV*版本都试图*将这个词翻译成比较级，让我们想问*更多，而不是问"谁"?* 他们有点误导，因为他们试图将这个词解释成保罗是在公元前5世纪而不是公元1世纪写作的。

τὸ πρόσωπον ὑμῶν ἰδεῖν 。对此的简单翻译是"*看到你的脸*"，其中 τὸ πρόσωπον 是不定式 ἰδεῖν 的宾格直接宾语，而 ὑμῶν 是属格，表示占有，*你的脸*。但我们之前在同一节经文中已经看到， *"脸"*这个词可能有点惯用，这里可能意味着"*亲自见到你*"。

ἐν πολλῇ ἐπιθυμίᾳ *非常渴望*。PB*颠倒了*句子的顺序，将愿望放在句首，然后是动作。

2:18

因为我们想要去看望你们。我保罗曾多次尝试，只是撒但阻止了我们。

[164] Jay C. Treat, "Differences between Classical Greek and Koiné Greek", *Center for Computer Analysis of Texts, University of Pennsylvania*, 2019, https://ccat.sas.upenn.edu/~jtreat/koine/classical.html.

verse that the word *face* can be a bit idiomatic, and here probably means to see you *in person*.

ἐν πολλῇ ἐπιθυμίᾳ *in* or *with great desire*. The PB reverses the order of the sentence, putting the desire at the beginning, followed by the action.

2:18

For we wanted to come visit you. Several times I—Paul—tried, but Satan prevented us from doing so.

διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς *For we wanted to come to you*. διότι is often considered a bit stronger version of *for* or *because* than γὰρ, giving a reason for what has just been said. But that is certainly not the case in this verse, as the reason Paul gives for trying hard to visit them was that he *wanted to do so*. This is little more than a restatement of what he said in verse 17.

That ἠθελήσαμεν is followed by an infinitive is something we would expect. It is enormously common in the NT for the verb θέλω, as by its nature it requires completion by an infinitive. θέλω *I want* is incomplete without expressing *what* is wanted.

As with many prepositions, you ought not begin translating πρὸς until you check the case of the noun or

διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς *因为我们想去你们那里*。διότι通常被认为是比γὰρ更强烈的*"因为"*或*"因为"的*表达形式，它解释了刚才所说的话。但这节经文显然并非如此，因为保罗努力探望他们的原因是他*想去*。这只不过是他在第17节所说内容的重述。

ἠθελήσαμεν 后面接不定式，这在意料之中。在新约中，动词 θέλω 后面接不定式的情况非常常见，因为其本质要求用不定式来完成。"θέλω*我想要"如果不表达*想要*什么*，就是不完整的。

与许多介词一样，在翻译 πρὸς 之前，您不应该先检查其后的名词或代词的格。ὑμᾶς 是宾格，因此将 πρὸς 翻译为 ὑμᾶς 最合适的方式是*给你*。

ἐγὼ μὲν Παῦλος καὶ ἅπαϋ καὶ δίς *我保罗，一次又一次*……到目前为止，保罗一直代表他自己、西拉和提摩太写信。但在这节经文中，他又改回了第一人称单数。他一直想亲自回帖

pronoun that follows it. ὑμᾶς is in the accusative case, so the most appropriate way to render πρὸς ὑμᾶς is *to you*.

ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς *I Paul and once and twice*. Up to now, Paul has been writing on behalf of himself, Silas and Timothy. But in this verse, he shifts back into first person singular. He has been wanting to return to Thessalonica for a visit himself (Timothy, of course, has already been back once).

While καὶ is often rendered as *and*, Paul used Greek conjunctions with great flexibility. One could better render this phrase as ***not only*** *once* ***but*** *twice*. However, F.F. Bruce cites evidence indicating that Paul was using an idiomatic expression here to mean *more than once*.[165]

μὲν is interesting in this sentence. It often sets up a contrast with a δέ introducing the contrasted phrase. So what we expect is *I* **μὲν** *tried to visit you repeatedly while* **δέ** *Timothy and Silas*…. Except that there *is* no contrast in this verse. Timothy and Silas were also emotionally attached to the believers in Thessalonica, and also wanted to visit. There is no English equivalent for a μὲν sitting

撒罗尼迦看看（当然，提摩太已经回去过一次了）。

虽然καὶ通常被译为“*和*”，但保罗运用希腊语连词时非常灵活。这句话可以更好地译为***“不仅****一次*”***，而且****“两次”*　。然而，FF Bruce　引用的证据表明，保罗在这里使用的是一个惯用表达，表示*“不止一次”*。[^165]

μὲν在这句话中很有意思。它经常与引入对比短语的　δέ　形成对比。所以我们期望的*是* **微ὲν** *多次尝试拜访你　尽管* **δέ** *提摩太和西拉*……不过，这节经文*并没有*形成对比。提摩太和西拉也对帖撒罗尼迦的信徒怀有深厚的感情，也想去探望他们。英文中没有与“μὲν　独自坐在那里”对应的词，所以我们就不翻译了。

καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς *但撒旦阻碍了我们*。我们再次看到希腊语中连词καὶ的灵活性。在这种情况下，翻译成英语显然不是“*和*”，而是“但是”。

在这个短语中，　*Satan*是主语，主格也是如此。它位于短语末尾

[165] F.F. Bruce, *Thessalonians*, op. cit., 55.

there all by itself in a sentence, so we must leave it untranslated.

καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς *but Satan hindered us*. Once again we see the flexibility that Greek offered the conjunction καὶ. In this context, it is clear that the appropriate rendering into English is not *and* but is rather *but*.

In this phrase, *Satan* is the subject, and so is in the nominative case. That it is at the end of the phrase is of no consequence. The case tells us the function of this word in the sentence. *Us* is the object of the verb *hindered*. So Satan hindered who or what? He hindered *us*.

Just how he did so is not stated. What is clear is that Paul felt that Satan was a personal being who was able to put obstacles in the way of believers. However, they were able to send Timothy from Athens, and in 3:11 Paul expresses his confidence that God would overcome Satan's efforts.

The tendency among Christians is often either to discount the activity of Satan altogether, or to attribute power to Satan that is *almost* equivalent to God's.

If you are sailing through Active Pass in British Columbia, Canada, between the islands of

并不重要。格告诉我们这个词在句子中的功能。Us是动词*hindered*的宾语。那么，撒旦阻碍了谁或什么呢? 他阻碍了*我们*。

他究竟是如何做到的，经文并未明说。但可以肯定的是，保罗认为撒旦是一个实体，能够给信徒设置障碍。然而，他们却能够从雅典派提摩太去，保罗在3:11表达了他相信上帝会战胜撒旦的诡计的信心。

基督徒的倾向往往是要么完全忽视撒旦的活动，要么认为撒旦拥有*几乎*与上帝相当的力量。

如果您正航行穿过加拿大不列颠哥伦比亚省加利亚诺岛和梅恩岛之间的活动海峡，并在海峡右舷触底，解决办法不是向左舷搁浅。而是手拿海图，驶向深水航道，无论它通向何方。

同样，我们也应该手捧一本圣经，跟随耶稣引领我们前行。你现在正在做的——翻译圣经书卷——是一个很好的策略。传道人几乎不可避免地会根据经文来布道。翻译圣经书卷能让你以一种独特的方式理解经文的语境，从而受益匪浅。你可以效仿耶稣、保罗或任何你

Galiano and Mayne, and you touch bottom on the starboard side of the pass, the solution is not to run hard aground to port. Rather it is to keep a chart in hand and steer for the deep water channel, whichever way it may lead.

So also, we should keep a copy of the Bible in hand and follow wherever Jesus leads us. What you are doing now, translating a biblical book, is an excellent strategy. Preachers almost inevitably base their sermons on a verse here and a verse there. Translating your way through a biblical book will put you in touch with the context of verses in a way that is uniquely helpful. You can model your perspective on that of Jesus, or Paul, or whoever you are reading.

正在阅读的人物，来建立自己的视角。

2:19

For what will be our hope, joy, and evidence of proud achievement in the presence of the Lord Jesus at his return if not you?

The church I attend emphasizes on an almost weekly basis that there is nothing we can do that is not infected by sin…nothing in our lives we can be *proud* of. We are utterly dependent on Jesus' death and resurrection to enable us to come before God. There is a lot of truth in this, of course. Sin has

2:19

如果没有你，当主耶稣再来时，我们的希望、喜乐和骄傲成就的证据又会是什么呢?

我所在的教会几乎每周都会强调，我们所做的一切都被罪所感染……我们生命中没有任何东西值得我们*骄傲*。我们完全依靠耶稣的死和复活，才能来到上帝面前。当然，这话很有道理。罪已经感染了所有的受造物，我们的盼望根植于耶稣的死和复活。

但最好让我们的圣经阅读塑造我们的神学，而不是反过来。保罗在这里说，当耶稣再来时，他可以理所当然地为那些他曾参与其中、传福音并指导他们生活的人感到自豪。

虽然这世上尊贵的常见标志——财富、名望、教育——在神眼中确实不值一提，但说我们没有什么可以带给耶稣，却并非完全正确。保罗说，他在帖撒罗尼迦人中间所做的事，

infected all of creation, and our hope is rooted in the death and resurrection of Jesus.

But it is good to let our Bible reading shape our theology, rather than the other way about. Here, Paul is saying that the people in whose lives he has played a role, evangelizing and mentoring them, are something of which he can be justly proud when Jesus returns.

While it is definitely true that the normal marks of greatness in this world—wealth, fame, education—do not mean much to God, it is not entirely true to say that we have nothing to bring to Jesus. Paul is saying that what he has done among the Thessalonians is of genuine and eternal value,[166] and that he feels happy and proud as he reflects on this.

Paul uses language similar to this in 1 Cor 9:2, where he says that those he has mentored are the proof of his apostleship, and in Phil 4:1, where he speaks of his people (and he does consider them *his people*) as his joy and crown.

Τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως *For what (will be) our hope, joy, and crown*

具有真实且永恒的价值，[^166]他反思此事时，感到喜乐和自豪。

保罗在哥林多前书 9:2 中使用了类似的语言，他说那些他指导过的人是他使徒身份的证明，在腓立比书 4:1 中，他谈到他的人民（他确实认为他们是*他的人民*）是他的喜乐和冠冕。

γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως *我们的盼望、喜乐和骄傲的冠冕（将会是什么）呢?* 正如新约圣经的许多经文一样，be 动词是隐含的。

> 令人高兴的是，在大多数暗示动词的情况下，我们可以假设作者想要*使用某种形式的动词*。

作为翻译人员，您需要根据上下文来决定将其转换为现在时（*我们的希望**是**什么*……）还是将

[166] See also Kittel, *TDNT*, op. cit., vol. 7, 630.

of pride? As in many verses in the NT, the be-verb is implied.

> Happily, in most cases where the verb is implied, we can assume that the author intended some form of the verb *to be*.

It is up to you as a translator to decide from the context whether to cast it as a present tense (*what **is** our hope*…) or as a future tense (*what **will be** our hope*…).

I shall leave it to you to pursue the importance of *hope* and *joy* in Paul's writings. From a translator's immediate perspective, the short word ἤ is the bigger problem.

ἤ is typically translated as *or* in the NT. However, in this particular type of sentence,[167] it functions as an *and*.

> If you wish, you can follow the footnotes and analyze the grammatical features of this particular verse, but **it is unreasonable for you to try a memorize an obscure scenario such as this** for ἤ.

来时（*我们的希望**是**什么*……）。

*盼望*和*喜乐*的重要性，就留给你们去探究吧。从译者的直观角度来看，ἤ这个短词才是最大的问题。

ἤ 通常被译为“*或*” 。然而，在这种特殊的句子类型中，[^167]它的作用是“*和*” 。

> 如果您愿意，您可以按照脚注分析这节经文的语法特点，但**尝试记住像这样的晦涩场景是不合理的。**

> 你*可以*做的是记住，所有连词，ἤ、καί、δέ 等等，都有一系列的含义。原文的读者（或听众）会通过聆听这些词语出现的语境来理清说话者的想法。我们也可以，也必须这样做。
>
> 世界顶尖的希腊学者之一比尔·蒙斯（Bill Mounce) 写了一篇关于这节经文中这个特

[167] Friedrich Blass, Albert Debrunner, and Robert W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1961), §446.
So also Robertson, A. T., *A Grammar of the Greek New Testament in the Light of Historical Research*, 4th ed. (London: Hodder & Stoughton, 1923), §1188f, and Wanamaker, op. cit., 124.

What you *can* do is to keep in mind that all of the conjunctions, ἤ, καί, δέ, etc., had a range of meanings. The original readers (or hearers) would have sorted out what the speaker had in mind by listening for the context in which the words occurred. We can, and must, do the same.

There is a terrific article about this particular word in this exact verse by Bill Mounce, one of the world's leading Greek scholars, where he develops this very idea.

> *Can* ***or*** *mean* ***and****? (1 Thess 2:19)*[168]

Mounce served as the New Testament Chair of the ESV translation committee, and is currently serving on the NIV translation committee. This short article is well worth reading.[169]

Most often, the accents in Greek help you get the rhythm right when you read it aloud. This in turn will be a huge help to you if you ever start to memorize verses in Greek. But as a general rule, you can ignore

定词语的精彩文章，他在文章中阐述了这个想法。

> ***或****可以表示****和　吗****？（帖撒罗尼迦前书 2:19）* [^168]

蒙斯曾担任ESV翻译委员会的新约主席，目前担任NIV翻译委员会委员。这篇短文非常值得一读。[^169

]

通常，希腊语中的重音可以帮助你在大声朗读时保持正确的节奏。如果你开始背诵希腊语经文，这将会对你有很大帮助。但一般来说，你可以忽略重音，但仍然可以很好地理解单词。但这节经文却是一个例外。

τίς　是疑问词，根据上下文，其含义是*谁*？*什么？*或者*哪一个*？而 τὶς 则表示*某人*、*任何人*、*某物*或*任何事物*。[^170]

γὰρ在其惯常位置，作为句子中的第二个词。在上一节中，我们

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[168] Bill Mounce, "Can 'or' mean 'and'? (1 Thess 2:19)", *Monday With Mounce blog*, January 31, 2015, https://www.billmounce.com/monday-with-mounce/can-"or"-mean-"and"-1-thess-2-19.

[169] Actually, it is enormously worthwhile to browse through all of Mounce's (several hundred!) blogs at: https://www.billmounce.com/blogs/monday-with-mounce.

the accents and you will still understand the word just fine. This verse contains an exception to this rule.

τίς is an interrogative, meaning—depending on the context—*who*?, *what?* or *which one*? τὶς on the other hand, means *someone, anyone, something*, or *anything*.[170]

γὰρ is in its accustomed place, as the second word in the sentence. In the previous verse, we observed the synonym διότι which, if it occurs, will be the first word of the sentence or phrase. There is no difference in meaning between these two words in these two verses. Paul chose them for stylistic reasons of his own.

ἡμῶν is genitive, and is performing one of the key roles of the genitive case—to indicate possession. ***Our*** *hope*…. Genitives also express what we often capture in English with the words *of* or *from*. If you find it easier to remember, you can think of this phrase as *hope* ***of us***….

A clear instance of the use of genitive to express the English *of* can be found in this verse, where the noun στέφανος *crown* is modified

观察到同义词 διότι，如果出现，它将是句子或短语的第一个词。在这两节经文中，这两个词的含义没有区别。保罗选择它们是出于他自己的风格原因。

ἡμῶν 是属格，并且正在履行属格的关键角色之一——表示所有格。***我们的****希望*……属格也表达了我们在英语中经常用“ *of*”或“ *from”来表达的意思*。如果你觉得更容易记住，你可以把这个短语理解为*“hope* ***of us”*** ……

有一个使用属格来表达英语*的的明显例子*，名词 στέφανος *crown 被表示夸耀 的*属格 καυχήσεως 修饰。冠冕通常由绿色植物而非金属制成，并与各种荣誉相关，保罗的读者对此应该非常熟悉。

保萨尼亚斯在公元 2 世纪的著作中描述了奥运会给予胜利者的奖励。

奥林匹亚的胜利者的奖品是从宙斯神庙后面的

[170] Of course, Paul was writing without any accents at all.
The difference between τίς and τὶς goes back a thousand years, when people were still speaking a Greek that was related to first-century Koine, but who felt that they could make it easier for their readers by adding accent marks to the text.

by the genitive καυχήσεως *of boasting*. Crowns, typically made from greenery rather than metal and associated with various sorts of honors, would have been very familiar to Paul's readers.

> Pausanias, writing in the 2nd century A.D., writes about the rewards given to victors in the Olympic Games.
>
> > *The prize for a victor at Olympia is an olive-wreath cut from the wild-olive tree behind the temple of Zeus.*[171]
>
> Livy, writing early in the 1st century A.D., speaks of the use of crowns as military honors.
>
> > *The oak crown, which he had deserved by saving the lives of Roman citizens, he proudly displayed.*[172]

In this context, Paul is talking rewards or honor that he will receive from God in heaven.

Crown of boasting is not natural sounding English.[173] I pondered how best to communicate

> > *野橄榄树上砍下的橄榄花环。*[^171]
>
> 1世纪初，李维在其著作中曾提到使用王冠作为军事荣誉。
>
> > *他自豪地展示着自己因拯救罗马公民的生命而应得的橡木王冠。*[^172]

在这种情况下，保罗谈论的是他将从天堂的上帝那里得到的奖赏或荣誉。

Crown of boasting（*夸耀的冠冕*）听起来不太自然。[^82]我琢磨着如何才能最好地[^81]向现代读者传达 στέφανος καυχήσεως 的含义。我考虑过以下几种说法：

- 荣誉徽章
- 骄傲之源
- 成功奖杯
- 加冕荣耀——这个短语的优点在于仍然使用*皇冠这个词*，但在现代英语中更容易理解。

[171] Pausianas, op. cit., 5.15.3.

[172] Livy, *History of Rome*, 4.20 (Loeb 133).

[173] And culturally, crowns of any sort are not commonly worn in the adult world. When you see them today, they are most commonly seen on 5 year old girls dressed as princesses.

στέφανος[174] καυχήσεως to a modern reader. Options I toyed with include:

- Badge of Honor
- Source of Pride
- Trophy of Success
- Crowning Glory—this phrase has the advantage of still using the word *crown* but in a way more readily understood in modern English.
- Ultimate Reward

I settled on *evidence of proud achievement* since that seems close to the notion of στέφανος καυχήσεως, and can be distinguished, at least slightly, from the act of speaking boastfully—which is something Paul takes a dim view of. See Rom. 3:27.

ἢ οὐχὶ καὶ ὑμεῖς is a parenthetical phrase, *if not you*.

In the phrase ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως, ἢ functions like the English word *or*. But in the following phrase ἢ οὐχὶ καὶ ὑμεῖς the word demonstrates its versatility in Greek, as it introduces a rhetorical

- 终极奖励

我选择了*骄傲成就的证据*，因为这似乎与“στέφανος καυχήσεως”的概念相近，并且至少可以与夸夸其谈的行为略有区别——而保罗对夸夸其谈持反对态度。参见罗马书 3:27。

ἢ οὐχὶ καὶ ὑμεῖς 是一个插入语，*如果不是你*。

在短语ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως 中，ἢ 的功能类似于英语单词*or* 。但在下面的短语ἢ οὐχὶ καὶ ὑμεῖς 中，这个词展示了它在希腊语中的多功能性，因为它引入了一个反问句——或者实际上是一个更大问题中的一个问题。

正如我们在本书其他地方看到的，καὶ 的功能不太像连词，而更像强化词（*如果不是你的**话***）。或者，它的作用就像现代英语中的标点符号一样（*如果不是你的话**）!?!***

ἔμπροσθεν *在…面前* **τοῦ κυρίου ἡμῶν Ἰησοῦ** *我们的主耶稣*。ἔμπροσθεν 是一个介词，后面

[174] You may have noticed that στέφανος *crown* is exactly the same word as the name Στέφανος *Stephen*. This is a name that would have carried these prestigious connotations. Parents naming their child Stephanos would have been associating their child with ideas of victory, honor, and achievement.

question—or really, a question within a larger question.

As we have seen elsewhere in this book, καὶ can function less like a conjunction and more like an intensifier, *if not **indeed** you*. Or maybe it serves the way punctuation marks would in modern English, *if not you**!?!***

ἔμπροσθεν *in front of/in the presence of* **τοῦ κυρίου ἡμῶν Ἰησοῦ** *our Lord Jesus*. ἔμπροσθεν is a preposition that is always followed by a genitive. τοῦ κυρίου is genitive. Ἰησοῦ agrees with κυρίου, and is also genitive. ἡμῶν is genitive, but it is because it is expressing possession—***our** Lord Jesus*—rather than for any reason connected with the preposition.

ἐν τῇ αὐτοῦ παρουσίᾳ *at his return.* ἐν is always followed by dative nouns/pronouns/prepositions, and is often rendered as *in*. However, in this context it is more natural to render it as *at* or *at the time of*. As with conjunctions, prepositions can have many uses, and you must do your best to sort out the best rendering in a given context. The BDAG lexicon introduces its 5 pages of small print on ἐν by saying:

> *The uses of this prep. are so many and various, and oft. so easily confused, that a strictly*

总是跟属格。τοῦ κυρίου 是属格。Ἰησοῦ 与 κυρίου 一致，也是属格。ἡμῶν 是属格，但这是因为它表达的是所有格——***我们的**主耶稣*——而不是因为与介词有关的任何原因。

ἐν τῇ αὐτοῦ παρουσίᾳ*在他回来的时候。ἐν*后面总是跟与格名词/代词/介词，通常翻译为*in* 。然而，在这种情况下，更自然的翻译是*at*或*at the time of* 。与连词一样，介词也有多种用法，你必须尽力根据具体情况找到最佳的翻译。BDAG 词典在介绍 ἐν 的 5 页小字部分时这样写道：

> *这种准备的用法非常多样，而且常常容易混淆，因此不可能进行严格系统的处理……最早的听众/读者不会因语法和词汇争论而感到不便，他们会很容易地吸收上下文，并且不会遇到什么困难。*

παρουσία 这个词在古典希腊语和通用希腊语中用来表示*（异教）神出现在寺庙或圣餐中，或出现在幻象中，*[^175]或皇室或

systematic treatment is impossible…. The earliest listeners/readers, not being inconvenienced by grammatical and lexical debates, would readily absorb the context and experience little difficulty.

παρουσία is a word that was used in Classical and Koine Greek to denote *the presence of a (pagan) god in a temple or a sacred meal, or to his appearance in a vision*,[175] or to the *arrival* of a royal or official person, or of the *visit* of some official person.[176]

It is a word that was used four times, however, in Matthew 24 to specifically refer to the return of Jesus. Paul adopted this specialized use of the word, and employed it four times in this letter, and another three times in the second letter to Thessalonica.

As we observe Paul's use of this word in this book, we will get a sense of all that it implied to him. From this verse, we see that Paul understood that at the παρουσία, he would find himself in the presence of Jesus…and that he would have an opportunity to be proud of the people whom he had mentored in the faith.

官员的*到来，或*某些官员的[^176] *来访。*

然而，这个词在马太福音24章中出现了四次，专门指耶稣的再来。保罗采用了这个词的这种特殊用法，在这封信中使用了四次，在帖撒罗尼迦后书中又使用了三次。

当我们观察保罗在本书中如何使用这个词时，我们就能理解它对他所蕴含的一切。从这节经文中，我们看到保罗明白，在耶稣受难日，他将发现自己身处耶稣的同在……并且他将有机会为那些在信仰上受过他指导的人感到自豪。

这是保罗在本书中第二次使用让我们想起马太福音第 24 章的语言。

- εἰς τέλος *2:16*结束
- τῇ αὐτοῦ παρουσίᾳ *他在 2 分 19 秒回归*。

这些本身并不算多。但在你翻译帖撒罗尼迦前书的过程中，请记住它们。你可能会像我一样，慢慢地感觉到保罗写这封信时，身边就有一本马太福音。

[175] Nida, op. cit., 50.

[176] See LSJ lexicon on παρουσία.

This is the second instance in this book where Paul has used language that reminds us of of Matthew 24.

- εἰς τέλος *the end* in 2:16
- τῇ αὐτοῦ παρουσίᾳ *his return* in 2:19.

By themselves, these are not much. But hold them in mind as your translation of 1 Thessalonians takes shape. You may slowly acquire, as I did, a sense that Paul had a copy of Matthew at his elbow as he composed this letter.

2:20

For you yourselves are our pride and joy.

ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά *For you yourselves are our pride and joy.* This is a typical equative-nominative construction, with a nominative plural subject ὑμεῖς *You* followed by a be verb ἐστε *you are* followed by a pair of pair of nominative-case nouns, δόξα *glory* and χαρά *joy*. These nominative nouns after the verb describe some aspects of the grammatical subject of the sentence.

Hard-wired into the verb ἐστε is the plural *you*. The sentence would translate exactly the same if Paul

2:20

因为你们就是我们的骄傲和快乐。

ὑμεῖς γάρ ἐστε ἡ δό编辑α ἡμῶν καὶ ἡ χαρά *因为你们是我们的骄傲和喜悦。*这是一个典型的等格主格结构，主格复数主语 ὑμεῖς *You*后接 be 动词 ἐστε *you*，后面跟着一对主格名词，δόξα *glory*和 χαρά *joy* 。动词后的这两个主格名词描述了句子语法主语的某些方面。

动词 ἐστε 的固定形式是复数*you* 。如果保罗将其写为 γάρ ἐστε ἡ δónisha ἡμῶν καὶ ἡ χαρά，则该句子的翻译结果将完全相同。

在前面加上ὑμεῖς很可能是保罗选择用来强调句子的方式：“*因为你们就是我们的荣耀，我们的喜乐！*”或者，*因为你们自己就是我们的荣耀，我们的喜乐。*

荣耀”一词的翻译问题——这个词在今天非常少见，大多数人对其含义有些模糊。但当我阅读

had written it as γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

Including the ὑμεῖς at the front was likely a way Paul chose to add emphasis to his sentence: *For you are our glory and joy!* Or perhaps *For you yourselves are our glory and joy.*

In 2:12, I discuss the issue of translating δόξα *glory*—a word that is used so uncommonly today that most people are a bit fuzzy on its meaning. But as I read 2:12 and compare it to 2:20, I get the feeling that the word δόξα is being used with a slightly different connotation.

This particular verse is a good one to remind us that *the fundamental unit of meaning* in Koine Greek—as in human language generally—*is not the word, nor even the sentence, but the paragraph*.

In this paragraph, which includes verse 19, Paul is talking about things that will happen at the time that Jesus returns. He is also talking about the things that will make him proud, and will in turn make God proud of him, when that happens.

In 2:12, it appears that Paul is talking about sharing in the character of God. Here, however, he appears to be talking about the kind of

2:12并将其与2:20进行比较时，我感觉“δόξα”一词的含义略有不同。

这节经文很好地提醒了我们，通用希腊语中*意义的基本单位*——就像人类语言一样——*不是单词，甚至不是句子，而是段落*。

在这一段，包括第19节，保罗谈论的是耶稣再来时将要发生的事。他也谈论了当耶稣再来时，那些会让他骄傲的事，以及那些会让上帝以他为荣的事。

在2:12中，保罗似乎在谈论分享上帝的品格。然而，在这里，他似乎在谈论他希望并期待在耶稣再来时得到的奖赏，以及他为自己所指导的人感到多么自豪。这似乎与古希腊文学中用δόξα来指名望或声誉有关。

以这种方式使用δόξα的作者包括：

- 荷马的*《奥德赛》*(公元前 8世纪)[^177]
- 梭伦（公元前6世纪）[^178]
- 柏拉图（公元前4世纪）[^179]

reward that he hopes and expects to get at the return of Jesus, and about how proud he is of the people he has mentored. It seems related to the use of δόξα in Classical Greek literature to refer to fame or reputation.

Authors that used δόξα in this fashion include:

- Homer in *The Odyssey*, (8th century B.C.)[177]
- Solon (6th century B.C.)[178]
- Plato (4th century B.C.)[179]
- Aristotle (who was Plato's student, and who subsequently became the tutor of Alexander the Great, 4th century B.C.)[180]

Paul's education, first in Tarsus and then in Jerusalem, was broad enough that he sometimes used words in a way reminiscent of Classical

- 亚里士多德（柏拉图的学生，后来成为亚历山大大帝的导师，公元前 4世纪）[^180]

保罗先是在塔尔苏斯，然后在耶路撒冷接受的教育非常广泛，以至于他使用的词语有时让人想起古典作家，有时让人想起七十士译本。

因此，在这节经文中，我将 ἡ δόςα ἡμῶν καὶ ἡ χαρά 翻译为*我们的骄傲和喜悦*。

与 2:19 中他*夸耀的冠冕*有关。

[177] Homer, *The Odyssey,* 11.344 (Loeb 104)

[178] West, Martin Litchfield, *Iambi et Elegi Graeci ante Alexandrum cantati*, 2nd ed. Vol. 2. (Oxford: Clarendon Press, 1992), Fragment 13.
Solon is not very well known today, but he was an influential Athenian statesman, lawmaker, political philosopher, and poet who played a crucial role in shaping ancient Greek society and politics.

[179] Plato, *Gorgias*, 454d-e (Loeb 166).

[180] Aristotle, *Nicomachean Ethics*, 1145b (Loeb 73).

writers, and sometimes in ways reminiscent of the LXX.

Hence, in this verse, I translated ἡ δόξα ἡμῶν καὶ ἡ χαρά as *our pride and joy*.

Probably both of these words are connected to his *crown of boasting* in 2:19.

Chapter 3 / 第三章

3:1

Consequently, when we could stand it no longer, we decided to remain in Athens alone

Διὸ μηκέτι στέγοντες *Therefore, when we could bear it no longer,* διὸ is less common than οὖν, but there is no significant difference between them. Of course, οὖν always comes second in a sentence or phrase, while διὸ comes first. This, however, is merely a difference of syntax. In meaning, they are equivalent. Paul is going to discuss the action he took as a result of his feelings of attachment to the Thessalonian believers.

When to employ capitalization of words in a Greek New Testament

3:1

因此，当我们再也无法忍受时，我们决定独自留在雅典

Διὸ μmκέτι στέγοντες *所以，当我们再也无法忍受时，* διὸ 比 οὖν 更不常见，但两者之间并没有显著差异。当然，在句子或短语中，οὖν 总是排在第二位，而 διὸ 则排在第一位。但这仅仅是语法上的差异。在意义上，它们是等同的。保罗接下来将讨论他因对帖撒罗尼迦信徒的依恋而采取的行动。

希腊文新约圣经中何时使用大写字母，取决于编辑的选择。

is the editor's choice. The SBLGNT capitalizes the first character of a word that starts a new paragraph, as here. It also capitalizes proper nouns, like *Athens* and *Timothy*. God, when referring to the one true God, is treated in English as a proper noun, and is capitalized. In the SBLGNT, however, θεός is left in all-lowercase letters. In the original document, of course, everything was written in all-uppercase letters.

SBLGNT 将新段落开头单词的首字母大写，例如本段。专有名词也大写，例如*Athens*和*Timothy* 。God 在英语中指代独一真神时，被视为专有名词，因此大写。然而，在 SBLGNT 中，θεός 保留为全小写字母。当然，在原始文献中，所有内容都是全大写字母。

The participle is nominative plural, which tells us that it refers to the subject *we*.

分词是主格复数，这告诉我们它指的是主语*我们*。

εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι *we thought well to be left behind in Athens alone*. While καταλειφθῆναι is a passive infinitive *to be left behind*. Passive voice verbs indicate that the person who does the action is not performed by the grammatical subject of the verb. Paul and Silas (the *we* that is the subject of the sentence) were the ones being left behind. Timothy was the one doing the leaving-behind.

εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι *我们觉得独自留在雅典是件好事*。καταλειφθῆναι 是被动语态不定式，*表示被留下*。被动语态动词表明，执行该动作的人并非由动词的语法主语执行。保罗和西拉（句子的主语"*我们*"）是被留下的人。提摩太才是被留下的人。

That said, since the next verb is an active voice *we sent Timothy*, the passive voice infinitive καταλειφθῆναι is more naturally rendered into English as an active voice *We remained behind*.

也就是说，由于下一个动词是主动语态*我们派了提摩太去*，被动语态不定式 καταλειφθῆναι 更自然地翻译成英语主动语态*我们留在后面*。

ἐν Ἀθήναις是介词 ἐν 的典型用法，它后面总是跟与格名词或代

ἐν Ἀθήναις is a typical use of the preposition ἐν, which is always followed by a dative noun or pronoun. In this case, the dative noun is Ἀθήναις. While it may seem odd that Ἀθήναις is a dative *plural*, it is the case that many city names were expressed in a plural form. Ἱεροσόλυμα, for instance, is a neuter plural word referring to *Jerusalem*.[181]

μόνοι is a nominative plural adjective, which indicates that it refers back to the subject of the sentence, *we*.

3:2

and sent our brother and God's coworker in spreading the Good News about Christ, Timothy, to strengthen and encourage you in your faith,

καὶ ἐπέμψαμεν Τιμόθεον *and we sent Timothy*. Timothy is the direct object of the verb, and so Paul wrote his name using the accusative case.

τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ *our brother and coworker of God*. τὸν ἀδελφὸν ἡμῶν is very Τιμόθεον. So Paul is making it clear that the *brother* he is speaking about is Timothy. ἡμῶν is the genitive plural form of

词。在本例中，与格名词是Ἀθήναις。虽然 Ἀθήναις 是与格*复数似乎有些奇怪*，但事实上许多城市名称都是以复数形式表达的。例如，Ἱεροσόλυμα 是一个中性复数词，指的是*耶路撒冷*。[^181]

μόνοι 是主格复数形容词，表示它指的是句子的主语，*我们*。

3:2

并且差遣我们的兄弟、在基督福音上与神同工的提摩太，坚固你们，安慰你们的信心，

καὶ ἐπέμψαμεν Τιμόθεον *我们差遣了提摩太*。提摩太是动词的直接宾语，所以保罗用宾格来写他的名字。

τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ *我们的弟兄，神的同工*。τὸν ἀδελφὸν ἡμῶν 非常 Τιμόθεον。所以保罗明确表示，他所说的*弟兄是提摩太。ἡμῶν 是 ἐγώ I的所有格复数形式*。复数形式是*us的变体*。所有格的一个极其常见

[181] *Jerusalem* is a slightly uncommon city name, as the NT writers use two different noun forms for it. Ἰερουσαλήμ is a feminine *singular*. There is no space in this commentary to discuss why NT writers chose Ἰερουσαλήμ in one place and Ἱεροσόλυμα in another.

ἐγώ *I*. As plural it is some variant of *us*. An extremely common use of the genitive is to express possession or ownership, so *us* becomes *our*.

的用法是表达所有或所有权，所以*us*变成了*our* 。

συνεργὸν τοῦ θεοῦ can is most naturally rendered with the genitive expressing possession, just as ἡμῶν was a moment ago. So then, that would Timothy *our brother and God's coworker*.

συνεργὸν τοῦ θεοῦ can 最自然地用表达占有的属格来呈现，就像 ἡμῶν 刚才一样。那么，那就是*我们的兄弟和神的同工提摩太*。

This fits with the way Paul thought about partnering with God in ministry. In 1 Cor. 3:9 he says *For we are fellow workers with God*.

这与保罗关于在事工中与神同工的思想相符。在哥林多前书3:9中，他说：“*因为我们是与神同工的*。”

Still, over the centuries, there have been Christians who have been uncomfortable with this notion. Hence, there are some differences of wording among manuscripts in this verse. The main questions are whether συνεργόν or διάκονον should be read, and whether τοῦ θεοῦ should be retained or omitted.

然而，几个世纪以来，有些基督徒对这一概念感到不适。因此，这节经文在不同抄本的表述上存在一些差异。主要问题是应该读作 συνεργόν 还是 διάκονον，以及应该保留还是省略 τοῦ θεοῦ。

I treat this particular textual variation in some detail in the chapter called *Translation Helps >> Textual Differences*.

*“翻译帮助 >> 文本差异”*一章中详细讨论了这种特殊的文本变化。

ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ *in the Good News of Christ*. Refer back to 1:5 for a discussion of how to translate the word εὐαγγέλιον, *Gospel* or *Good News*.

ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ *在基督的福音中*。请参阅 1:5 中关于如何翻译 εὐαγγέλιον（*福音或好消息）一词的讨论*。

我们在这里发现了与格和属格的常见用法。ἐν *in*是介词，后面必

We find ordinary uses of the dative and genitive cases here. ἐν *in* is a preposition that is invariably followed by a dative, and the genitive τοῦ Χριστοῦ is very naturally rendered *of Christ*. You could also express the possessive by writing about *Christ's Good News* rather than *the Good News of Christ*.

然跟与格，而属格 τοῦ Χριστοῦ 很自然地被译为*基督。你也可以通过写"关于基督的好消息"（about Christ's Good News）*而不是*"基督的好消息"（the Good News of Christ）*来表达所有格。

The PB translation includes a participle that does not exist in the Greek of this verse: *in **spreading** the Good News about Christ.* I thought about what it meant to be a coworker in the Good News, and I could only think that it involved *sharing* or *preaching* or *spreading the news* about Jesus. So for the sake of clarity in my translation, I included *spreading*. I also felt that *about Christ* was a legitimate rendering of the genitive case, and a bit more clear and natural in English than *of Christ*.

PB 译本包含一个希腊语中不存在的分词：*传播基督的福音*。我思考过"福音的同工"的含义，最终认为它只涉及*分享*、*传讲*或*传播关于耶稣的消息*。因此，为了翻译清晰起见，我加入了***"传播"***。我还觉得*"关于基督"是所有格的合理表达，而且在英语中比"基督"*更清晰自然。

εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι *for the purpose of strengthening and encouraging you.* εἰς is a preposition that is often used geographically. *I went **to** Jerusalem*, or *I went **into** the synagogue*. But a geographic connotation does not fit here at all. Another use of εἰς is to express purpose, particularly when followed by an article and an infinitive—and that fits

εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι*是为了加强和鼓励你*。εἰς是一个经常用于地理的介词。*我去了**耶路撒冷***，或者*我去**了**犹太教堂*。但地理含义在这里根本不适合。εἰς 的另一个用法是表达目的，特别是在其后跟冠词和不定式时——这非常适合这里。事实上，有两个不定式由 καὶ 连接。

perfectly here. Indeed, there are two infinitives linked by καὶ.

ὑμᾶς is accusative, as it is the object of the verbs. *We sent Timothy in order to strengthen and encourage **you***.

ὑπὲρ τῆς πίστεως ὑμῶν *for the sake of the faith of you* or perhaps *concerning your faith*. It is often challenging to determine the best way to render a preposition. But in this case, when you go to BDAG, the very first usage sense is, when followed by a genitive (as here), *for the sake of someone or something*. So Paul and Silas sent Timothy to strengthen and encourage them *for the sake of their faith*. That was the *purpose* Paul and Silas had for sending Timothy. The PB attempts to render this into smooth English with Paul and Silas sending Timothy to Thessalonica *to strengthen and encourage you **in your faith***.

3:3

so that nobody should give up their beliefs due to this persecution. For you know that this is our inevitable fate.

Our default setting, after decades of spiritual self-help books and training in empathy, is to somehow to communicate to people that they really *are*

ὑμᾶς 是宾格，因为它是动词的宾语。*我们差遣提摩太，为要坚固你们，劝勉**你们***。

ὑπὲρ τῆς πίστεως ὑμῶν *为了你们的信仰*，或者也许*关于你们的信仰*。确定呈现介词的最佳方式通常很有挑战性。但在这种情况下，当你去 BDAG 时，第一个用法意义是，当后面跟着所有格（如这里）时，*为了某人或某事*。所以保罗和西拉派提摩太去坚固和鼓励他们，*为了他们的信仰*。这就是保罗和西拉派提摩太的*目的*。PB 试图将其翻译成流畅的英语，保罗和西拉派提摩太去帖撒罗尼迦*坚固和鼓励你**的信仰***。

3:3

不让任何人因这场迫害而放弃信仰。因为你们知道，这是我们不可避免的命运。

经过几十年的精神自助书籍和同理心训练后，我们的默认设置是以某种方式告诉人们，他们确实*正在*经历一些完全独特和意想不到的事情，并且正在遭受别人无法真正体会的痛苦。

这不是保罗的策略。

undergoing something completely unique and unexpected, and are suffering in a way nobody else could ever truly appreciate.

This was not Paul's strategy.

In 3:2, we saw εἰς τὸ followed by an infinitive as a way of expressing the *purpose* of Timothy's visit. 3:3 carries on talking about this purpose.

τὸ μηδένα σαίνεσθαι *(so that) nobody be shaken/disturbed* in their faith. Infinitives are a bit similar to participles in Greek, in that they were quite flexible. Here Paul is using a pattern seen often in the NT of an infinitive acting almost like a finite verb. When an infinitive does this, it will take a subject in the accusative case, τὸ μηδένα *nobody*, rather than in the nominative we would expect with a regular indicative verb.

ἐν ταῖς θλίψεσιν ταύταις *in/by these persecutions*. ἐν is a preposition that is always followed by a dative, and so it is here.

While Paul uses the plural θλίψεσιν, in English we usually consider the plural *many troubles*/*persecutions* to be equivalent to the singular word *persecution*. We understand that *persecution* is made up of *many acts of mean-spiritedness* by other people. You can decide

在 3:2 中，我们看到 εἰς τὸ 后跟不定式，用来表达提摩太来访的*目的*。3:3 继续谈论这个目的。

τὸ μmδένα σαίνεσθαι *（以便）无人的*信仰动摇/扰乱。不定式在希腊语中与分词有点相似，因为它们非常灵活。这里保罗使用了一种在新约圣经中常见的模式，即不定式几乎像限定动词一样运作。当不定式这样做时，它会以宾格形式（τὸ μηδένα *nobody* ）*接主语*，而不是像我们通常所见的常规陈述动词那样接主格。

ἐν ταῖς θλίψεσιν ταύταις *在这些迫害中/通过这些迫害*。ἐν 是一个介词，后面总是跟与格，这里也是如此。

虽然保罗使用了复数形式 θλίψεσιν，但在英语中，我们通常认为复数*"许多苦难/迫害"*与单数*"迫害"*等同。我们理解*迫害是由他人的许多卑鄙行为*造成的。您可以自行决定在翻译中使用复数还是单数。

αὐτοὶ γὰρ οἴδατε*表示你们自己知道*。动词 οἴδατε 本身就包含了

whether you want to use a plural or singular in your translation.

αὐτοὶ γὰρ οἴδατε *for you yourselves known.* The verb οἴδατε already has built into it the translation of *you know* (where you is the plural you). αὐτοὶ, then, adds emphasis, along the lines of *you yourselves know*.

You are not surprised to see γὰρ, *for*, in its accustomed place, as the second word of the phrase.

ὅτι εἰς τοῦτο κείμεθα· *that for this we are destined*. This is the same use of εἰς that we saw in 3:2, to express purpose. And εἰς is a preposition that is invariably followed by an accusative. Hence, it is no surprise to us that τοῦτο is accusative.

3:4

When we were with you we repeatedly emphasized that we were all going to experience trouble, just as it indeed happened. You knew all about this.

This theme of being destined to suffer is a theme both in this letter[182] and elsewhere in Paul's writings. Both in this, and in Paul's determination to not enrich himself by means of his gospel preaching, Paul is quite out of

[182] 1:6, 2:14-16.

"*你知道*"的含义（其中"你"是复数"你"）。因此，αὐτοὶ 增加了强调的效果，类似于"*你们自己知道*"。

当您看到 γὰρ（ *for* ）在其惯常位置作为该短语的第二个单词时，您并不感到惊讶。

ὅτι εἰς τοῦτο κείμεθα· *我们注定要为此而活*。这与我们在3:2中看到的εἰς的用法相同，用来表达目的。εἰς是一个介词，后面总是接宾格。因此，τοῦτο是宾格也就不足为奇了。

3:4

我们和你们在一起的时候，反复强调过，我们都会遇到麻烦，事情也确实发生了。你们对此一清二楚。

"注定受苦"这个主题在保罗这封信以及他其他作品中都存在[^182]。无论是在这一点上，还是在保罗决心不通过传福音来致富这一点上，保罗都与我们现代的成功神学格格不入。[^183]

- 耶稣说我们在这个世界上会遇到麻烦。
- 繁荣福音说你应该只体验祝福。

step with our modern prosperity gospel.[183]

- Jesus said we would have troubles in this world.
- The prosperity gospel says you should only experience blessing.

- Jesus said *Blessed are the poor*.
- The prosperity gospel says *The poor are cursed. Blessed are the rich*.[184]

- In His encounter with the rich young ruler, Jesus highlighted the potential spiritual dangers of wealth (Matt. 19:21).
- The prosperity gospel says that wealth invariably reassures us that we have God on our side.

- Jesus said you must take up your cross and follow him.
- The prosperity gospel says that if you have sufficient faith, you won't

- 耶稣说*贫穷的人有福了。*
- 成功神学说*穷人受诅咒，富人有福。*[^184]

- 在与年轻财主的相遇中，耶稣强调了财富可能带来的精神危险（马太福音 19:21）。
- 繁荣福音说，财富总是让我们确信上帝站在我们这边。

- 耶稣说你必须背起你的十字架来跟随他。
- 繁荣福音说，如果你有足够的信仰，你就不会经历困难。[^185]

尽管成功神学与耶稣的真福音相悖，但它在神学市场上却占据了主导地位。根据生命之路研究公司（Lifeway Research）2023年对1002名成年人的调查，52%的美国新教信徒表示，他们的教

[183] Also known as the *Word of Faith Movement*.

[184] Leonardo Blair, *Televangelist Jesse Duplantis Calls Poverty a 'Curse,' Says His Wealth Is Because He's 'Blessed.'* The Christian Post, April 29, 2024 https://www.christianpost.com/news/televangelist-jesse-duplantis-calls-poverty-a-curse.html

experience hardship.[185]

会教导说，如果他们向教会和慈善机构捐赠更多资金，上帝就会祝福他们。45%的人相信他们从上帝那里*获得*了物质上的祝福——这是一种天上的交换。[^186]

But although the prosperity gospel contradicts the true gospel of Jesus, it has achieved a dominant position in the theological marketplace. According to a 2023 survey of 1,002 adults from Lifeway Research, 52% of American Protestant churchgoers say their church teaches God will bless them if they give more money to their church and charities. 45% believe that they *earn* material blessings from God—in a celestial quid-pro-quo.[186]

如果专门筛选*福音派*教会的人，80% 的人认为追求圣洁是获得财富的道路。[^187]

If you filter specifically for those from *evangelical* churches, 80% believe that pursuing holiness is the road to financial riches.[187]

20世纪中期在美国五旬节派中扎根，如今已传播至世界各地。由于它建立在断章取义的基础上，因此除了仔细研读经文并结合上下文之外，没有其他快速简便的方法可以解决这一异端邪说。牢记这一点，我们回头仔细研读帖撒罗尼迦前书。

The prosperity gospel first took root in America in the mid-20th century among Pentecostals, but has now spread worldwide. Because it is built around taking verses out of context, there is no quick and easy way to address

καὶ γὰρ *因为确实/甚至*。保罗以双重连词开头。γὰρ 因为/因为 在这一节和前一节之间建立了联系。καὶ 的作用是使其更具强调性。NET 通过在诗句开头使用

[185] Blair Linne, Aixa de López, Sharon Dickens, and Soojin Park. "The Prosperity Gospel: How It Can Mislead and Harm." *The Gospel Coalition* (podcast). November 22, 2024. https://www.thegospelcoalition.org/podcasts/glo/prosperity-gospel-mislead-harm/.

[186] Rom. 11:35 Who has ever given God anything, so that he had to pay it back?

[187] Marissa Postell Sullivan, "Prosperity Gospel Beliefs on the Rise Among Churchgoers", *Lifeway Research*, August 22, 2023. https://research.lifeway.com/2023/08/22/prosperity-gospel-beliefs-on-the-rise-among-churchgoers/.

this heresy other than doing the work to read verses carefully, in context. As we keep this in mind, we return to a careful reading of 1 Thessalonians.

“*因为**事实上***……”来处理这种强调特质。NIV 也试图以强调的“***事实上……”来开头。菲利普斯通过在诗句开头使用“实际上……”***来强调。

καὶ γὰρ *For indeed/for even*. Paul starts this verse with a double conjunction. The γὰρ for/because builds a connection between this verse and the one that preceded it. The καὶ serves to make this more emphatic. NET handles this emphatic quality by beginning the verse *For **in fact***…. NIV also tries to start the verse with an emphatic ***In fact***…. Phillips adds emphasis by beginning the verse with ***Actually***….

另一方面，GNT 认为 καὶ 对经文意义的贡献微乎其微，因此在这种语境下可以不翻译，并以“*因为我们还在你们那里的时候*……”开头。由此可见，顶尖学者对同一段经文的解读可能有所不同。你我都应该从经文本身——尤其是在段落层面——去理解保罗的意图，并确定如何用流畅的英语更好地传达其中的细微差别。

The GNT, on the other hand, believes the καὶ adds so little to the meaning of the verse that it can be left untranslated in this context, and begins the verse *For while we were still with you*…. What we learn from this is that top-notch scholars can have different takes on a passage. The take-away for you and I is that we must engage with the passage—particularly at the level of the paragraph—decide what Paul was driving at, and determine how best to communicate the nuances in fluid and fluent English.

ὅτε πρὸς ὑμᾶς ἦμεν *当我们和你在一起的时候*。πρὸς 最常见的翻译是“*到*”或“*朝向*”。但是“*当我们朝向你的时候*”这个说法不太合理。当我们查阅 LSJ 来了解这个词的词汇范围时，我们发现定义 AI3 是*在“之前*”或“*在……面前*”。在这种情况下，“*当我们在你面前的时候*”，或者更确切地说，“*当我们和你在一起的时候*”非常合理。

ὅτε πρὸς ὑμᾶς ἦμεν *when we were with you*. The most common rendering of πρὸς is *to* or

ἦμεν是未完成过去式。如果保罗在这里用的是过去过去时态的动

towards. But *when we were towards you* does not quite make sense. As we look into the LSJ to get a feel for the lexical range of this word, we see that definition A.I.3 is *before*, *in the presence of*. *When we were in your presence*, or better yet, *when we were with you* makes very good sense in this context.

ἦμεν is an imperfect *we were*. If Paul had used an aorist tense verb here, it would have indicated that he was thinking of his time there as a completed whole. The fact that he used an imperfect tense verb suggests that he was thinking of *ongoing action* in the past. He is thinking about

προελέγομεν ὑμῖν *we told you beforehand.* We have here another imperfect verb. προλέγω is a compound word, formed by combining two elements:

- προ-: This is a prefix meaning *before* or *in advance.* We make use of this same sense of *pro-* in the word *proactive*.
- λέγω (legō): This is a verb meaning *to say* or *to speak*.

So we ***repeatedly*** *or* ***continuously predicted*** *that trouble would come your way*. I felt like *repeatedly predicted* felt a little unnatural in English. I felt like

词，就表明他指的是他在那里度过的时光是一个完整的整体。他使用未完成过去时态动词这一事实表明，他指的是过*去正在进行的动作。他指的是*

προελέγομεν ὑμῖν*我们事先告诉过你了。*这里还有另一个未完成动词。 προλέγω 是一个复合词，由两个元素组合而成：

- προ-：这是一个前缀，表示"*在……之前*"或"*提前*"。*我们在"proactive"*一词中使用了与*"pro-"相同的含义*。
- λέγω (legō)：这是一个动词，意思是*说*或*讲话*。

所以我们***反复***或***持续地预测***你会遇*到麻烦*。我觉得"*反复预测*"在英语中听起来有点不自然。我觉得"*反复强调*"更自然，而且仍然带有προλέγω的预言性质。

ὑμῖν 抓住了与格的常见用法之一，即表达我们用英语表达的意思——表达动词的间接宾语。*我们事先说过* ***给你***。

ὅτι μέλλομεν θλίβεσθαι *我们将要遭受苦难*。此处用ὅτι来引导间接引述。也就是说，保罗提醒

repeatedly emphasized felt more natural, and still carried with it the foretelling quality of προλέγω.

ὑμῖν is capturing one of the common uses of the dative, which is to express what we use the English *to* for—to express the indirect object of the verb. *We spoke in advance* ***to you***.

ὅτι μέλλομεν θλίβεσθαι *that we were going to suffer affliction*. ὅτι is used here to introduce an indirect quote. That is, Paul is reminding the Thessalonians of what he said without quoting something word-for-word that he said on some occasion.

μέλλομεν is a present tense verb. But hardwired into the nature of the word is a future time focus. *We are about to* or *we are going to*. It is very common for this verb to be followed by an infinitive, as it is here. This infinitive completes the meaning of the verb μέλλω, and so is often called a complementary infinitive. It complements, or completes, the verb μέλλω.

Paul wrote θλίβεσθαι in the passive voice because the subject is receiving the action—being persecuted—rather than initiating the action themself.

καθὼς καὶ ἐγένετο καὶ οἴδατε *just as it has come to pass, and you*

帖撒罗尼迦人他所说的话，而不是逐字逐句地引用他在某些场合说过的话。

μέλλομεν 是现在时动词。但这个词的本质是关注将来的时间。*例如，我们即将……*或*我们将要……* 。这个动词后面跟一个不定式是很常见的，就像这里一样。这个不定式补充了动词 μέλλω 的含义，因此通常被称为补充不定式。它补充或完善了动词 μέλλω。

保罗用被动语态写了 θλίβεσθαι，因为主语是在接受动作（被迫害），而不是自己发起动作。

καθὼς καὶ ἐγένετο καὶ οἴδατε *正如它已经发生过的那样，你知道*。这句话中的第一个καὶ用作强化词，而不是连词。虽然这个καὶ在英语中没有直接对应的单词，但有几种方法可以表达它的意思：

- 正如事实所料
- 即使它确实发生了
- 正如它发生的那样

καὶ 第二次出现时起着常规连词的作用，***你****知道这一点*。

如 2:1 中讨论过的，οἶδα 是一个带有完成时后缀的词，缺少一组

know. The first καὶ in this phrase is serving as an intensifier rather than a conjunction. While this καὶ doesn't have a direct one-word equivalent in English, there are several ways to capture its meaning:

- Just as it indeed came to pass
- Even as it actually happened
- Precisely as it occurred

The second occurrence of καὶ is functioning as a conventional conjunction, ***and*** *you know it*.

As discussed in 2:1, οἶδα is a word with perfect-tense suffixes that lacks a proper set of present-tense endings, and is almost always translated as though it were present tense.[188]

Paul had had lots of troubles during his various missionary travels—including being stoned and left for dead in Lystra[189]. He clearly told some of these stories when he was in Thessalonica in the hope that he could set up their expectations for what it would mean for them to follow Jesus—who promised that his

适当的现在时词尾，并且几乎总是被翻译成现在时。[^188]

保罗在多次传教旅行中遭遇过许多苦难，包括在路司得被石头打死和被弃之不顾[^189]。他在帖撒罗尼迦清楚地讲述了一些这样的故事，希望借此建立他们对跟随耶稣的期盼——耶稣曾应许他的跟随者也会像他一样受苦。

我想知道这种故事讲述方式在多大程度上成为我们今天与皈依者分享的初始指示的一部分。

3:5

因此，当我再也无法忍受时，我就派人去了解你们的信仰情况，看看那诱惑者是否以某种方式引诱了你们，而我们的工作是否徒劳无功。

保罗本人——很可能西拉也一样——的路被阻，提摩太怎么可能回到帖撒罗尼迦呢？我们只能推测，但提摩太作为宣教团队中资历较浅的伙伴，可能不像他的两位

[188] This could be due, at least in part, to the fact that knowing is not an action that can be contained in the past. If you ran yesterday, you are not necessarily running right now. But if you knew something yesterday, you still know it today.

[189] Acts 14:19

followers would suffer even as he did.

I wonder how often this sort of story-telling is a part of the initial instructions we share with our converts today.

资深同事那样受公众关注；此外，提摩太的父亲是希腊人，长相或许也像希腊人，因此在希腊城市里不会引起什么特别的关注；而保罗和西拉却是纯正的犹太人，很可能一眼就能认出他们——就像他们在腓立比那样（使徒行传16:20）。[^190]

3:5

So when I could no longer bear it, I sent to find out about your faith, to learn whether or not the tempter had in some way seduced you and our work had been in vain.

How was it possible for Timothy to go back to Thessalonica, when the way was barred for Paul himself—and probably for Silvanus too? We can only speculate, but Timothy, as the junior partner in the missionary team, may not have been so much in the public eye as his two senior colleagues; moreover, Timothy, the son of a Greek father, perhaps looked like a Greek and therefore attracted no special attention in a Greek city, whereas Paul and Silvanus were full Jews and probably immediately recognizable as such—as they had been at Philippi (Acts 16:20).[190]

短语**διὰ τοῦτο** *因此*，διὰ 后面接宾格代词，将本节经文与前文联系起来。这种结构在保罗的著作中很常见，用于在各部分之间建立逻辑联系。[^191]

κἀγὼ是καί 和 ἐγώ 的组合，意思[^192]*是 I或I 也*。

μηκέτι στέγων*当我再也无法忍受时*。*στέγων*是现在主动分词，源自 στέγω（忍受、承担、容纳）。它是阳性单数主格，与隐含的主语*"我"*（即保罗）一致。这节经文展现了新约作者使用分词的常见方式之一，即包含与*时间相关的内容*。[^193]在本例中，它指的是***当**我能够忍受/容纳自己时*。

[190] Bruce, *Thessalonians*, op. cit. 64.

The phrase **διὰ τοῦτο** *for this reason*—where διὰ is followed by an accusative pronoun—connectsthis verse to the preceding context. This construction is common in Paul's writings to build logical connections between sections.[191]

κἀγὼ is a combination[192] of καί and ἐγώ, meaning *and I* or *I also*.

μηκέτι στέγων *when I could bear it no more.* στέγων is a present active participle from στέγω (to endure, bear, contain). It is in the nominative masculine singular, agreeing with the implied subject *I* (i.e., Paul). This verse illustrates one of the common ways that NT writers used participles, which was to include content related to *time*.[193] In this case, it is ***when** I could bear it/contain myself*.

ἔπεμψα *I sent* is the main verb, an aorist active indicative. When NT writers want to indicate ongoing activity in the past, they usually use an imperfect tense. When they want to describe a completed action in the past, as here, they tended to use an aorist. Paul doesn't explicitly state

ἔπεμψα *我差遣的*是主动词，一个过去式主动陈述语气。当新约作者想要表示过去正在进行的活动时，他们通常使用未完成时态。当他们想要描述过去完成的动作时，就像这里一样，他们倾向于使用过去式。保罗没有明确说明他差遣了谁，但从上下文我们可以知道是提摩太。

保罗将此与否定词 μηκέτι*不再结合起来*，表示*当我再也无法忍受*，或者*当我再也无法控制自己*。

εἰς加冠词**τὸ**加不定式**γνῶναι**的结构，我们在帖撒罗尼迦前书（2:12，3:2）的其他地方也见过。保罗用这种结构来表明目的。在这里，它可以译作"*为了知道*或*学习*"。

τὴν πίστιν ὑμῶν *你的信仰*使用宾格 πίστιν 作为 γνῶναι 的直接宾语，并用所有格代词 ὑμῶν 表示占有。

[191] Rom. 1:26, 1 Cor. 4:17, 2 Cor. 4:1, Eph. 1:15, etc.

[192] Often called a *crasis* in Greek textbooks.

[193] ***When** he entered the room, **after** speaking, **before** arriving*, etc. The exact nature of the time relationship is made clear by the the context that surrounds the participle in question.

whom he sent, though from context we know it was Timothy.

Paul combined this with the negative μηκέτι *no longer*, to say *when I could bear it no longer*, or *when I could not contain myself any longer*.

εἰς plus the article **τὸ** plus an infinitive **γνῶναι** is a construction we have seen elsewhere in 1 Thessalonians (2:12, 3:2). Paul uses this construction to indicate purpose. Here, it could be rendered *in order to know* or *to learn about*.

τὴν πίστιν ὑμῶν *your faith* uses the accusative case πίστιν, as the direct object of γνῶναι, with the genitive pronoun ὑμῶν indicating possession.

μή πως *for fear that* functions as an idiomatic construction in Koine Greek. In the NT, Paul alone makes use of it.

In its most basic form, μή is a negative particle and πως is an adverb meaning *somehow* or *perhaps*. However, when combined, they create a specialized meaning that goes beyond the simple sum of their parts. The construction μή πως introduces what grammarians call a *fear clause* or an expression of

μήπως *for fear*在通用希腊语中是一个惯用结构。在新约圣经中，只有保罗使用了它。

最基本的形式是，μή 是一个否定词，πως 是一个副词，表示*"不知何故"*或*"也许"*。然而，当它们组合在一起时，它们会产生一种超越其各部分简单相加的特殊含义。μή πως 的结构引入了语法学家所说的*恐惧从句*，或者表达对可能的负面结果的焦虑。

在保罗的书信中，这个习语出现过几次，总是带有忧虑或担忧的意思。它类似于我们在英语中所说的"*我担心*……"或"*害怕*……"。这个结构通常与主句相连，主句表示为避免令人担忧的结果而采取的预防措施。

在帖撒罗尼迦前书 3:5 中，我们可以清楚地看到这种模式：保罗派人去（预防行动），因为他担心（μή πως）诱惑者可能会成功诱惑他们（可怕的结果）。

您可以通过以下方式检查新约中短语 μή πως 的所有九个实例：

1. 复制短语 μή πως 。

anxiety about a possible negative outcome.

In Paul's letters, this idiom appears several times, always carrying this sense of apprehension or concern. It's similar to how we might say in English *I was worried that*... or *for fear that*... The construction typically connects to a main clause that expresses some preventative action taken to avoid the feared outcome.

In 1 Thessalonians 3:5, we can see this pattern clearly: Paul sends someone (the preventative action) because he fears (μή πως) that the tempter might have succeeded in tempting them (the feared outcome).

> You can inspect all nine instances of the phrase μή πως in the New Testament by:
>
> 1. Copy the phrase μή πως .
>
> 2. Go to STEPBible, and click on the search button in the upper left corner.

2. 进入STEPBible，点击左上角的搜索按钮。



3. Paste the phrase into the search box, and enclose it in quotation marks.	3. 将短语粘贴到搜索框中，并用引号引起来。

The phrase will appear in a box below. 4. Click on the phrase in the box below.	该短语将出现在下面的框中。 4. 单击下面框中的短语。

If you specify that you want to see the output in the SBLGNT as well as in an English	如果您指定想要查看 SBLGNT 以及英文翻译中的输出，则将很

translation, it will make it easy to digest the results of your search.	容易消化您的搜索结果。

STEP

SBLG, ESV ▾

ἐπείρασεν ὑμᾶς ὁ πειράζων *the tempter had seduced you* is an interesting phrase, in that it contains two forms of the exact same verb: πειράζω *to tempt, seduce, test*. When it is used as a nominative participle with an article ὁ πειράζων, it becomes like a noun, and acts as the subject of the clause.

ἐπείρασεν ὑμᾶς ὁ πειράζων *诱惑者引诱了你（the tempter had seduced you）*是一个有趣的短语，因为它包含同一个动词的两种形式：πειράζω*诱惑、引诱、测试*。当它用作带冠词ὁ πειράζων 的主格分词时，它就变成了名词，并充当从句的主语。

When it occurs as an aorist indicative ἐπείρασεν, it is the main verb of the clause. ὑμᾶς is accusative, indicating that Paul meant it to be understood as the direct object of the verb. He was concerned that the tempter had tempted who-or-what? ***You***.

当它以不定过去式陈述语气ἐπείρασεν出现时，它是该从句的主动词。ὑμᾶς是宾格，表明保罗希望它被理解为动词的直接宾语。他担心的是，试探者试探了谁或什么？***你***。

One could translate μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων as *for fear that the tempter had somehow tempted you*. NET uses the *tempter/tempted* translations for ὁ πειράζω and ἐπείρασεν, reproducing a bit of Paul's Greek style into English. PB used *tempter/seduced*, for the sake of

人们可以将μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων 翻译为*担心诱惑者以某种方式诱惑了你*。NET 使用ὁ πειράζω 和ἐπείρασεν 的*tempter/tempted* 翻译，将保罗的希腊风格再现为英语。PB 使用*tempter/seded* ，是为了更好的

better English style, where we tend not to like to repeat words in a single sentence.

英语风格，我们往往不喜欢在一个句子中重复单词。

The CEV has an interesting approach to rendering this phrase: *I hoped* ***Satan*** *had not tempted you*. Although the name *Satan* was used in 2:8, they are looking more at the context of the Bible as a whole. They are transliterating a Hebrew word שָׂטָן *Satan*, which means *accuser* or *adversary*,[194] as their translation of the Greek ὁ πειράζων.

CEV 翻译这句话的方式很有意思：*我希望**撒旦**没有诱惑你。虽然 2:8 中也用到了撒旦*这个名字，但他们更关注的是整本圣经的上下文。他们把希伯来语שָׂטָן音译了出来。*撒旦*，意思是*控告者*或*对手*，[^194]他们翻译为希腊语ὁ πειράζων。

This is a good illustration of where three translations, NET, PB, and CEV, have different ways of rendering a phrase. Being able to look at that phrase in Greek tells you that all three translations are, in a manner of speaking, *right*. It is hard to answer the question of *which is best* in this instance—though you could say that the CEV rendering is the most thought-provoking, in that it makes you want to do some more digging in the Bible.

这很好地说明了NET、PB和CEV这三种译本对同一短语的翻译方式不同。如果能用希腊语来翻译这个短语，你就会发现，从某种程度上来说，这三种译本都是*正确的*。在这种情况下，很难回答哪种译本*最好*——尽管你可以说CEV的译本最发人深省，因为它会促使你进一步挖掘圣经。

It is possible to look at the Greek and wonder where the *somehow/in some way* in the NET and PB translations come from. It goes back to the μή πως, which is about the fear of an uncertain event, which may or may not

看看希腊语，你可能会好奇NET和PB翻译中“ *somehow/in some way*”的出处。这可以追溯到μή πως，它指的是对不确定事件的恐惧，这种事件可能发生，也可能不会发生，而不是对不可避免的事件的恐惧。NET和

[194] See Job 1.

happen, rather than fear of an inevitable event. NET and PB are attempting to capture the flavor of μή πως in English.

καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. *and our work had been in vain*. ὁ κόπος *the work* is nominative case. So we know that Paul intended us to understand this as the subject of this clause. ἡμῶν communicates one of the common uses of the genitive, to express *of us*, or *our*.

καὶ εἰς κενὸν uses καὶ as a conventional conjunction, and εἰς κενὸν is *in vain*.

One might have expected ἐν κενῷ (ἐν followed by a dative) rather than εἰς followed by the accusative κενὸν. During the Golden Age of Athens, c. 450 B.C., there was a clear distinction between ἐν and εἰς, with εἰς connoting some sort of motion or direction. When translating literature from that era, εἰς is typically translated *into*. We see this usage sometimes in the NT.

- *He went and settled in* (εἰς) *a town called Nazareth* (Matthew 2:23).
- *Thrown into* (εἰς) *the fire* (Matthew 3:10)

PB试图用英语捕捉μή πως的韵味。

καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν 。*而我们的工作却白费了*。ὁ κόπος*该作品*是主格。所以我们知道保罗想让我们理解这一点作为本节的主题。ἡμῶν 传达所有格的常见用法之一，表达*"我们"*或*"我们的"*。

καὶ εἰς κενὸν 使用 καὶ 作为约定连词，εἰς κενὸν 就*徒然了*。

人们可能以为是ἐν κενῷ（ἐν后接与格），而不是εἰς后接宾格κενὸν。在雅典黄金时代（约公元前450年），ἐν和εἰς之间有明显区别，εἰς表示某种运动或方向。在翻译那个时代的文学作品时，εἰς通常被翻译*成*。我们有时在新约中看到这种用法。

- *他去了一个叫拿撒勒的城镇*并定居下来（马太福音 2:23）。
- *被扔进*（εἰς）*火里*（马太福音3:10）

在现代希腊语中，ἐν 已完全消失（连同与格），并被 εἰς 取代，后者既可用于表示运动，也可用于表示存在状态。[^195]

In Modern Greek, ἐν has completely disappeared—along with the dative case—and has been replaced by εἰς, which can be used both connoting movement or a state of being.[195]

这句话，*徒劳无功，*毫无动感可言。

In this phrase, *in vain,* there is no sense of motion at all.

In the first century, εἰς was starting to merge with ἐν, sometimes connoting movement, and sometimes rendered as here, as a simple state of being *in*.[196]

在公元一世纪，εἰς 开始与 ἐν 融合，有时表示运动，有时像这里一样被表达为一种简单的存在*状态*。[^196]

Earlier in this verse, εἰς is used to indicate purpose εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν. As with many words, εἰς is quite versatile, and its meaning only becomes clear as you read the context.[197]

在这节经文的前面，εἰς 用于表示目的 εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν。与许多单词一样，εἰς 的用途非常广泛，只有当您阅读上下文时，它的含义才会变得清晰。[^197]

γένηται illustrates one of the main uses of the subjunctive voice—which is to express *potential* or *possibility*. The indicative voice, on the other hand, expresses statements of

γένηται 体现了虚拟语态的主要用法之一——表达*潜力*或*可能性*。另一方面，陈述语态则表达说话者所感知的事实、现实或确定性。

如果保罗想说撒旦确实引诱帖撒罗尼迦的信徒不跟随耶稣，他就会使用过去式*陈述*语态动词 ἐγένετο，源自 γίνομαι，*表示存在、发生*。

[195] Max Zerwick, *Biblical Greek Illustrated by Examples*, English ed., adapted from the fourth Latin ed., vol. 114, Scripta Pontificii Instituti Biblici (Rome: Pontificio Istituto Biblico, 1963), 33.

[196] Ibid.

[197] For more detail on this, go to https://Claude.AI or https://Perplexity.AI and ask *What are the uses of εἰς in the New Testament?*

fact, reality, or certainty as perceived by the speaker.

Had Paul wanted to say that Satan had in fact seduced the Thessalonian believers away from following Jesus, he would have used the aorist *indicative* voice verb ἐγένετο, from γίνομαι *to be, to happen*.

But since he was concerned about this as a possibility, but not at all sure that it had actually happened, he used the aorist *subjunctive* voice form of γίνομαι, which is γένηται.

We can see just above where Paul used the indicative ἐπείρασεν *whether the tempter had tempted you* (fact, i. e. either he has or he has not, indicative) rather than a subjunctive.

In one sense, it is surprising that Paul would be concerned about these Believers falling away from the faith so *quickly*. It has only been months since he was with them in person.

On the other hand, one could very legitimately be worried that brand new Believers would be at their most vulnerable immediately after deciding to follow Jesus. Persecution seems to have come to these young

但由于他担心这种可能性，但又不确定这是否真的发生过，所以他使用了 γίνομαι 的过去式*虚拟*语态形式，即 γένηται。

我们可以在上面看到，保罗使用了陈述语气 ἐπείρασεν 来*表示诱惑者是否诱惑了你*（事实，即他已经诱惑了你或者他没有诱惑你，陈述语气）而不是虚拟语气。

*迅速地*背弃信仰，这真是令人惊讶。他上一次亲自与他们见面才几个月。

另一方面，人们完全有理由担心，新信徒在决定跟随耶稣后会处于最脆弱的境地。这些年轻的基督徒似乎在决定跟随耶稣后不久就遭遇了迫害。

今天，我们所有信徒都深深地被圣经中“上帝永不离弃我们”的应许所感动，并为此感恩。这实在是值得我们赞美上帝的！

与此同时，我们也不能忽视这封信第三章等经文的明确含义。保罗真心担心这些年轻皈依者的永恒命运。

我记得几年前，有一次谈话，有人提到我已经把加尔文

Christians on the very heels of their decision to follow Jesus.

All of us who are Believers today have been deeply touched by, and are appreciative of, the biblical promises that God will never abandon us. This is indeed something to praise God for!

At the same time, one cannot dismiss the plain meaning of the text such as in chapter 3 of this letter. Paul was genuinely worried about the eternal destiny of these young converts.

Some years ago, I remember having a conversation where it came up that I had read my way through all of Calvin's *Institutes*. "Oh", the person said, "you must be committed to the TULIP." "What's that?, I asked. "The five points of Calvinism", he answered.

I replied, "I do not actually remember any flowers. What I remember is reading 1400 pages of fairly small print by one of the foremost minds in the history of Western Civilization. I'm not sure I could boil all that down into five points."

Indeed, one of the things that impressed me when reading

的《*基督教教义*》*通读了一遍*。"哦，"对方说，"你肯定信奉'郁金香教义'。"我问："那是什么？"他回答说："加尔文主义五要点。"

我回答说："我其实不记得有什么花。我记得的是我读过西方文明史上一位杰出人物写的1400页小字版的著作。我不确定能否把这一切概括为五点。"

事实上，阅读加尔文时令我印象深刻的一件事[^198]是，他本质上说，如果我们的神学与圣经的明确内容存在冲突，我们必须选择相信圣经。

如果有人钦佩加尔文，那么与加尔文本人交流非常重要，加尔文是一流的思想家，而不是我们称之为加尔文*主义者的二流*或三流思想家……至少是那些只用五点就

Calvin[198] was where he said, in essence, if there is a conflict between our theology and the what the Bible plainly says, we must choose to believe the Bible.

If one admires Calvin, it is very important that he engage with Calvin himself—who was a first-rate thinker—rather than the 2nd or 3rd rate thinkers whom we call Calvin*ists*…at least those who would summarize 1400 pages of theological reflection with just five points.

One could even ask the question whether Calvin himself would have made a good 21st century Calvinist.

能概括 1400 页神学反思的人。

人们甚至可以问，加尔文本人是否会成为一名优秀的21世纪加尔文主义者。

3:6

But now that Timothy has come to us from you, he tells us good news about your faith and love, and that you always remember us with affection and long to see us just as we long to see you!

3:6

但现在提摩太从你们那里来到我们这里，他告诉我们关于你们的信仰和爱心的好消息，并且告诉了我们，你们总是深情地记念我们，渴望见到我们，就像我们渴望见到你们一样！

[198] Though I cannot lay my hands on the reference for the quote that underlies my paraphrase. I underlined it in my volume. But when we downsized last year and moved into a smaller house, I threw out 1,000 kg of books...including my copy of Calvin.

1 Thess. 3:4-5, plus the first 3 words of verse 6
Codex Vaticanus, c. A.D. 325

Ἄρτι δὲ *But now*. You may elect to start your translation with the word *But*, which is certainly a legitimate translation of δὲ. It is also possible that Paul intended to simply continue his narrative, and was using δὲ to mark the beginning of a new paragraph.

Ἄρτι δὲ*但现在。您可以选择以“但是”*一词作为翻译的开头，这无疑是δὲ的合理翻译。保罗也可能只是想继续他的叙述，而用δὲ来标记新段落的开始。

Since the letter was almost surely written as one continuous stream of words, with no spaces and no paragraph breaks, Paul would have had to indicate any divisions in his thought with vocabulary items.

由于这封信几乎肯定是用一连串的词语写成的，没有空格，也没有段落间隔，所以保罗必须用词汇来表明他思想中的任何分歧。

The scribe who made Codex Vaticanus made his copy of 1 Thessalonians 275 years after Paul wrote the letter. It does, however, give us a feel for what

梵蒂冈抄本的抄写员在保罗写完帖撒罗尼迦前书275年后才抄录了这封信。然而，这本抄本确实让我们感受到保罗原作的面貌。[^199]

ἐλθόντος Τιμοθέου *现在 提摩太来了*。这节经文包含一个在帖

Paul's original might have looked like.[199]

ἐλθόντος Τιμοθέου *Now that Timothy has come*. This verse contains a construction that is not common in 1 Thessalonians—this is the only instsance—but is used over 300 times elsewhere in the NT: a genitive participle paired with a genitive noun that acts very much like a nominative noun with an indicative verb. Greek teachers call this construction a *genitive absolute*.

Typically, a genitive absolute phrase could be eliminated from the sentence, and the sentence would still make sense. The genitive absolute gives more information—often using the participle's ability to talk about time. Examples of this in other biblical books include:

- Matthew 21:10—καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις *And when he entered Jerusalem, the*

撒罗尼迦前书中并不常见的结构——这是唯一的例子——但在新约其他经文中却使用了300多次：一个属格分词搭配一个属格名词，其作用非常类似于一个主格名词搭配一个陈述动词。希腊语教师称这种结构为"*属格绝对式*"。

通常情况下，句子中可以省略所有格独立短语，而句子仍然通顺。所有格独立短语能够提供更多信息——通常利用分词谈论时间的功能。其他圣经书卷中的例子包括：

- 马太福音 21:10—καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις*当他进入耶路撒冷时，全城都被搅动了*。
  εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ***When*** *he Entered Israel*是属格绝对短语，其中属格 αὐτοῦ 是动词的主语，

[199] Students of the NT have objected to the Vatican Library's practice of overlaying a watermark on each page this MS. There is no *need* to indicate ownership in this way. We all *know* the MS resides in the Vatican Library. We call it *Codex Vaticanus*, for goodness sake.
The Vatican Library, however, has a long, sordid history of obstructing those who want to study this manuscript.
Samuel Tregelles (whose edition of the Greek NT is one of the building blocks of the SBLGNT) was allowed to look at the MS, but said, *They would not let me open it without searching my pockets, and depriving me of pen, ink, and paper; and at the same time two prelati kept me in constant conversation in Latin, and if I looked at a passage too long, they would snatch the book out of my hand*.
Samuel P. Tregelles, *A Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament* (London: Samuel Bagster and Sons, 1852), 83-85.

whole city was stirred up.

εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ***When*** *he entered Jerusalem* is the genitive absolute phrase, where the genitive αὐτοῦ is the subject of the verb and the participle εἰσελθόντος acts like an indicative verb.

It retains the participle's ability to talk about *time*. So depending on the context, it could be ***after*** *he entered Jerusalem*, ***when*** *he entered Jerusalem*, ***before*** *he entered Jerusalem*. Context will suggest what sort of time connection is appropriate.

- Mark 14:43—Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας *And immediately, while he was still speaking, Judas arrived*.

  ἔτι αὐτοῦ λαλοῦντος ***while*** *he was still speaking* is the genitive absolute phrase, with αὐτοῦ *he* acting as the subject of the verb.

  The participle includes a time reference here as well, with the action happening at the same time as Judas arriving.

分词 εἰσελθόντος 的作用类似于指示动词。

它保留了分词谈论*时间的能力*。所以根据上下文，可能是在*他进入耶路撒冷**之后***，**当***他进入耶路撒冷时*，在*他进入耶路撒冷**之前***。上下文将表明哪种时间连接是合适的。

- 马可福音 14:43—Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας*就在他还在说话的时候，犹大立刻就到了*。

  ἔτι αὐτοῦ λαλοῦντος ***while*** *he is stillspoke*是所有格绝对短语，αὐτοῦ *he*充当动词的主语。

  分词在这里还包括时间参考，该动作发生在犹大到达的同时。

虽然花这么多时间讨论帖撒罗尼迦前书里只出现过一次的语法结构似乎有些奇怪，但新约作者发现，属格的绝对用法在叙事中非常有用。 *在福音书和使徒行传中，这种说法一直存在*。事实上，在保罗书信中，当保罗讲述他派提

While it may seem odd to spend so much time discussing a grammatical construction that occurs only once in 1 Thessalonians, NT writers found the genitive absolute to be enormously useful in story-telling. It appears *all the time* in the Gospels and Acts. And indeed, it appears here in this epistle as Paul is telling the story of sending Timothy back to Thessalonica to check on the how the Believers there were faring.

While most translations separate verses 6 and 7 into separate sentences, for the sake of readability in English, in Greek they are one long sentence—with a genitive absolute construction in verse 6 and the main clause in verse 7.

πρὸς ἡμᾶς ἀφ’ ὑμῶν *to us from you*. Two prepositional phrases. πρὸς followed by an accusative is rendered as *to*. ἀπό is always followed by a genitive. ἀπό becomes ἀπ’ when the next word begins with a vowel. And ἀπ’ becomes ἀφ’ when the vowel following has a rough breathing mark.

εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν *he tells us good news about your faith and love*. We have another genitive participle here, which is part of an extended genitive absolute

摩太回帖撒罗尼迦探望信徒情况的故事时，这种说法就出现了。

虽然大多数翻译将第 6 节和第 7 节分成单独的句子，但为了英语的可读性，在希腊语中它们是一个长句 - 第 6 节中有属格独立结构，第 7 节中有主句。

πρὸς ἡμᾶς ἀφ' ὑμῶν *给我们，来自你*。两个介词短语。πρὸς 后接宾格，则译为*to* 。ἀπό 后接所有格。当下一个单词以元音开头时，ἀπό 变为 ἀπ'。当其后的元音有粗略的呼吸音时，ἀπ' 变为 ἀφ'。

εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν *他告诉我们关于你的信仰和爱心的好消息*。这里还有另一个所有格分词，它是扩展所有格独立结构的一部分，其中 Τιμοθέου 继续作为动词的所有格主语。

εὐαγγελίζω 是一个有趣的动词。它是一个由前缀 εὐ 组成的复合词，常用于表示*好*、*嗯*、*愉快的意思*。ἀγγελίζω[^200]是一个与 ἄγγελος（*天使*或*信使*）*相关的动词*。ἀγγελία 是另一个相关词，意思是*信息*或*新闻*。把它们

construction, where Τιμοθέου continues as the genitive-case subject of the verb.

εὐαγγελίζω is an interesting verb. It is a compound word made up of a prefix εὐ, which is often used in the sense of *good, well, pleasant*.[200] ἀγγελίζω is a verb related to ἄγγελος, *angel* or *messenger*. ἀγγελία is another related word, which means *message* or *news*. Put them together and you have εὐαγγελίζω—a word that means *to announce good news*.

Hence, Τιμοθέου εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν is *Timothy told us the good news about your faith and love*. πίστιν and ἀγάπην are both accusative case nouns, and are the direct objects of the preposition εὐαγγελισαμένου. ὑμῶν is carrying out one of the standard functions of the genitive: to express possession. So it is ***your*** *faith and love*.

ἡμῖν is dative, and illustrates one of the standard uses of the dative case: to designate the indirect object of the verb. So then, *Timothy told the good news **to us***.

放在一起就得到了 εὐαγγελίζω——一个表示*宣布好消息的词*。

因此，Τιμοθέου εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν 是*蒂莫西告诉我们关于你的信仰和爱的好消息*。 πίστιν 和 ἀγάπην 都是宾格名词，并且是介词 εὐαγγελισαμένου 的直接宾语。 ὑμῶν 正在执行所有格的标准功能之一：表达占有。所以这是***你的****信心和爱*。

ἡμῖν 是与格，它体现了与格的一个标准用法：表示动词的间接宾语。于是，*提摩太把好消息传给**了我们***。

如果你发现自己对直接宾语和间接宾语等标准语法术语有点模糊，[^201]那么你可能会觉得一本小书很有帮助：Greenwood, Kyle. *Dictionary of English Grammar for Students of Biblical Languages* (Grand Rapids: Zondervan Academic, 2020)。

καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε *愿你们永远记念*[^202]*我们*。我们看到保罗在

[200] We borrow this use of εὐ in several English words. For instance, eulogy is a speech where we say good things about a person after they die.

If you find that you are a bit fuzzy on standard grammatical terms like direct object and indirect object, [201] then a short book you might find helpful is Greenwood, Kyle. *Dictionary of English Grammar for Students of Biblical Languages* (Grand Rapids: Zondervan Academic, 2020).

καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε *and that you always have a good memory*[202] *of us*. We see Paul using a lot of freedom here in his word order, particularly compared to English which is relatively inflexible. A wooden rendering of this phrase would be *and that you have a memory of us good always*.

μνείαν ἀγαθὴν *good memories* is in the accusative case, because it is the direct object of the verb ἔχετε. In Greek, Paul writes about a good memory. In English, we always express this as a plural. We have *good memor**ies*** of somebody, even if it is a memory of a single event.

ἡμῶν is demonstrating one of the standard functions of the genitive: to express what we do in English with the word *of*.

这里运用了很大的语序自由，尤其是与相对僵化的英语相比。这句话最生硬的翻译应该是：*愿你们永远记念我们*。

μνείαν ἀγαθὴν 的*美好回忆*是宾格，因为它是动词 ἔχετε 的直接宾语。在希腊语中，保罗提到了美好的回忆。在英语中，我们总是用复数来表达。我们对某人怀有*美好的回忆，*即使只是对某一事件的回忆。

ἡμῶν 展示了属格的标准功能之一：用 这个词来表达我们用英语所做的*事情*。

ἐπιποθοῦντες ἡμᾶς ἰδεῖν *你想见我们*吗？

在英语中，当有两个或多个动词需要串联时，我们喜欢用*and连接陈述动词*。所以我们预期在希腊语中我们会看到 ἔχετε καί ἐπιποθεῖτε——***你***（对我们的美好回忆）***和你想***（见到我们）。

然而，包括保罗在内的希腊作家更喜欢使用一个陈述动词和一个分词，而不是用καί连接两个陈

[201] These are terms that are used to describe grammatical features not just of Greek, but in English and other languages.

[202] See the *Translation Helps* chapter section entitled *We Remember You*.

ἐπιποθοῦντες ἡμᾶς ἰδεῖν *you want to see us*.

In English, when we have two or more verbs to string together, we like to have indicative verbs joined by *and*. So our expectation is that in Greek we would see ἔχετε καί ἐπιποθεῖτε—***you have*** (good memories of us) ***and you want*** (to see us).

However, Greek writers—including Paul—preferred to use an indicative verb and a participle rather than two indicative verbs connected with καί. When rendering Greek back into English, it is standard to take this indicative-verb/participle and translate it with two indicatives: ***you*** *always* ***remember*** *us with affection* ***and long*** *to see us*.

ἰδεῖν is an infinitive that completes the idea started with ἐπιποθοῦντες. This sort of construction is called a *complementary infinitive* in Greek textbooks. One could also think of ἰδεῖν as a *verbal noun*, that functions as the direct object of the participle ἐπιποθοῦντες.

καθάπερ καὶ ἡμεῖς ὑμᾶς *just as indeed we (long to see) you***.** καὶ is functioning as an intensifier here rather than a conjunction. The verb in this last phrase is understood to be ἐπιποθοῦντες ἰδεῖν from earlier in the sentence.

述动词。将希腊语译回英语时，标准做法是将这个陈述动词/分词翻译成两个陈述动词：***你*** *总是满怀深情地* ***记念我们，以及渴望*** *见到我们*。

ἰδεῖν 是一个不定式，它完成了以 ἐπιποθοῦντες 开头的句子。这种结构在希腊语教科书中被称为*补充不定式*。你也可以将 ἰδεῖν 理解为一个*动词名词*，它充当分词 ἐπιποθοῦντες 的直接宾语。

καθάπερ καὶ ἡμεῖς ὑμᾶς *就像我们（渴望见到）你一样*。καὶ 在这里起到增强词的作用，而不是连词的作用。最后一个短语中的动词被理解为句子前面的 ἐπιποθοῦντες ἰδεῖν。

3:7

因此，弟兄们，我们在一切艰难困苦中，因听见你们的信心，就因你们得了安慰，心里欢喜。

διὰ τοῦτο *因此*，保罗在 3:5 和 2:13 中也使用了一个短语，将当前诗句与之前的内容联系起来。

3:7

Because of this, we were cheered up and comforted about you, brothers and sisters, through all of our troubles and difficulties, by hearing of your faith.

διὰ τοῦτο *Because of this*, *as a result* is a phrase that Paul uses in 3:5 and 2:13 as well, to connect the current verse with what came before.

παρεκλήθημεν *we were comforted* is the main verb, in the aorist passive indicative, and indicates the action that was received by the grammatical subject of the sentence. This demonstrates that Paul and his companions were the recipients of comfort rather than the ones initiating the action of comforting. That it is aorist rather than imperfect indicates that Paul is thinking of completed action in the past, rather than an ongoing action in the past.

ἀδελφοί *brothers and sisters*. Unless the context makes it clear that the speaker is addressing only men, this word is best rendered as *brothers and sisters*.

If you look at the word analysis in STEPBible, it says that this is a vocative case noun. The vocative plural ἀδελφοί is identical in form to the nominative plural ἀδελφοί. STEPBible calls this a vocative

παρεκλήθημεν *我们得了安慰*是主要动词，属于过去式被动语态，表明句子的主语所接受的动作。这表明保罗和他的同伴是安慰的接受者，而不是发起安慰行动的人。它采用过去式而非未完成式，表明保罗考虑的是过去已完成的动作，而不是过去正在进行的动作。

ἀδελφοί *兄弟姐妹*。除非上下文明确表示说话者仅指男性，否则该词最好译为*兄弟姐妹*。

如果你查看 STEPBible 的词义分析，就会发现这是一个呼格名词。呼格复数 ἀδελφοί 与主格复数 ἀδελφοί 的形式相同。STEPBible 称其为呼格，是因为编辑根据上下文判断，保罗是在直接称呼这些信徒的名字。

ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν *关于你，在我们所有的烦恼和困难中*。这个短语很有趣，因为我们快速连续地使用了两次ἐπὶ，但含义略有不同。

第一个出现的 ἐπὶ 被缩写为 ἐπ'，因为下一个单词以元音

case because the editor, looking at the context of the verse, decided that Paul was addressing these believers directly by name.

ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν *about you, in all our troubles and difficulties*. This phrase is interesting, in that we have two uses of ἐπὶ in quick succession, but with slightly different senses.

> The first instance of ἐπὶ has become abbreviated as ἐπ' because the next word starts with a vowel. And ἐπ' has become ἐφ' because that vowel has a rough breathing mark.

ἐπὶ is a preposition that may be followed by accusative, dative, or genitive nouns. You will translate ἐπὶ slightly different, depending on the case of what follows it. In this verse, it is followed by datives.

ἐπὶ has a broad lexical range—five pages of small print in the BDAG lexicon. But in English, *bank* can either be the side of a river or a building where money is stored. There is no confusion among English speakers as soon as the word is used in a sentence. The context makes the meaning clear immediately.

> 开头。而 ἐπ' 则变成了 ἐφ'，因为这个元音的呼吸音很粗。

ἐπὶ 是介词，后面可以接宾格、与格或属格名词。ἐπὶ 的翻译会略有不同，具体取决于其后的格。在本节经文中，它后面接的是与格。

ἐπὶ 的词汇范围很广——在 BDAG 词典中，它占据了五页小字。但在英语中， *bank*既可以指河边，也可以指存放钱财的建筑物。英语使用者在句子中使用这个词时，不会感到困惑。上下文能立即解释其含义。

因此，保罗的读者一读到这句话，就能明白他两次使用ἐπὶ的意思。然而，我们现代的译者可能需要仔细研读《圣经·圣经·合本》的全部五页，才能找到符合上下文的译文。

διὰ τῆ ὑμῶν πίστεως*通过你的信仰*。 διὰ πίστεως 是一个介词短语，其中 διὰ 后跟所有格 πίστεως，*通过信仰*。

> 如果διὰ后面跟着宾格，我们会将其翻译为*因为*。

τῆς ὑμῶν在这里表达了我们期望属格所表达的意思——表示所有

So it is that Paul's readers would have understood what he meant by both these instances of ἐπὶ as soon as they read this sentence. We modern translators, however, may need to sift through all five pages in BDAG before we find renderings that make sense in this context.

διὰ τῆς ὑμῶν πίστεως *through your faith*. διὰ πίστεως is a prepositional phrase, where διὰ followed by the genitive πίστεως, *through faith*.

> Had διὰ been followed by an accusative, we would have rendered it along the lines of *because of*.

τῆς ὑμῶν does what we expect a genitive to do here—express possession. So it is *we were comforted though* ***your*** *faith*, i.e., *the faith* ***of you***.

The PB translation understands there to be an implied verb that needs to be supplied. *We were comforted* ***by hearing*** *about your faith*, or *we were comforted* ***when we heard*** *about your faith*.

In the broader context of the letter, this verse serves as a pivot point from Paul's recounting of past events and concerns (chapters 1-3) to his exhortations and

格。因此，*我们感到安慰 通过* ***你的****信仰*，即***你的****信仰*。

PB 译本认为其中有一个需要补充的隐含动词。“我们***因听闻****你的信仰而得到安慰*” ，或“***当我们听到****你的信仰时，我们得到了安慰*”。

在这封信的更广泛背景下，这节经文是保罗叙述过去事件和关注点（第 1-3 章）到他对未来的劝诫和教导（第 4-5 章）的支点

3:8

因为我们知道你在主里坚定不移，所以我们现在可以自由呼吸。

ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ。*因为现在我们还活着，只要你在主里站立得稳。*

> 也就是说，你们坚定不移的信心和爱心，就是我们生命之气的源泉。保罗和其他人之前一直为帖撒罗尼迦人忧心忡忡，现在却感到如释重负，可以自由呼吸了。[^203]

保罗对他的皈依者深感同情。当他们被别人引入歧途时，他感到

teachings for the future (chapters 4-5)

3:8

For we can breathe freely now, knowing that you stand fast in the Lord.

ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ. *Because now we live, if you stand fast in the Lord*.

> I.e., The news of your unwavering faith and love is the very breath of life to us. After their anxiety over the Thessalonians Paul and the others felt great relief; they could now breathe freely.[203]

Paul felt enormous empathy with his converts. When they were led astray by others, he became angry. When they slipped backwards, he became anxious. When they were solidly rooted in Jesus, he was delighted.

There is not much that is surprising or difficult in the grammar of this short verse. ἐν κυρίῳ demonstrates how a dative noun invariably follows the preposition ἐν.

We are again aware of the difference between the English article *the*

愤怒。当他们倒退时，他感到焦虑。当他们坚定地扎根于耶稣时，他感到欣喜。

这首短诗的语法中没有太多令人惊讶或困难的地方。ἐν κυρίῳ 说明了与格名词如何总是跟在介词 ἐν 后面。

我们再次意识到英语冠词*the*和希腊语冠词之间的区别——有时翻译为*the*　，有时翻译为*his*或*her*，有时根本没有翻译，有时在我们期望它出现时却消失了。

在这种情况下，*用"in　Lord"*来表达英语会很糟糕，而用" *in* ***Lord*** "来表达英语则很有意义。

保罗相信基督徒的生活涉及与耶稣的结合，我们的生活与耶稣的生活有着密切的联系。

> 在20世纪，一个广为流传的福音呼吁是"*把你的心交给耶稣*"　。这很有意思，因为它实际上并非圣经的语言。耶稣从未说过"*把你的心交给我*"　。耶稣说的是"*跟从我*"（马太福音4:19），　"*跟从*

[203] Bruce, *Thessalonians*, op. cit., 67.

and the Greek article—sometimes translated as *the*, sometimes as *his* or *her*, sometimes not translated at all, and sometimes missing when we would expect it to be present.

In this situation, *in Lord* would be terrible English, while *in **the** Lord* makes good sense.

Paul believed that the Christian life involves a union with Jesus, an intimate connection between our life and Jesus' life.

In the 20th century, an enormously widespread evangelistic appeal was to *give your heart to Jesus*. This was interesting because it was not actually biblical language. Jesus never said *give your heart to me*. What Jesus said was *follow me* (Matt. 4:19), *follow me* (Matt. 8:22), *follow me* (Matt. 9:9).[204]

我”（马太福音8:22），*“跟从我”*（马太福音9:9）。[^204]



[204] As well as in Matt. 16:24, Matt. 19:21, Mark 10:21, Luke 9:59, Luke 18:22, John 1:43, John 21:19.

It may well be that the 60/40 split that many churches have between women and men (70/30 in some instances) is related to this unbiblical use of romance language to describe the relationship between Jesus and the believer.

Women seem to tolerate this kind of syrupy-Christian language better than men—and may at times even celebrate it.

> A man will call a golf shot lovely. He will call his wife lovely. But for a man to call another *man* lovely,[205] or to speak of *giving his heart* to another man—that is just creepy.[206]

许多教堂中男女信徒的比例为60/40（有些情况下为 70/30），这很可能与使用不符合圣经的浪漫语言来描述耶稣与信徒之间的关系有关。

女性似乎比男性更能容忍这种甜腻的基督教语言——有时甚至会赞扬它。

> 男人会说打高尔夫球很“可爱”。他会说他的妻子很“可爱”。但一个男人说另一个*男人*很“可爱”，[^205]或者说把*自己的心交给*另一个男人——这简直令人毛骨悚然。[^206]

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[205] As in these worship lyrics:
Jesus, How Lovely You Are
You Are So Gentle, So Pure And Kind
You Shine As The Morning Star
Jesus, How Lovely You Are.

[206] It is reasonable to discuss, of course, whether men *ought* to find this creepy or not. But *ought-ness* and *is-ness* are two different things.
The Canadian church that has leaned most heavily into LGBT-friendliness over the past few decades is the United Church of Canada. One apparent consequence of this is that United churches have been shrinking.
Indeed, Kendra Fry has built a whole business around helping congregations repurpose their church buildings after they have gone into bankruptcy. In an interview with CBC radio in 2021, she said that United churches were closing at the rate of one per week in Canada.
Kent Hoffman, *Why Canada's 27,000 Faith Buildings Are Crucial for Communities*, CBC Radio, December 12, 2021.
https://www.cbc.ca/radio/tapestry/how-religious-practice-continues-to-transform-through-the-pandemic-1.6281077/why-canada-s-27-000-faith-buildings-are-crucial-for-communities-1.6281233.
Rohadi. *Massive Declines - 2011-2021 Religious Affiliation Numbers in Canada*, Rohadi.com (blog), 2022.
https://www.rohadi.com/2022/church-life/massive-declines-2011-2021-religious-affiliation-canada/ suggests that the United Church could cease to exist by 2040.

On the other hand, men and women alike can wrap their heads around Jesus' own unambiguous call to follow him.

另一方面，男人和女人都可以理解耶稣自己明确的号召人们追随他。

All this said, in Paul, there is a clear sense that in the process of choosing to follow Jesus, there is a union between his life and our own. We live *in the Lord*.

综上所述，保罗清楚地意识到，在选择跟随耶稣的过程中，他的生命与我们自己的生命是合一的。我们活*在主里面*。

ἐάν is often translated as *if*, and followed by a subjunctive verb—which communicates potential or possibility—and talks about a situation which may or may not come to pass.

ἐάν 通常被翻译为*好像*，后面跟着虚拟语气动词——表示潜力或可能性——谈论可能发生或可能不会发生的情况。

However, in this instance, Paul follows it with an indicative voice verb. Indicative voice deals in reality, in facts, not in possibilities. Paul knows the Thessalonian believers are holding fast to Jesus. It is because of this indicative verb that the PB version translates ἐάν as *knowing **that** you stand fast*, rather than *knowing **if** you stand fast*.

然而，在本例中，保罗在其后接了一个陈述语态动词。陈述语态处理的是现实，是事实，而不是可能性。保罗知道帖撒罗尼迦的信徒们紧紧抓住耶稣。正是由于这个陈述语态动词，PB 版本将 ἐάν 翻译为***“**知道你站得稳”*，而不是*“知道你**是否**站得稳”*。

Live of course has to be metaphorical. Paul is not denying that he was alive when he was ignorant of how the Thessalonian believers were doing. It is that he and Silas experienced an enormous release of anxiety after the return of Timothy. The PB version tries to capture this

*“活着”*当然是比喻性的。保罗并非否认自己活着的时候，对帖撒罗尼迦信徒的境况一无所知。而是提摩太归来后，他和西拉的焦虑得到了极大的释放。PB 版本试图用*“现在我们可以自由*

metaphorical sense with *now we can breathe freely*.

呼吸了”来捕捉这种比喻性的含义。

3:9

How can we ever thank God enough for the joy we feel about you in God's presence

3:9

我们如何才能感谢上帝，让我们在上帝面前感受到你的喜悦

This verse is considerably more challenging to render than the last verse was. We shall look at each piece of it, and then you can look back to the PB rendering above to see how I tried to assemble all the elements together into comprehensible English.

这节经文的翻译难度比上一节高得多。我们将逐一分析它，然后您可以回头看看上面的PB翻译，看看我是如何将所有元素组合成易于理解的英语的。

τίνα γὰρ εὐχαριστίαν *For what thanks*. τίνα typically introduces a question, and depending on the context would be translated by who?, what?, which?, why?

τίνα γὰρ εὐχαριστίαν *感谢什么。* τίνα 通常引出一个问题，并且根据上下文可以翻译为谁？、什么？、哪个？、为什么？

τίνα and εὐχαριστίαν are both accusative case, as they function as the direct object of the verb ἀνταποδοῦναι *to give back/to repay*. It is harder to recognize a direct object in a question than it is in a statement. But the direct object receives the action of the verb, and in a question often appears ahead of the verb.

τίνα 和 εὐχαριστίαν 都是宾格，因为它们充当动词 ἀνταποδοῦναι 的直接宾语（*表示归还/偿还*）。在疑问句中识别直接宾语比在陈述句中更难。但直接宾语承受动词的动作，并且在疑问句中通常出现在动词之前。

Here are some examples:

- Question: *What did John buy?*
- Verb: *buy*
- Ask: *John bought what?*

以下是一些示例：

- 问题：*约翰买了什么？*
- 动词：*买*
- 问：*约翰买了什么？*

- Direct object: *what* (at the beginning of the question)

- Question: *Who did Sarah invite to the party?*
- Verb: *invite*
- Ask: *Sarah invited whom?*
- Direct object: *who* (at the beginning of the question)

δυνάμεθα τῷ θεῷ ἀνταποδοῦναι *are we able to give back to God*. ἀνταποδοῦναι is considered a *complementary infinitive*, as it completes the idea started in δυνάμεθα.

τῷ θεῷ (to God) appears in the dative case, which tells us that Paul intended these words to function as the indirect object of the verb—indicating the recipient of the thanksgiving.

περὶ ὑμῶν *concerning you*. περὶ is normally translated as *about* or *concerning* when the noun/pronoun that follows it is genitive.

ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς *in all the joy* or *for all the joy with which we rejoice on your account*. ἐπὶ, followed by a dative, has a broad lexical range. You will need to dig a bit to find a sense of the word that fits in this context.

ᾗ is a dative singular pronoun that connects the rest of the sentence to what went before. In this case,

- 直接宾语： *what* （在问题的开头）

- 问题：*莎拉邀请了谁参加聚会?*
- 动词：*邀请*
- 问：*莎拉邀请了谁?*
- 直接宾语： *who* （在问题的开头）

δυνάμεθα τῷ θεῷ ἀνταποδοῦναι *我们是否能够回馈上帝*? ἀνταποδοῦναι 被认为是*补足不定式*，因为它完成了 δυνάμεθα 中开始的想法。

τῷ θεῷ（对上帝）出现在与格中，这告诉我们保罗希望这些词充当动词的间接宾语——表示感恩的接受者。

περὶ ὑμῶν *关于你*。当其后的名词/代词是属格时， περὶ 通常被翻译为*关于*或*关于*。

ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς 在我们因祢而欢欣喜乐的*一切喜乐中*，或*为了我们因祢而欢欣喜乐的一切喜乐*。ἐπὶ 后接与格，其词汇范围很广。你需要深入挖掘才能找到适合此语境的词义。

it connects to χαρᾷ, and agrees with it in number, gender and case. Depending on the context, you will probably render it as *who*, *which*, or *that*.

In Greek textbooks, this is called a relative pronoun, since it is a *pronoun*—referring back to a previous noun—that *relates* one part of the sentence to the other part.

χαρᾷ ᾗ χαίρομεν *rejoicing with joy* seems an odd phrase to us. But it finds its roots in the Hebrew Old Testament.

- Genesis 2:16 - אָכֹל תֹּאכֵל *eating you shall eat*
- Genesis 2:17 - מוֹת תָּמוּת *dying you shall die*
- Genesis 22:17 - בָרֵךְ אֲבָרֶכְךָ *blessing I will bless you*
- Exodus 21:12 - מוֹת יוּמָת *dying he shall be put to death*
- Exodus 22:16 - מָהֹר יִמְהָרֶנָּה *endowing he shall endow her*
- Numbers 23:25 - קֹב לֹא תִקֳּבֶנּוּ *cursing you shall not curse him*
- 1 Samuel 20:6 - נִשְׁאֹל נִשְׁאַל *asking he asked*

ᾗ 是与格单数代词，用于连接句子的其余部分和前面的内容。在本例中，它与 χαρᾷ 连接，并在数、性和格上与其一致。根据上下文，你可能会将其翻译为*who* 、 *which*或*that* 。

在希腊语教科书中，这被称为关系代词，因为它是一个*代词*——指代前面的名词——将句子的一部分与另一部分*联系起来*。

χαρᾷ ᾗ χαίρομεν *（欢欣雀跃）*在我们看来似乎是一个奇怪的短语。但它的根源在于希伯来语《旧约》。

- 创世记 2:16 -*吃你要吃的*
- 创世记 2:17 - *死了你就必死*
- 创世记 22:17 -*祝福 我会祝福你*
- 出埃及记 21:12 - 耶稣*将死，他将被处死*
- 出埃及记 22:16 - 赋予*他应赋予她*
- 民数记 23:25 - קֹב לֹא תִקֳּבֶנּוּ*诅咒你不可诅咒他*
- 1 Samuel 20:6 - 询问*他问*

This construction made its way into the Septuagint as Greek translators rendered the Hebrew, which then influenced NT Greek style.

- Luke 22:15 - ἐπιθυμίᾳ ἐπεθύμησα *With desire I have desired*
- Acts 4:17 - ἀπειλῇ ἀπειλησώμεθα *Let us threaten them with a threat*
- Acts 5:28 - παραγγελίᾳ παρηγγείλαμεν *With a command we commanded*
- James 5:17 - προσευχῇ προσηύξατο *He prayed with prayer*

Rendering ᾗ as ***with** which* is based on our assumption that Paul was implying a preposition *with* that would be followed by a dative. A couple of possibilities here would include σὺν ᾗ or ἐν ᾗ. While ἐν primarily means *in* or *among*, it can sometimes carry the sense of *with* in certain contexts.

Part of what makes this verse feel awkward to me is that δι’ ὑμᾶς *because of you* seems redundant with περὶ ὑμῶν *concerning you*. I am not quite sure why Paul included both of these phrases when either one alone would seem to have been sufficient.

当希腊译者将希伯来语翻译成七十士译本时，这种结构进入了七十士译本，进而影响了新约希腊语风格。

- 路加福音 22:15 - ἐπιθυμίᾳ ἐπεθύμησα*我怀着渴望*
- 使徒行传 4:17 - ἀπειλῇ ἀπειλησώμεθα*让我们用威胁来威胁他们*
- 使徒行传 5:28 - παραγγελίᾳ παρηγγείλαμεν*带着我们的命令*
- 雅各书 5:17 -*他用祷告来祷告*

将 ᾗ 翻译为***with** which*是基于我们假设保罗暗示介词*with*后面会跟与格。这里可能有两种翻译方式，包括 σὺν ᾗ 或 ἐν ᾗ。虽然 ἐν 主要指*在……之中*，但在某些情况下*，它有时也带有“与……一起*”的意思。

这节经文让我感到别扭的部分原因是，“δι' ὑμᾶς*因你们*”似乎与“περὶ ὑμῶν*关于你们”重复*。我不太明白保罗为何要同时使用这两个短语，因为只要其中一个就足够了。

However, there are no textual variants in any of the manuscripts that include this verse. So including both phrases seemed natural enough not just to Paul, but to generations of Greek-speaking scribes and copyists.

δι’ ὑμᾶς is actually διά ὑμᾶς, but because ὑμᾶς begins with a vowel, first century Greeks preferred to drop the vowel ά from the preceding preposition διά.

ἔμπροσθεν τοῦ θεοῦ ἡμῶν *before our God* or *in the presence of our God*. There are two different uses of the genitive in this short phrase. One common use of the genitive is to express what we would say in English with *of* or *from*. Hence ἔμπροσθεν **τοῦ θεοῦ** would be *in the presence* ***of God***.

A second common use of the genitive is to express possession. So ἔμπροσθεν τοῦ θεοῦ **ἡμῶν** would be *in the presence of* ***our*** *God*.

The phrase ἔμπροσθεν τοῦ θεοῦ ἡμῶν serves several important functions. First, it emphasizes that Paul's joy and thanksgiving aren't merely human emotions—they are taking place in God's presence, suggesting these

然而，在包含这节经文的任何抄本中，都没有文本变体。因此，不仅对保罗，而且对一代又一代讲希腊语的抄经士和抄写员来说，同时包含这两个短语似乎很自然。

δι' ὑμᾶς 实际上是 διά ὑμᾶς，但由于 ὑμᾶς 以元音开头，一世纪的希腊人更喜欢从前面的介词 διά 中删除元音 ά。

ἔμπροσθεν τοῦ θεοῦ ἡμῶν *在我们的上帝面前*或*在我们上帝面前*。在这个短语中，所有格有两种不同的用法。所有格的一种常见用法是表达我们在英语中用*of*或*from表达的意思*。因此，ἔμπροσθεν **τοῦ θεοῦ**表示在***……****面前*。 ***上帝***。

所有格的第二个常见用法是表达占有。所以ἔμπροσθεν τοῦ θεοῦ **ἡμῶν**将在***我们的****上帝面前*。

“ἔμπροσθεν τοῦ θεοῦ ἡμῶν”这句话有几个重要的功能。首先，它强调保罗的喜乐和感恩不仅仅是人类的情感——它们是在神面前产生的，表明这些感受是在祷告和敬拜的背景下产生的。

这句话也起到了确认的作用。保罗说，他为帖撒罗尼迦人所

feelings arise within the context of prayer and worship.

The phrase also serves a validating function. By stating that his joy over the Thessalonians exists *before God*, Paul is declaring this joy's authenticity and spiritual significance. It's as if he is saying, *God himself is witness to how much joy you bring us*. This adds weight to his expressions of gratitude and creates a sense of accountability—these are not casual or exaggerated statements, but ones made consciously in God's presence.

The phrase helps us understand that for Paul, emotions and relationships are not merely human experiences but are always understood within the context of our relationship with God.

Furthermore, this phrase appears at other significant points in 1 Thessalonians. We see it in 1:3 regarding their *work of faith and labor of love and steadfastness of hope...before our God and Father*, and again in 2:19 regarding their hope and joy and crown of boasting *before our Lord Jesus at his coming*. This repetition creates a theological framework throughout the letter that emphasizes how the

怀的喜乐，是*在神面前*，宣告这喜乐的真实性和属灵意义。他仿佛在说：“*神亲自见证你们带给我们多少喜乐*。”这让他的感恩之情更加有分量，也让他感受到责任感——这些并非随意或夸张的陈述，而是在神面前有意识地说出的。

这句话帮助我们理解，对于保罗来说，情感和关系不仅仅是人类的经历，而且总是在我们与上帝的关系的背景下理解。

此外，这句短语在帖撒罗尼迦前书的其他重要章节中也出现过。我们在帖撒罗尼迦前书1:3中看到它，谈到他们*在神我们的父面前所作的信心工夫、爱心所受的劳苦，以及因盼望所存的忍耐。2:19中也提到，当我们的主耶稣来的时候，*他们在他面前有盼望、喜乐和夸耀的冠冕。这种重复在整封信中构建了一个神学框架，强调基督徒的生活是如何在神面前有意识地活出来的。

3:10

Christian life is lived out consciously in God's presence.

我们是否日夜全心祈祷，希望能够再次见到您本人，填补您信仰上的空白？

3:10

praying night and day with all our hearts that we will be able to see you again in person, and to fill in the gaps in your faith?

Verses 9 and 10 are, in Greek, one long question. You may decide to render it that way—as one sentence—or you may follow CEV and NIV to make verse 9 a question and verse 10 a statement. Or you may follow the GNT and NLT and render 9-10 as two statements.

第9和10节在希腊文中是一个长问句。你可以选择这样翻译——作为一个句子——或者你可以按照CEV和NIV的译法，将第9节写成一个问句，将第10节写成一个陈述句。或者你可以按照GNT和NLT的译法，将第9-10节写成两个陈述句。

It is a little difficult to render verse 9, particularly, into natural-sounding English. Different translators come up with varying solutions to this challenge.

尤其要把第9节翻译成自然的英语，有点困难。不同的译者对此提出了不同的解决方案。

νυκτὸς καὶ ἡμέρας *night and day*. We discussed the *genitive of time* back in 2:9 as a way of talking about a time within which some action took place. Here also Paul uses the genitives to express that he was praying continuously, by night and day.[207]

νυκτὸς καὶ ἡμέρας *日夜*。我们曾在2:9讨论过*时间所有格*，它是指某件事发生的时间。保罗在这里也用了所有格来表达他昼夜不停地祷告。[^207]

After leaving Thessalonica, Paul went and attempted—with no very apparent success—to do some evangelism in Athens (Acts 17).

离开帖撒罗尼迦后，保罗前往雅典，尝试传福音（使徒行传17章），但收效甚微。之后，他前往哥林多，在那里建立起他的帐篷生意，并与当地居民谈论耶稣（使徒行传18章）。然而，他始终为帖撒罗尼迦的信徒忧心忡忡。他时刻牵挂着他

[207] Wallace, *Grammar*, op. cit., 122-124.

Then he went on to Corinth, established his tentmaking business, and dialogued with people about Jesus (Acts 18). But all the while, he was consumed with anxiety for the Thessalonian believers. They were always on his mind, and praying for them was an ongoing activity.

们，并持续不断地为他们祷告。

ὑπερεκπερισσοῦ δεόμενοι *praying earnestly/with all our hearts*. ὑπερεκπερισσοῦ is a compound word, combining ὑπέρ (over, above) and ἐκπερισσοῦ (extraordinary in amount, remarkable). While in the 21st century, we transliterate ὑπέρ as *huper*, in the 19th century it was transliterated as *hyper*, and in that form it made its way into English. So Paul is saying that he was hyper-intensely praying for the Thessalonians.

> Paul liked to use *hyper* in front of words. ὑπερεπερίσσευσεν in Rom. 5:20 (to be hyper-plentiful), ὑπερφρονεῖν in Rom 12:3 (to hyper-think, or overthink something), ὑπερύψωσεν in Phil 2:9 (to hyper-honor someone).

> As his friends would read letters from him, I imagine that as they ran into these words they would smile and say to each other, *This sounds **just like** Paul!*

ὑπερεκπερισσοῦ δεόμενοι *恳切祷告/全心祷告*。ὑπερεκπερισσοῦ是一个复合词，由ὑπέρ（超过，之上）和ἐκπερισσοῦ（数量异常，非凡）组成。在21世纪，我们将ὑπέρ音译为*huper*，而在19世纪，它被音译为*hyper*，并以这种形式进入英语。所以，保罗说他正在为帖撒罗尼迦人进行超度热切的祷告。

> 保罗喜欢在词前使用*hyper*。罗马书 5:20 中的 ὑπερεπερίσσευσεν（极其丰富），罗马书 12:3 中的 ὑπερφρονεῖν（过度思考或过度思考某事），腓立比书 2:9 中的 ὑπερύψωσεν（极其尊敬某人）。

> 当他的朋友们读到他的信时，我想象他们看到这些话时会微笑着互相说道："*这听起来**就像**保罗！*"

With all of the varied uses of the participle in Greek, here is one instance that is similar to the plain-vanilla participle that is used in English, where we take a verb and put an —*ing* on the end: *praying*.

在希腊语中，分词有多种用法，这里有一个例子与英语中使用的普通分词类似，我们取一个动词并在其末尾加上-*ing* ：*praying* 。

δεόμενοι is a nominative plural masculine, and so refers back to the subject of the sentence, the *we* of verse 9.

δεόμενοι 是阳性主格复数，因此指的是该句子的主语，即第 9 节中的“*我们*” 。

εἰς τὸ ἰδεῖν *in order to see* talks about the *purpose* behind all of Paul's prayers. εἰς + an article + an infinitive (τὸ ἰδεῖν) is a common way in Greek of expressing purpose or goal.

εἰς τὸ ἰδεῖν *以便了解保罗所有祈祷背后的目的*。εἰς + 冠词 + 不定式 (τὸ ἰδεῖν) 是希腊语中表达目的或目标的常用方式。

> In 3:5, there is a discussion of how to use STEPBible to look up every instance of a phrase. You might do that with εἰς τὸ to get a better feeling for purpose clauses.

> 3:5 讨论了如何使用 STEPBible 查找短语的每个实例。你可以使用 εἰς τὸ 来更好地理解目的从句。

ὑμῶν τὸ πρόσωπον *your face*. τὸ πρόσωπον is in the accusative case, which signals that it is the direct object of the verb ἰδεῖν, with ὑμῶν functioning as a possessive genitive *your*.

ὑμῶν τὸ πρόσωπον *你的脸*。 τὸ πρόσωπον 处于宾格状态，这表明它是动词 ἰδεῖν 的直接宾语，其中 ὑμῶν 充当所有格所有格*your* 。

πρόσωπον means *face* but is often used idiomatically to represent personal presence. So something like *before his face* often gets translated as *in his presence*.

πρόσωπον 的意思是*“脸”* ，但在习惯用法中也经常用来表示个人的在场。所以像“*在他面前”这样的句子*经常被翻译成“*在他面前”* 。

You may transate εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον as *to see your faces*, or you can follow the GNT, NIV, NLT, and CEV to be a bit more idiomatic and render it as *to see you*, or *to see you personally*.

καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν *and to fill in the gaps in your faith*. Paul had a second purpose that he introduced with εἰς, and it was *to make complete the deficiencies in your faith*. It is clear that the Thessalonians understood that Jesus was returning, but they had misunderstood some key aspects of that truth.

τὰ ὑστερήματα is an accusative plural, and the direct object of καταρτίσαι.

τῆς πίστεως ὑμῶν *of* or *from your faith* would be a natural rendering of the genitive. But in English, *the deficiencies **in** your faith* is more appropriate.

In our own context, it is easy to imagine that somebody could become a Christian, but still need teaching around discipleship—what the implications of following Jesus are for behavior in the workplace, for child-rearing, for engagement with social media, for time management and mental health.

你可以翻译 εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον 来*看到你的脸*，或者你可以按照 GNT、NIV、NLT 和 CEV 更惯用一点，将其翻译为*看到你*，或者*看到你本人*。

καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν *并填补你们信仰上的缺欠*。保罗用“εἰς”来引出第二个目的，就是*要弥补你们信仰上的不足*。帖撒罗尼迦人显然明白耶稣即将归来，但他们误解了这个真理的一些关键方面。

τὰ ὑστερήματα 是宾格复数，是 καταρτίσαι 的直接宾语。

τῆς πίστεως ὑμῶν *of* or *from your faith*是属格的自然表达。但在英语中， *deficiences **in** your faith*更贴切。

在我们自己的背景下，很容易想象某人可以成为基督徒，但仍然需要有关门徒训练的教导——跟随耶稣对工作场所的行为、育儿、社交媒体参与、时间管理和心理健康有何影响。

保罗想要填补他们信仰上的缺口，这些问题在公元一世纪也曾出现过。这封信的其余部分部分地解答了这一需求。

Paul wanted to fill in the gaps in their faith that were the first century equivalents of these sorts of issues. The rest of this letter is a partial solution to this need.

3:11

Now may God himself, our Father, and our Lord Jesus direct our path to you.

δὲ is sometimes translated as *but*. That does not at all fit the context here, as there is no opposing sort of contrast. The word is also used as a way of marking a new thought—what we would mark by using a new paragraph.

GNT, NLT and CEV all leave this δὲ untranslated. NET and NIV translate it as *Now*… In doing so, they echo how many 21st century preachers handle a benediction at the end of their sermons. But even there, in English, the word *Now* has next to no meaning. In fact, it is rather like a verbal way of indicating a new paragraph—signalling that the sermon itself is over and the benediction is about to begin.

κατευθύναι *to direct/guide*. There are different moods in Greek verbs, many of which we have run into in 1 Thessalonians:

- Indicatives—which deals with factual reality.

3:11

愿上帝，我们的父亲，我们的主耶稣指引我们走向你们的道路。

δὲ有时被译为“*但是*”。这完全不符合上下文，因为这里没有相反的对比。这个词也用来标记一个新的想法——我们会用一个新段落来标记。

GNT、NLT 和 CEV 都没有翻译这个δὲ。NET 和 NIV 将其译为“*Now* ……”。这样做，与许多 21 世纪的传道人在讲道结束时使用祝福语的做法如出一辙· 但即使在英语中，“*Now* ”*这个词*也几乎没有任何意义。事实上，它更像是一种指示新段落的口头表达方式——表示讲道本身已经结束，祝福语即将开始。

κατευθύναι_指指导/引导_。希腊语动词有不同的语气，其中许多我们在《帖撒罗尼迦前书》中遇到过：

- 指示性——处理事实现实。
- 分词——具有多种用途。
- 不定式——其作用类似于英语不定式（例如，

- Participles—which have a range of uses.
- Infinitives—which perform similar to English infinitives (e.g. to run) as well as being verbal nouns when preceded by an article.
- Subjunctives—which deal with situations which are potential, and not yet (or maybe not ever) factual reality.
- Imperatives—we have not run into these yet in 1 Thessalonians, but will begin to see them in 5:11, when Paul starts giving commands to the Thessalonians.

run），并且在冠词前面时也是动词名词。

- 虚拟语气——处理可能存在但尚未（或可能永远不会）成为现实的情况。
- 命令——我们在帖撒罗尼迦前书中还没有遇到这些，但当保罗开始向帖撒罗尼迦人发出命令时，我们将在 5:11 中看到它们。

This verse contains a verb in the *optative* mood. This is a mood that is uncommon in the NT. Out of the 137,782[208] words in the Greek New Testament, there are only 68 instances of optative mood verbs. κατευθύναι in this verse is one of them.

*祈愿语气*的动词。这种语气在新约圣经中并不常见。[^208]在希腊文新约圣经的137,782个单词中，只有68个是祈愿语气动词。这节经文中的κατευθύναι就是其中之一。

κατευθύνω means *to direct one's steps* or *to lead*. When it occurs in the optative mood, it means *may*

κατευθύνω 的意思是*指引某人的脚步*或*领导*。当它出现在祈愿语气中时，它的意思是*可以（某某）指引（我们的）脚步*或*可以（某某）领导（我们）。*

[208] You can find slightly different word counts, depending on what decisions are made about various textual variants.

For instance, the SBLGNT normally omits John 7:53-8:11, Jesus meeting the woman caught in adultery. The NA28/ UBS5 GNT includes those verses, but leaves them in brackets.

Bob's Greek NT = the SBLGNT, but includes the John 8 pericope from the NA28. When you do this, you come up with 137,782 words in the NT.

(so and so) direct (our) steps or *may (so and so) lead (us).*

Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς *Now may God himself, our Father, and our Lord Jesus* contains all the nominative case nouns that provide the grammatical subject of the sentence.

Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν. By itself, αὐτὸς would be *he*. But when we already have a nominative case subject ὁ θεὸς, then αὐτὸς is an intensifier, and is rendered *himself*.

In combination with the optative mood verb, this verse would begin *May our God and Father himself*. ἡμῶν is acting in its normal genitive way of designating possession, *our* or *of us*.

In this verse, a single article (ὁ) governs both nouns (θεὸς and πατὴρ). This construction, known as the Granville Sharp rule,[209] indicates that both terms refer to the same person—God who is also Father.

People who take their theological inspiration from Coca Cola commercials rather

αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς *现在愿上帝本人、我们的父亲和我们的主耶稣*包含所有提供句子语法主语的主格名词。

αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν。就其本身而言，αὐτὸς 就是*他*。但是当我们已经有一个主格主语 ὁ θεὸς 时，那么 αὐτὸς 就是一个增强词，并且被译成*他自己*。

与祈愿语气动词结合，这节经文的开头是*“愿我们的上帝和天父亲自”*。ἡμῶν 以其正常的属格方式表示所有格，即“*我们的*”或“*我们的*”。

在这节经文中，一个冠词（ὁ）统领两个名词（θεὸς 和 πατὴρ）。这种结构被称为格兰维尔·夏普规则，[^209]表明这两个词指同一位——神，也是父。

那些从可口可乐广告而不是圣经中获取神学灵感的人[^210]喜欢说上帝是世界上每个人的父亲。

然而，在新约中，上帝只被称为那些全心全意追随耶稣的人的父亲。

[209] Wallace, *Grammar*, op. cit., 270-277.

than the Bible[210] are fond of saying that God is the father of everybody in the world.

In the New Testament, however, God is referred to as *Father* only of those who have committed themselves to following Jesus with their whole hearts.

καὶ ὁ κύριος ἡμῶν Ἰησοῦς *and the Lord of us Jesus*, i.e. *and our Lord Jesus*. While not expressing a full-bodied theology of the Trinity here, it is clear that Paul is directing his prayer—in the OT, directed to God alone—equally to the Father and to Jesus.

Further, κύριος is used to translate יהוה YHWH, the personal covenant name of the God of Israel, thousands of times throughout the LXX. Its use here as a title for Jesus was not done casually.

It is also striking that Paul uses a singular verb, κατευθύναι, with a compound subject *the Father and Jesus*. This may have theological implications regarding the unity of

καὶ ὁ κύριος ἡμῶν Ἰησοῦς *和我们的主耶稣*，即*和我们的主耶稣*。虽然保罗在这里没有表达完整的三位一体神学，但很明显，他在向上帝祈祷——在旧约中，只向上帝祈祷——同样地向圣父和耶稣祈祷。

此外， κύριος 在七十士译本中被译作יהוה YHWH（以色列上帝的个人圣约名），数千次。在此将其用作耶稣的称号并非偶然。

“父”和“耶稣”，也令人瞩目。这可能与保罗思想中父与子的合一性有关。[^211]

τὴν ὁδὸν ἡμῶν *我们的道路*。 ὴν ὁδὸν 为宾格，是 κατευθύναι 的直接宾语。

[210] https://youtu.be/KW9cuta7mdE?si=6ldRcMBAKK5QDCbl gives a feeling for the mood I am talking about.

This also suggests that while parables like the Good Samaritan talk about helping everybody, Matthew 25:31-46 is talking specifically about helping other Believers, as *these* are the brothers and sisters of Jesus.

Father and Son in Paul's thinking.[211]

τὴν ὁδὸν ἡμῶν *our path*. ὴν ὁδὸν is in the accusative case, serving as the direct object of κατευθύναι.

The prepositional phrase **πρὸς ὑμᾶς** indicates direction toward the recipients. When πρός is used with the accusative (ὑμᾶς), it typically indicates motion toward something or someone.[212] In this case, it expresses Paul's desired destination—the Thessalonian believers.

3:12

May the Lord make you to grow and overflow in love for each other and to all people, even as we have toward you,

After determining that the optative mood is very uncommon in the NT, we find two more of them in this verse.[213] And if you have a feeling that the 3rd person aorist active optative singular περισσεύσαι reminds you of the aorist active infinitive περισσεῦσαι, you are absolutely correct. The two forms are

介词短语**πρὸς ὑμᾶς**表示朝向接收者的方向。当πρός与宾格（ὑμᾶς）连用时，通常表示朝向某物或某人。[^212]在本例中，它表达了保罗渴望的目的地——帖撒罗尼迦的信徒。

3:12

愿主使你们彼此相爱，并爱众人，如同我们对你们一样，

在确定祈愿语气在新约中非常罕见之后，我们在本节经文中又发现了两个这样的语气。[^213]如果你觉得第三人称过去式主动祈愿语气单数περισσεύσαι让你想起过去式主动不定式περισσεῦσαι，那你完全正确。这两种形式除了重音不同外完全相同。[^214]上下文中会有一些提示，告诉你具体指的是什么。[^215]

- 祈愿语气表达愿望或可能性。
- 使用不定式的句子中，有一个明确或隐含的主

[211] Though F.F. Bruce thinks that a singular verb could be used with two subjects without necessarily having theological implications. Bruce, *Thessalonians*, op. cit., 71.
I find it unsettling to disagree with F.F. Bruce, but I can only recall having seen multiple subjects used with a singular verb where the subjects were neuter plural.

[212] Stanley E. Porter, *Idioms of the Greek New Testament* (Sheffield: JSOT Press, 1992), 171.

[213] This means that 3 out of the 68 instances of the optative in the NT occur in these two verses. That is to say, 4.4% of all NT optatives occur right here.

identical but for the accent.[214] There will be tip-offs in the context that will tell you what you are looking at.[215]

- The optative expresses a wish or a possibility.
- There is a main verb stated or implied in a sentence that uses an infinitive. Infinitives typically function as subordinate elements in a sentence, complementing or modifying the main verb.
- The optative will *be* the main verb of a clause.
- The infinitive can be used with articles, in indirect discourse, or as a complement to certain verbs.

  We have seen infinitives with articles and as complements to other verbs in 1 Thessalonians. An example of an infinitive in indirect discourse would be Acts 23:8—Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ **εἶναι** ἀνάστασιν *For the Sadducees say that **there is** no resurrection*.

动词。不定式通常用作句子中的从属成分，补充或修饰主动词。

- 祈愿语气将*成为*子句的主要动词。
- 不定式可以与冠词、间接引语一起使用，或作为某些动词的补足语。

  我们在帖撒罗尼迦前书里看到了带冠词的不定式以及作为其他动词的补足语。间接引语中不定式的一个例子是使徒行传23:8—Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ **εἶναι** ἀνάστασιν*对于撒都该人来说，**没有**复活。*

- 祈愿语气将有一个主格主语。
- 如果不定式有任何主语，它将处于宾格。

ὑμᾶς δὲ *ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ 愿主使*

[214] And we know that when Paul originally wrote this letter, he used no accents at all.

[215] Of course, you can look to the word analysis in STEPBible and it will tell you if you are seeing an optative But it is the context that tells the STEPBible *editors* what they are dealing with.
This is not unlike the difference between the vocative and nominative cases in nouns, where the form is identical, and the context tells the editors what they are looking at.

- The optative will have a nominative-case subject.
- If the infinitive has any subject at all, it will be in the accusative case.

ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ *May the Lord make you to grow and overflow in love*. As with the previous verse, δὲ is not functioning as a conjunction and introducing a contrast, but is rather like a paragraph marker, indicating that there is a slight shift of focus to a new thought.

ὑμᾶς is in the accusative case, telling us that Paul intended us to understand it as the direct object of the verbs. *May the Lord make **you** increase in love*.

ὁ κύριος is in the nominative case, making it the subject of the verb. Paul is praying that ***the Lord*** would cause these things to happen.

The context leaves us expecting to see the prepositional phrase ἐν τῇ ἀγάπῃ *in love*, but ἐν is missing. Greek sometimes implies prepositions, particularly ἐν, which

你在爱中成长并满溢。与前一首诗一样，δὲ 并不是起到连词和引入对比的作用，而是像一个段落标记，表明焦点稍微转移到了新的想法上。

ὑμᾶς 是宾格，告诉我们保罗希望我们将其理解为动词的直接宾语。*愿主使**你们的**爱心增长*。

ὁ κύριος 是主格，因此是动词的主语。保罗祈求***主使***这些事发生。

*在“爱”中*看到介词短语“ἐν τῇ ἀγάπῃ”，但却没有看到“ἐν”。希腊语有时暗含介词，尤其是“ἐν”，它后面总是跟与格名词或代词。[^216]

许多基督徒经常使用名词ἀγάπη和相关动词ἀγαπάω。请参阅“翻译帮助”一章，*约翰福音21:15-17中关于ἀγαπάω和*φιλέω的部分，以了解相关讨论。

is invariably followed by a dative noun or pronoun.[216]

Many Christians often make a lot of the noun ἀγάπη, and of the related verb ἀγαπάω. See the Translation Helps chapter, the section called ἀγαπάω *and* φιλέω *in John 21:15-17* for a discussion of this.

The prepositional phrases **εἰς ἀλλήλους καὶ εἰς πάντας** *to each other and to everyone* show the direction/recipients of this love.

- εἰ̓ς with the accusative typically indicates direction or purpose.
- ἀλλήλους refers to fellow believers within the community.
- πάντας broadens the scope to include all people, not just fellow Christians.

καθάπερ *just as/even as* introduces a comparison between the Thessalonians' love and that of Paul and his companions.

介词短语**εἰς ἀλλήλους καὶ εἰς πάντας** *向彼此和每*个人展示这种爱的方向/接受者。

- εἰ̓ς 与宾格连用通常表示方向或目的。
- ἀλλήλους 指的是社区内的信徒。
- πάντας 的范围扩大到包括所有人，而不仅仅是基督教徒。

καθάπερ *正如/甚至*引入了帖撒罗尼迦人的爱与保罗及其同伴的爱之间的比较。

καὶ ἡμεῖς εἰς ὑμᾶς *我们（有）向着你*。ἡμεῖς 是主格名词，它与强调的 καὶ 组合，告诉我们有一个新的从句开始。我们期待看到某种主要动词。然而，保罗隐含了这个动词，我们必须尽力填补。

保罗在帖撒罗尼迦前书1:6鼓励帖撒罗尼迦人效法他。上下文表明，这种效法尤其体现在他们

[216] In checking the grammars of Wallace and Blass et al., I could find no reference to ἐν being implied by a dative noun..
It may be that Greek grammars, instead of speaking about an implied ἐν, discuss uses of the dative case that can sometimes encompass meanings typically expressed by ἐν without the preposition being present. This would include, for instance, locative and instrumental uses of the dative, as well as the dative of reference.
Rather than memorizing these rather opaque grammatical categories (*locative?!?*), I find it easier to say *Sometimes ἐν is missing, and yet a prepositional phrase seems to be implied by the use of a dative case noun*.

καὶ ἡμεῖς εἰς ὑμᾶς *we (have) towards you*. ἡμεῖς is a nominative case noun, which—in combination with the καὶ that adds emphasis—tells us that we have a new clause starting out. We are expecting to see a main verb of some sort. However, Paul left this verb implied, and we must fill it in as best we can.

Paul encourages the Thessalonians to imitate him in 1:6. There, the context suggests that this imitation was particularly evident in how they received the word with joy despite suffering. Here, Paul wants these new believers to imitate him in the sort of love he has modeled for them.

3:13

to the end that your hearts are resolute and blameless in holiness before our God and Father until the return of our Lord Jesus with all his saints.

εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας *to the end that your hearts are resolute*. εἰς τό + an infinitive is a common construction in Greek for expressing purpose, essentially meaning "in order that" or "so that." This construction is part of a broader pattern of using prepositions + article + infinitive to convey various adverbial meanings.

如何在苦难中仍然欢喜领受真道。在这里，保罗希望这些初信的人效法他，效法他为他们所树立的那种爱。

3:13

使你们在我们的神与父面前，心地坚定，保持圣洁，无可指摘，直到我们的主耶稣同他众圣徒回来。

εἰς τὸ στηρίбιαι ὑμῶν τὰς καρδίας*到最后你的心就坚定了*。 εἰς τό + 不定式是希腊语中表达目的的常见结构，本质上意思是“为了”或“所以”。这种结构是使用介词+冠词+不定式来传达各种副词含义的更广泛模式的一部分。

常见介词：

- εἰς τό + 不定式：*为了*或*为了*
- πρός τό + 不定式：也表达目的
- διά τό + 不定式：*因为*

像 στηρίξαι 这样的不定式，如果前面有冠词，则充当动词名词。在英语中， *running可能是*动词名词，*例如“Running is a healthy thing to do”（跑步是一件健康的事情）* 。在这种情况

Common Prepositions:

- εἰς τό + infinitive: *in order to* or *for the purpose of*
- πρός τό + infinitive: also expresses purpose
- διά τό + infinitive: *because*

Infinitives like στηρίξαι, preceded by an article, function as verbal nouns. A verbal noun in English might be *running* in the sentence, *Running is a healthy thing to do*. In this case, a verb is actually the subject of the sentence.

τὰς καρδίας is in the accusative case, since it is the direct object of the infinitive. The genitive pronoun ὑμῶν (of you) modifies καρδίας.

ὑμῶν τὰς καρδίας presents an interesting word order. We would have expected τὰς καρδίας ὑμῶν. When a Greek writer fronts a word—putting an unexpected word in front of others—is is frequently to add emphasis to the word. Since Paul did not have access to things like italics or underlining of words,[217] changing the word order was the way he indicated emphasis.

ἀμέμπτους *blameless* or *without fault* is an accusative plural adjective, which tells us that Paul intended it to be understood as modifying the accusative plural noun καρδίας.

下，动词实际上是句子的主语。

τὰς καρδίας 处于宾格状态，因为它是不定式的直接宾语。（你的）属格代词 ὑμῶν 修饰 καρδίας。

ὑμῶν τὰς καρδίας 呈现出一种有趣的语序。我们原本以为 τὰς καρδίας ὑμῶν 会这样。希腊作家将一个词放在前面——将一个意想不到的词放在其他词前面——通常是为了强调这个词。由于保罗无法使用斜体或下划线之类的方法，[^217]改变语序是他表示强调的方式。

ἀμέμπτους *无可指摘*或*无过错*是宾格复数形容词，这说明保罗的意图是将其理解为修饰宾格复数名词 καρδίας。介词 ἐν 后面——一如既往——跟着一个与格名词。

这句话的生硬翻译或许是*为了增强你们无可指责的心*。显然，我们需要对这句话稍加修改，才能把它翻译成流畅的英语。

ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν*在我们的神和父面前圣洁*，为无可指

[217] These typographical tools had not yet been invented.

The preposition ἐν is followed—as it invariably is—by a noun in the dative case.

A wooden rendering of this phrase might be *for the strengthening of your blameless hearts*. Clearly one needs to work on that phrase a bit to put it into smooth English.

ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν *in holiness before our God and Father* sets a context for blamelessness. Just as in 3:11, a single article (ὁ) governs both nouns (θεὸς and πατὴρ). This construction, known as the Granville Sharp rule,[218] indicates that both terms—when singular, personal, common nouns (not proper names)—refer to the same person. In this case, God who is also Father.

Linguistic rules are not things that get established first, which ancient writers have to adhere to. Granville Sharp lived from 1735 to 1813,[219] so ancient writers never even knew of his existence. Rather, a linguistic rule is a result of countless observations of how ancient writers actually used the language. That is, it is a

责设定了背景。正如 3:11 中一样，单个冠词 (ὁ) 管辖两个名词（θεὸς 和 πατὴρ）。这种结构被称为 Granville Sharp 规则，[^218]表明这两个术语——当单数、人称、普通名词（不是专有名称）时——指的是同一个人。在这种情况下，上帝也是父亲。

语言规则并非先天确立，古代作家必须严格遵守。格兰维尔·夏普（Granville Sharp）生于1735年至1813年，[^219]因此古代作家甚至不知道他的存在。语言规则是对古代作家实际使用语言方式进行无数次观察的结果。也就是说，它是一种描述性规则，而非禁止性规则。[^220]

一旦我们认识到古代作者写希腊文的方式是遵守这条规则的，提多书 2:13 就显得更加突出了。在这里，保罗谈到了τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ 我们伟大的神和救主耶稣基督，*确认耶稣既是神又是救主*。

使徒彼得在彼得后书 1:1 中也做了同样的事情，他谈到了 τοῦ

[218] Wallace, *Grammar*, op. cit., 270-277.

[219] He was a brilliant Classics and biblical scholar, and a key leader in the struggle to abolish the slave trade in the British Empire. As an aside, he was an accomplished singer, and often signed his name as *G#*.
John Sheppard, *Granville Sharp: Father of the Anti-Slavery Movement in Britain* (London: London Borough of Hammersmith and Fulham, 2007).

descriptive rule rather than a proscriptive rule.[220]

Once we realize that ancient authors wrote Greek in such a way that it adhered to this rule, it throws Titus 2:13 into sharp relief. Here, Paul talks about τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ our great God and Savior Jesus Christ, *affirming Jesus as both God and Savior*.

The Apostle Peter does the same thing in 2 Peter 1:1 where he talks about τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ our God and Savior Jesus Christ.

Here in 1 Thess. 3:13, Paul is not talking about Christology, but about God the Father. However, the consistent use of this construction by Paul and its interpretation as referring to a single entity further supports the validity of Sharp's rule in New Testament Greek.

hearts resolute and blameless in holiness before our God. This sounds good, but is a bit abstract. Paul will unpack what this looks like practically in chapter 4.

ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ *at the return of our Lord Jesus*. The preposition ἐν has a wide range of meanings and uses

θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ 我们的神和救主耶稣基督。

在帖撒罗尼迦前书3:13中，保罗并非在谈论基督论，而是在谈论父神。然而，保罗一贯使用这种结构，并将其解释为指代单一实体，这进一步证实了夏普规则在新约希腊语中的有效性。

在我们神面前，心志坚定，无可指摘，圣洁无瑕。这听起来不错，但有点抽象。保罗将在第四章具体阐述这一点。

ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ *主耶稣再来时*。介词ἐν在通用希腊语中含义和用法广泛，包括空间、时间和工具意义。虽然它的主要含义通常是空间意义（*在……之内*），但与时间名词或短语连用时，也可以表示时间。此处，ἐν与παρουσίᾳ连用，指基督的到来。ἐν与parousia连用，产生了时间意义，表示某事发生的时间。

μετὰ πάντων τῶν ἁγίων αὐτοῦ *和他所有的圣徒*。这节经文与

[220] Wallace, *Grammar*, op. cit., 270-290.

in Koine Greek, including spatial, temporal, and instrumental senses. While its primary meaning is often spatial (*in* or *within*), it can also indicate time when used with temporal nouns or phrases. Here, ἐν is used with παρουσίᾳ, which refers to the coming or arrival of Christ. This usage of ἐν with parousia creates a temporal sense, indicating the time at which something occurs.

μετὰ πάντων τῶν ἁγίων αὐτοῦ *with all of his saints*. This verse is consistent with the notion that all of God's people who have died are now in heaven—an intermediate place to be—and will return with Jesus for the renewal of the earth.[221]

μετὰ is a preposition that, when followed by an accusative, is a marker of time, such as *after* μετὰ *three days*. When it is followed by a genitive, as here, it is rendered as *with* or *among*.

The prepositional phrase here is μετὰ πάντων τῶν ἁγίων in its entirety. While μετὰ πάντων (*with all*) could theoretically stand alone, the addition of τῶν ἁγίων specifies exactly who the *all* refers to, namely, *the saints* or *holy ones*.

以下观念相一致：所有已故的上帝子民现在都在天堂——一个中间的地方——并将与耶稣一起返回，更新地球。[^221]

μετὰ是一个介词，当它后面跟宾格时，表示时间，例如"μετὰ*三天之后*"。当它后面跟属格时（如此处），它被译为" *with* "或" *among* "。

这里的介词短语整体是μετὰ πάντων τῶν ἁγίων。虽然 μετὰ πάντων （*与所有*）理论上可以单独存在，但加上 τῶν ἁγίων 确切地指定了*所有*所指的对象，即圣人或圣人。定冠词 τῶν 和形容词 ἁγίων 都是属格复数，与 πάντων 一致并完成这个思想。 αὐτοῦ 用作所有格，表明这些ἁγίων 属于耶稣。

这与新约中用ἁγίων 来指代上帝的子民的用法一致。

[221] N.T. Wright believes that while heaven is real and significant, it is not the final destination for God's people. Instead, he argues for a future hope centered on bodily resurrection and the renewal of creation, where heaven and earth are fully united under God's reign.
N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008).

The definite article τῶν and the adjective ἁγίων are both in the genitive plural, agreeing with πάντων and completing the thought. αὐτοῦ is functioning as a possessive, indicating that these ἁγίων belong to Jesus.

It would be consistent with NT usage for ἁγίων to refer to God's people.

- Acts 9:13—*Lord, I have heard from everyone about this man, how viciously he has treated your saints* **τοῖς ἁγίοις** σου *in Jerusalem.*
- Acts 9:32—*As Peter was in the process of travelling among them all, he went down and visited the saints* **τοὺς ἁγίους** *who were living in Lydda*.
- Eph. 1:1—*Paul, an apostle of Christ Jesus—by God's choice—to the holy people* **τοῖς ἁγίοις** *who are in Ephesus.*

It is also true that if Paul has Matthew 25:31 (*When the Son of Man comes in his glory, and all the angels* **οἱ ἄγγελοι** *with him, then he will sit upon his glorious throne.*) in mind, he could be talking about angels.

It may be that we do not have to choose. It is possible that at his return, Jesus will come with both

- 使徒行传 9:13—*主啊，我从众人听见了关于这个人的事，他怎样恶待*耶路撒冷的**圣徒。**
- 使徒行传 9:32—*彼得在众人中间周游的时候，就下去看望住在吕大的***圣徒**。
- 以弗所书 1:1—*保罗，奉上帝的拣选，作基督耶稣的使徒，写信给在以弗所的圣徒***τοῖς ἁγίοις**。

同样，如果保罗心中有马太福音25:31（*当人子在他荣耀里同着众天使降临的时候，要坐在他荣耀的宝座上。*），他可能就是在谈论天使。

也许我们不必选择。耶稣再来时，既会带着那些已经死去并升入天堂的子民，也会带着他的天使。

his people who have died and gone to heaven as well as his angels.

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew by Paul in This Verse	马太福音中耶稣在橄榄山上的讲话	保罗在这节经文中呼应了马太福音
25:31 When the Son of Man comes in his glory, and **all the angels with him**, then he will sit upon his glorious throne.	3:13 until the return of our Lord Jesus **with all his holy ones**.	25:31 当人子在他荣耀里、同**着众天使降临的时候**、要坐在他荣耀的宝座上。	3:13直到我们的主耶稣**同他所有的圣徒**回来。
24:31 what will be the sign of your return **παρουσία** and the end of the age? 24:27 as lightening comes from the east and shines over to the west, so will be the return **παρουσία** of the Son of Man. 24:37 just as the days of Noah were, so also will be the return **παρουσία** of the Son of Man. 24:39 so also will be the return **παρουσία** of the Son of Man.	3:13 Paul uses the word **παρουσία** to describe the return of Jesus.	24:31你的 **回归**和时代的终结将有何标志? 24:27 闪电怎样从东边发出，直照到西边，人子**回归也要这样。** 24:37 诺亚的日子怎样，人子归**回也要怎样。** 24:39 人子的**再来**也将如此。	3:13保罗用 **"παρουσία"** 这个词来描述耶稣的再来。

Chapter 4 / 第四章

4:1

So then, brothers and sisters, we ask you—implore you—by the Lord Jesus that just as you received from us how you ought to live and to please God, even as you have been doing, you do even more.

Λοιπὸν οὖν *So then*. λοιπός is typically rendered as *furthermore* or *finally*. If λοιπός was occurring at the end of the letter, I would render it that way as well. The PB leaves it untranslated, preferring instead to translate οὖν as *So then*, clarifying that the practical and concrete commands in this chapter flow naturally from Paul's desire that they be *blameless in holiness before our God* (3:13). NIV renders the entire phrase as *As for other matters*.

ἀδελφοί *brothers and sisters*. Unless the context indicates that only men are being addressed, it is appropriate to translate this masculine plural noun as *brothers and sisters*.

ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν *we ask and implore you*. This

4：1

所以弟兄们，我们靠着主耶稣求你们，劝你们，你们既然从我们领受了应当怎样行，可以讨　神喜悦，就当更加努力地去行。

Λοιπὸν οὖν *因此*。λοι πός 通常被译为*此外*或*最后*。如果λοι　πός 出现在信的结尾，我也会这样翻译。PB 不翻译它，而是倾向于将οὖν译为因此，澄清本章中实际和具体的命令自然源于保罗希望他们在我们的上帝面前成为*圣洁无*可指责*的*人（3:13）。NIV　将整个短语翻译为*至于其他事项*。

ἀδελφοί *兄弟姐妹*。除非上下文表明只针对男性，否则将这个阳性复数名词翻译为*兄弟姐妹是适当的*。

phrase is a bit striking in that it departs from the usual Greek preference for using an indicative verb + a participle where we in English would use two indicative verbs. Here, two indicative verbs are used, joined by καὶ.

ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν *我们请求并恳求你*。这个短语有点引人注目，因为它与希腊语中通常使用一个陈述动词 + 分词的习惯不同，而英语中我们会使用两个陈述动词。这里使用了两个陈述动词，由 καὶ 连接。

The meaning of these verbs is close enough that it reads a bit oddly to translate it word for word: *we ask and implore*. The PB attempts to replicate the rhythms of spoken English here by using an em-hyphen to introduce a pause. In spoken English, it would be quite fine to have redundancy in the verbs as long as there is a little pause included.

这些动词的意思非常接近，如果逐字翻译，读起来会有点奇怪：*我们询问并恳求。PB 试图在这里通过使用*em连字符来引入停顿来复制口语英语的节奏。在口语英语中，只要包含一点停顿，动词冗余是完全可以的。

NET, on the other hand, goes with a bit more mechanical translation here, regardless of how it sounds in English: *we ask you and urge you*.

另一方面，NET 在这里采用了更机械的翻译，不管它在英语中听起来如何：*我们要求您并敦促您*。

ὑμᾶς is, of course, in the accusative case because it is the direct object of the two verbs.

ὑμᾶς当然是宾格，因为它是两个动词的直接宾语。

Paul makes his request **ἐν κυρίῳ Ἰησοῦ**, *in the Lord Jesus*. In 2:7, there is a discussion of Paul's applying to himself the title of *apostle*, and what this might have meant in first century culture.

保罗提出**请求 浏览 Ἰησοῦ** ，*在主耶稣里*。2:7 讨论了保罗给自己*冠以使徒的称号*，以及这在公元一世纪文化中可能意味着什么。

In light of that discussion, one could almost translate this phrase in 4:1 as Paul making his request *with the delegated authority of Jesus*

鉴于这一讨论，人们几乎可以将 4:1 中的这句话翻译为保罗*以耶*

himself. While this is probably what he meant by ἐν κυρίῳ Ἰησοῦ, it would require a lot of footnoting in your version to explain how Paul perceived himself to have received a full power-of-attorney to speak on behalf of Jesus.

稣本人的授权提出请求。虽然这可能是他所说的ἐν 浏览 Ἰησοῦ ，你的版本需要大量的脚注来解释保罗如何认为自己已经获得了代表耶稣发言的完整授权。

ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ *that just as you received from us /learned from us how you ought to live and to please God*.

ἵν α κα θὼς πα ρελά βετε παρ' ἡμῶν 雙方 δεῖ ὑμᾶς π ερι πατεῖν καὶ ἀρέσκειν θεῷ *正如你们从我们这里领受了/学到了你们应该如何生活并取悦上帝*。

ἵνα καθὼς παρελάβετε is straightforward and easy to translate: *that just as you received*. παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν is more challenging.

ἵν α κα θὼς πα ρελά βετε 简单易懂 : *正如您收到的那样*。 παρ' ἡμῶν 雙方 δεῖ ὑμᾶς π ερι πατεῖν 更具挑战性。

παρά is shortened to παρ' because the following word begins with a vowel. This is a preference not unlike our English preference, in spoken language at least, to shorten *cannot* into *can't*.

πα ρά被缩写为 παρ'，因为后面的单词以元音开头。这种偏好与我们英语的偏好类似，至少在口语中，我们将“ *cannot”缩写*为*“can't”* 。

It is followed by the genitive ἡμῶν, which indicates that Paul intended this to be understood as *from us*.

接下来是属格ἡμῶν ，这表明保罗希望将其理解为*来自我们*。

τὸ is accusative, and so signals that what follows is the direct object of the verb παρελάβετε. What did they receive from Paul and his friends? They received *the how it is necessary for you to walk / to live*. In the NT, the verb *to walk*

τὸ是宾格，因此表示后面的内容是动词 πα ρελά βετε 的直接宾语。他们从保罗和他的朋友那里得到了什么？他们学到了*如何行走/生活*。在新约中，动词

often refers to one's *entire lifestyle, to one's manner of living*.

*行走*通常指一个人的*整个生活方式，一个人的生活方式*。

In Koine Greek, δεῖ followed by an infinitive is an idiomatic expression, commonly used to express necessity or obligation, typically translated as *it is necessary to* or *one must*. The infinitive that follows δεῖ is known as a complementary infinitive, as it completes the meaning of the verb.

在通用希腊语中， δεῖ后跟不定式是一种惯用表达，常用于表达必要性或义务，通常翻译为*有必要*或*必须*。δεῖ 后面的不定式称为补充不定式，因为它完善了动词的含义。

When we translate this to English *You must do (this action)*, it seems as though *You* ought to be in the nominative case. However, in this Greek structure, it will be δεῖ + infinitive + accusative-noun-or-pronoun.

当我们将这句话翻译成英语"*你必须做（这个动作）"时*，似乎*你*应该用主格。然而，在希腊语结构中，应该是δεῖ +不定式+宾格名词或代词。

The use of τὸ in front of πῶς δεῖ ὑμᾶς περιπατεῖν turns that whole phrase into a verbal noun: *how you ought to live*.

ῶς前面使用τὸ δεῖ ὑμᾶς π ερι πατεῖν 将整个短语变成动词名词：*你应该如何生活*。

καὶ ἀρέσκειν θεῷ *and to please God*. It would seem that the dative θεῷ ought to be the accusative θεόν, since it is the direct object of the verb *to please*. That is, *to please who or what? God*! However, the verb ἀρέσκω typically takes a dative object rather than an accusative.

καὶ ἀρέσκειν θεῷ *并取悦上帝。与格*θεῷ似乎应该是宾格θεόν ，因为它是动词*取悦的直接宾语*。也就是说，*取悦谁或什么？上帝*！然而，动词ἀρέσκω通常采用与格宾语而不是宾格。

While this seems quirky, it seems a tiny bit less irregular if we think of the phrase as *being pleasing* ***to God*** or *finding favor* ***with God***

*取悦**上帝的，***那么它似乎就不那么不合常理了 或*寻求**上帝的恩宠***

rather than directly *pleasing* ***God*** as a direct object.

καθὼς καὶ περιπατεῖτε *just as you are doing / have been doing*. As we have seen several times in 1 Thessalonians so far, καὶ is acting as an intensifier rather than a conjunction. If anybody in the Greek world had yet thought of using underlining as a technique for adding emphasis, then Paul might have written καθὼς περιπατεῖτε. But since that option was not open to him, he added καὶ.

The first ἵνα clause in this verse introduces the purpose of Paul's request and exhortation. The final ἵνα clause expresses the ultimate purpose of Paul's exhortation: **ἵνα περισσεύητε μᾶλλον** *that you do even more!*

Paul used a subjunctive mood in περισσεύητε rather than the indicative mood he used in περιπατεῖτε in the previous phrase. First, it is a standard construction in Koine Greek for ἵνα + subjunctive to indicate purpose or intended result ("in order that"). The surprise is not that the second ἵνα is followed by a subjunctive, but that the first ἵνα in this verse was **not** followed by a subjunctive.

However, the first ἵνα was followed by a description of current reality—a

，而不是直接以*取悦**上帝***为直接对象。

κα θὼς καὶ π ερι πατεῖτε *正如你正在做/一直在做的那样*。正如我们在帖撒罗尼迦前书中多次看到的那样，καὶ 充当的是强化词而不是连词。如果希腊世界中有人想到使用下划线作为强调的技巧，那么保罗可能会写成κα θὼς π ερι πατεῖτε 。但由于他没有这个选择，所以他添加了 καὶ。

第一个ἵv α从句介绍了保罗请求和劝告的目的。最后的ἵv α 从句表达了保罗劝告的最终目的：**ἵv α π ερισσεύητε 缪斯** *希望您能做得更多！*

ερισσεύητε中使用了虚拟语气，而不是前一个短语中他在 π ερι πατεῖτε 中使用的陈述语气。首先，这是通用希腊语中ἵv α + 虚拟语气的标准结构，用于表示目的或预期结果（“以便”）。令人惊讶的不是第二个ἵv α 后面跟着虚拟语气，而是这节经文中的第一个ἵv α后面**没有**虚拟语气。

然而，第一个ἵv α 后面是当前现实的描述——事实情况。这显然

factual situation. This clearly made Paul feel that an indicative mood verb was appropriate.

让保罗觉得使用陈述语气动词是合适的。

But in this second ἵνα clause, there is a future orientation, plus an air of potentiality. They have not yet *done even more*. Hence, a subjunctive is appropriate.

但在这个第二个ἵν α 子句中，有一个未来导向，加上一种潜在的气氛。他们还没有*做更多*。因此，虚拟语气是合适的。

It is also true that in Greek, the subjunctive is sometimes used instead of an imperative to express a command. Paul may have been intending for the Thessalonians to understand multiple nuances in this verb.

希腊语中有时也使用虚拟语气代替祈使语气来表达命令，这也是事实。保罗可能想让帖撒罗尼迦人理解这个动词的多重细微差别。

Paul isn't merely stating the purpose (*in order that you might excel*) but is actively encouraging and urging the Thessalonians toward this goal (*let you excel more and more*). This dual aspect fits perfectly with the overall tone of the verse, where Paul is both teaching and exhorting.

保罗不只是陈述目的（*为了让你们能够超越*），还积极鼓励和敦促帖撒罗尼迦人朝着这个目标前进（*让你们更加超越*）。这种双重性与这节经文的整体基调完美契合，保罗在其中既在教导，又在劝诫。

4:2

You know what sort of commands we gave you by the delegated authority of the Lord Jesus.

4：2

你们知道我们奉主耶稣的名传给你们什么样的命令。

διὰ τοῦ κυρίου Ἰησοῦ *by the delegated authority of the Lord Jesus* could naturally be rendered as *through the Lord Jesus*, since διὰ is being followed by a genitive

διὰ 雙方 浏览 Ἰησοῦ *藉着主耶稣所代表的权柄*，可以自然地译为*通过主耶稣*，因为διὰ后面跟着属格名词。然而，这种译法不太合理。

noun. However, that rendering does not quite make sense.

More likely, it means much the same thing as ἐν κυρίῳ Ἰησοῦ meant in 4:1. And so indeed is it understood this way by the NIV, which renders this verse *For you know what instructions we gave you* ***by the authority of*** *the Lord Jesus*. So also the GNT and NLT.

ἐν大致相同 κυρίῳ Ἰησοῦ在 4:1 中的意思。NIV 确实也这样理解，它将这节经文翻译为“*因为你们知道我们奉主耶稣****的名****给了你们什么指示*”。GNT和 NLT也是如此。

4:3

For this is the will of God: that you come to resemble him in your character, which involves you abstaining from sexual immorality,

4:3

因为这是神的旨意：要你们在品格上与他相似，这就要求你们远离淫乱，

τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ *for this is the will of God*. The conjunction γάρ provides an explanatory connection to the preceding verses, indicating that what follows elaborates on or supports the previous content. By now, you should be expecting to see γάρ as the second word of its sentence, as this is the standard way of using this word in Ancient Greek.

This is (the) will. We see here another instance of an equative nominative. That is, a nominative pronoun or noun τοῦτο connected by a be-verb ἐστιν to another nominative noun or pronoun θέλημα. Check the Index at the

τοῦτο γάρ ἐστιν θέλημ α τοῦ 韋斯特 *因为这是上帝的旨意*。连词γάρ为前面的经文提供了解释性的联系，表明后面的内容阐述或支持前面的内容。现在，你应该会看到γάρ是句子的第二个词，因为这是古希腊语中使用该词的标准方式。

这就是意愿。 我们在这里看到另一个等式主格的例子。也就是说，主格代词或名词τοῦτο通过 be 动词ἐστιν连接到另一个主格名词或代词θέλημ α。查看后面的索引，了解帖撒罗尼迦前书中这种结构的其他例子。

back for other instances of this construction in 1 Thessalonians.

τοῦ θεοῦ expresses a very common use of the genitive—to capture what we do in English with the word *of* or with the apostrophe-s of a possessive. Hence, *this is* ***God's*** *will* or *this is the will* ***of God***.

If you have been translating your way through 1 Thessalonians, you know that θέος and ὁ θέος are totally equivalent to each other. The Greek article is a good bit more multi-faceted than the English article *the*. It sometimes appears before names, as in Acts 18:14 before Gallio's name ὁ Γαλλίων, and other times without the article before names, as in Acts 18:12, also before Gallio's name Γαλλίωνος.

Careful students of the NT have tried to determine if there is a patterns to when θέος is used without the article, while other times it appears ὁ θέος. I have seen no satisfactory theories. The more important thing to do is to realize that the Greek article ὁ is only slightly equivalent to the English article *the*.

ὁ ἁγιασμὸς ὑμῶν *your holiness* extends the equative nominative construction*. This ≈ will (of God) ≈ your holiness/sanctification*.

双方 θεοῦ表达了属格的一个非常常见的用法——用*"of"这*个词或所有格的撇号 s 来表达我们在英语中所做的事情。因此，*这是**上帝的**旨意*或这是***上帝的**旨意*。

如果您一直在翻译《帖撒罗尼迦前书》，您就会知道θέος和 ὁ θέος是完全等同的。希腊文冠词比英文*冠词*更加复杂。它有时出现在名字之前，例如在使徒行传 18:14 中，它出现在迦流的名字 ὁ Γα λλίων之前，有时则不带冠词出现在名字之前，例如在使徒行传 18:12 中，它出现在迦流的名字Γα λλίωνος之前。

细心的新约学者曾试图确定是否存在一种模式，即当θέος不带冠词时，而其他时候则以 ὁ θέος 出现。我还没有看到令人满意的理论。更重要的是要认识到希腊文冠词 ὁ 与英文冠词*the*只是略微等同。

ὁ ἁγι ασμὸς ὑμῶν *你的圣洁*扩展了等式主格结构。*这≈ （上帝的）意志≈ 你的圣洁/神圣*。

ἁγιασμός is a challenge to translate for 21st century English speakers. Not one Canadian in a thousand knows what *sanctification* is (and this includes many people who are church go-ers), and *holiness* is hardly better.

21世纪的英语使用者来说，ἁγι ασμός 的翻译是一项挑战。一千名加拿大人中没有一个人知道什么是*圣化（这其中包括许多*去教堂的人），而*圣洁*也好不到哪里去。

The PB tries to build on the notion that holiness is an essential aspect of the character of God, and that when we become holy we are coming to be more like God. Hence, (ἐστιν) ὁ ἁγιασμὸς ὑμῶν *that you come to resemble him in your character.*

PB 试图建立这样的观念：圣洁是上帝性格的一个基本方面，当我们变得圣洁时，我们就会变得更像上帝。因此，（ ἐστιν ） ὁ ἁγι ασμὸς ὑμῶν *你的性格变得和他相似。*

In other parts of this epistle, the PB goes ahead and uses the word *holiness* because it is simply too awkward to do anything else. Here, however, an alternate rendering is possible.

在这封书信的其他部分，PB 继续使用*"圣洁"一词*，因为用其他词来表达实在太不合适了。然而，这里可以有另一种表达方式。

ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας *your abstaining from sexual immorality*. ἀπέχεσθαι illustrates the verbal-noun character that infinitives can exhibit. It is a noun, but is functioning here like a noun that captures part of the meaning of *holiness*.

ἀπ έχεσθ αι ὑμᾶς ἀπὸ τῆς π ορνεί ας *你戒除淫乱*。ἀπ έχεσθ αι 说明了动词不定式可以表现出的动词名词特征。它是一个名词，但在这里起着名词的作用，捕捉了*神圣*的部分含义。

ἀπέχεσθαι is a middle infinitive. This is one of the verbs that has a different translation in the middle voice than in the active voice. Here it means *to abstain/abstaining*. ἀπὸ τῆς πορνείας is a prepositional phrase *from sexual immorality*.

ἀπ έχεσθ αι 是中间不定式。这是中间语态和主动语态翻译不同的动词之一。在这里，它意味着*禁欲/弃权*。ἀπὸ τῆς π ορνεί ας 是一个介词短语，*来自性不道德*。

When I was in junior high school, we lived in a town of 10,000 people, and went to a little Baptist church where I can recall people praying, *O Lord, we want to live just like the first century Christians lived*.

当我上初中时，我们住在一个拥有一万人口的小镇上，我们去了一座小浸信会教堂，我记得人们在那里祈祷，*主啊，我们想过上像一世纪基督徒那样的生活*。

Even at age 13, I can recall thinking *Wait a moment! Have you people even* ***read*** *the Bible? If God answers this prayer, the police may haul off the pastor of our church and send him to prison, or possibly even beat him to death. There could be people in our church as there were in the seven churches described in Revelation 2-3 who would be teaching that all sorts of sexual immorality was OK and was even God-honoring*.

甚至在 13 岁时，我还记得自己曾想过*等一下！你们****读过****圣经吗？如果上帝回应了这个祷告，警察可能会把我们教堂的牧师带走，送进监狱，甚至可能将他打死。我们教堂里可能会有人像启示录 2-3 中描述的七个教堂一样，教导人们各种性不道德行为都是可以接受的，甚至是荣耀上帝的。*

I found the latter thought unbelievable at the time. Yet here, some 60 years later we are in exactly this situation.

当时我觉得后一种想法令人难以置信。然而，60年后的今天，我们却处于同样的境地。

It is uncanny the extent to which our culture has become like that of the first century Roman Empire, with widespread sexual misbehavior and homosexual practice. According to Paul, one cannot fulfill the will of God—one cannot follow Jesus—without it touching on sexual behavior.

我们的文化已经变得像公元一世纪的罗马帝国，性行为不当和同性恋行为猖獗，这真是令人难以置信。根据保罗的说法，如果不涉及性行为，就无法履行上帝的旨意，也无法追随耶稣。

In Scripture, it does not appear that God defines certain practices as *sin* based on a whim. Rather, it

在《圣经》中，上帝似乎并没有根据一时兴起而将某些行为定义为*罪孽*。相反，这是因为这些行为在某种程度上腐蚀了个人或腐蚀了人际关系。我们都一致认为，流言蜚语、怨恨

is because these practices are in some way corrosive of the individual or corrosive in the relationships between people. We are all pretty well agreed that gossip, bitterness, and theft are corrosive in some way or other, and are comfortable calling them *sin*.

The issue with behaviors the Bible calls sexual sin…

Examples could include:

Lev. 18:22—*You shall not lie with a male as with a woman; it is an abomination*.

Rom. 1:26-27— *For this reason God gave them over to dishonorable passions. For their women exchanged the natural sexual relations for unnatural ones, and likewise the men also abandoned natural relations with women and were inflamed in their passions for one another. Men committed shameless acts with men and received in themselves the due penalty for their error*.

1 Cor. 6:9-10— *Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice*

和偷窃在某种程度上具有腐蚀性，并且很愿意称它们为*罪孽*。

圣经中称之为性罪孽的行为的问题……

例子包括：

利未记　18:22—*不可与男人苟合，如同与女人苟合；这是可憎恶的。*

罗马书　1:26-27—*因此，神任凭他们放纵可羞耻的情欲。他们的女人把顺性的用处变为逆性的用处，男人也是如此，弃了女人顺性的用处，彼此贪恋。男与男行可羞耻的事，就在自己身上受这妄为当得的报应。*

哥林多前书　6：9-10—*不要自欺：无论是淫乱的、拜偶像的、奸淫的、同性恋的、偷窃的、贪婪的、醉酒的、辱骂的、勒索的，都不能承受神的国。*

homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

…is that we have a number of people in our culture who call these same behaviors wholesome and loving.

It may be that we will need to wait 30 or 40 years for the corrosive consequences of homosexuality to become evident. Prior to that, we may elect to trust that God does not call behaviors *sin* for no reason, and that he has our good in mind at all times.

That is the positive reason. Of course, one can also ask about evidence in Scripture about how peeved God gets when his commands are ignored.

As an aside, while talking about sexuality in the first century Roman Empire, there are a series of carvings in the Marble Road in Ephesus that are considered one of the earliest known examples of commercial advertising.

...在我们的文化中，有许多人把这些行为称为健康、有爱心的。

也许我们需要等待 30 或 40 年，同性恋的腐蚀性后果才会显现出来。在此之前，我们可以选择相信上帝不会无缘无故地将行为称为*罪恶*，而且他始终将我们的利益放在心上。

这是积极的原因。当然，人们也可以询问圣经中是否有证据表明，当上帝的命令被人忽视时，上帝会多么恼怒。

顺便说一句，在谈论一世纪罗马帝国的性行为时，以弗所大理石路上的一系列雕刻被认为是已知最早的商业广告例子之一。



The footprint is accompanied by several other symbols, including:

- A cross (faintly visible)
- A woman's figure
- A heart
- A money purse
- A library
- A hole in the rock

Scholars interpret this combination of symbols as an

这个足迹旁边还有其他几个符号，包括：

- 十字架（隐约可见）
- 女人的身影
- 一颗心
- 钱包
- 图书馆
- 岩石上的一个洞

advertisement for the nearby brothel.[222] The meaning is generally understood as follows:

At the crossroads, opposite the library, a woman's love can be purchased if:

- Your foot is at least as large as the carved footprint
- You have enough coins to fill the carved hole

In any case, Paul including this tells us that issues around sexual behavior were an issue in 1st century Thessalonica, just as they are in 21st century Canada.

This may be a good time to go back to the *Introduction* to this commentary, and review the section called *To Whom Was This Letter Written, Why, and When?*

4:4

and to know, each of you, how to get his sexual desires under control, in holiness and honor.

This verse carries on from 4:3, and further unpacks what God's will for the Believer is.

学者们将这组符号解读为附近妓院的广告。[^222]其含义一般如下：

在图书馆对面的十字路口，可以买到女人的爱，如果：

- 你的脚至少和雕刻的脚印一样大
- 你有足够的硬币来填补雕刻的洞

无论如何，保罗以此告诉我们，性行为问题在 1 世纪的塞萨洛尼基是一个问题，就像在21世纪的加拿大一样。

现在可能是回到这篇评论的*介绍并回顾题为"这封信是写给谁的，为什么写，什么时候写的？"*部分的好时机。

4:4

并且使你们各人晓得怎样用圣洁、尊贵控制自己的性欲。

这节经文延续了 4:3，进一步阐述了上帝对信徒的旨意。

εἰδέν αι ἕκ αστον ὑμῶν *知道，你们每个人*，或者*你们每个人知*

[222] Marko Pećina, Ivo Bojanić, and Tomislav Smoljanović, *The Oldest Known Case of a Flat Foot from Ancient Ephesus*, International Orthopaedics 37, no. 12 (December 2013): 2433–2437. https://doi.org/10.1007/s00264-013-2025-z.

εἰδέναι ἕκαστον ὑμῶν *to know, each of you,* or *each of you to know.* Where a Greek infinitive is used in such a way that it requires a subject, that subject will be in the accusative case rather than the nominative. In this verse, ἕκαστον is the subject of the infinitive εἰδέναι.

τὸ ἑαυτοῦ σκεῦος κτᾶσθαι *to control his own vessel.* The nominative singular form σκεῦος is identical, in this neuter noun, to the accusative singular: σκεῦος. The singular neuter form of the article is also the same in the nominative and the accusative: τό.

The reason STEPBible defines τὸ σκεῦος as accusative in its word analysis has everything to do with context rather than the strict word-form. From the context, it virtually has to be the direct object of the infinitive κτᾶσθαι.

There is a difference of opinion as to what Paul means by τὸ ἑαυτοῦ σκεῦος κτᾶσθαι. One school of thought is that it means *to live with your wife*. So GNT and CEV. However, the word σκεῦος is used elsewhere in the NT to mean *possession,*[223] merchandise,[224] or *kitchen*

*道。*当希腊语不定式以需要主语的方式使用时，该主语将是宾格而不是主格。在这节经文中， ἕκ αστον 是不定式εἰδέν αι的主语。

τὸ ἑαυτοῦ σκεῦος κτᾶσθ αι*控制自己的船只。*主格单数形式σκεῦος在这个中性名词中与宾格单数形式相同： σκεῦος 。冠词的单数中性形式在主格和宾格中也相同： τό 。

τὸ 的原因 σκεῦος作为宾格，其词性分析与上下文有关，而非严格的词形。从上下文来看，它实际上必须是不定式κτᾶσθ αι的直接宾语。

关于保罗所说的τὸ ἑα υτοῦ 的含义，*存在不同的看法* σκεῦος κτᾶσθ αι。一种学派认为它的意思是*与妻子一起生活*。GNT 和 CEV 也是如此。然而， σκεῦος 这个词在新约的其他地方被用来表示*财产*、[^223]商品[^224]或*厨房用具*。[^225]这种理解与新约对婚姻和女性的看法不一致，暗

[223] Matt. 12:29

[224] Mark 11:16

utensil.[225] This understanding is out of step with the NT view of marriage, and of women generally, and implies that a wife is merely a sexual object who is possessed by her husband.[226]

It is more likely that Paul was using σκεῦος as a euphemism for genital organs or sexual desire. We do exactly the same thing today, referring to one's *equipment* or *private parts* rather than talking about penises and vaginas.

This would lead us to render this phrase along the lines of *to gain mastery over his body* or *to control his sexual desires*. So the NIV and NLT.

Further support for this sort of rendering is that understanding Paul's command this way means that it applies equally to men and women, and to those of all ages—not just the men who are married.

ἐν ἁγιασμῷ καὶ τιμῇ *in holiness and honor* is a prepositional phrase where ἐν governs both ἁγιασμῷ and τιμῇ, which consequently are both in the dative case.

This verse serves to make concrete just what Paul was wanting for the

示妻子只是丈夫占有的性对象。[^226]

保罗更有可能使用σκεῦος作为生殖器或性欲的委婉说法。我们今天也做同样的事情，指的是一个人的*器官*或*私处*，而不是谈论阴茎和阴道。

这就使我们把这个短语翻译成"*掌握自己的身体*"或"*控制自己的性欲*" 。NIV和 NLT也是如此。

对这种表达方式的进一步支持是，以这种方式理解保罗的命令意味着它平等适用于男人和女人，以及所有年龄段的人——而不仅仅是已婚的男人。

ἐν ἁγι ασμῷ καὶ τιμῇ *以圣洁和尊贵* 是一个介词短语，其中ἐν控制ἁγι ασμῷ 和τιμῇ ，因此它们都是与格。

这节经文具体说明了保罗在 3:13 和 4:1 中对帖撒罗尼迦信徒的期望。εἰδέν αι 与 κτᾶσθ αι 的组合形成了一种结构，强调知识和实际应用是相互交织的。

[225] Rom. 9:21

[226] Wanamaker, op. cit., 152. So also F.F. Bruce, *Thessalonians*, op. cit., 83.

Thessalonian believers in 3:13 and 4:1. The combination of εἰδέναι with κτᾶσθαι creates a construction that emphasizes that knowledge and practical application are intertwined with each other.

4:5

Do not allow yourself to be dominated by lustful passions, like people who do not know God.

μὴ ἐν πάθει ἐπιθυμίας *not in lustful passion*. πάθος (here in the dative form πάθει) connotes *passion* or *strong desire*. ἐπιθυμίας is in the genitive case, *of lust*, and defines what kind of πάθος is being discussed.

In Greek, this verse is part of a sentence that began in verse 3. It continues to unpack what Paul means by becoming *holy*, or as the PB says, in *coming to resemble God in our character*. The PB begins a new verse with 4:5 to improve readability in English.

καθάπερ καὶ *just as* or *even as*. καθάπερ appears to be the operative conjunction here, which leaves καὶ as an intensifier—a function we have seen it perform several times in this epistle so far.

τὰ ἔθνη *people* or *pagans*. In 2:16 there is an extensive discussion

4:5

不要让自己被情欲所支配，就像那些不认识上帝的人一样。

μὴ ἐν π άθει ἐπ ιθυμί ας *不在于淫欲的激情*。π άθος（此处为与格形式 π άθει ）意味着*激情*或*强烈的欲望*。 ἐπ ιθυμί ας 是 *lust 的*所有格，并且定义了正在讨论的π άθος的类型。

在希腊语中，这节经文是第 3 节开始的一个句子的一部分。它继续解释保罗所说的成为*圣洁的意思*，或者如 PB 所说，在*我们的性格上变得像上帝*。PB 以 4:5 开始新的一节经文，以提高英语的可读性。

κα θά περ καὶ *正如*或*甚至如同*。κα θά περ 似乎是此处的操作连词，这使得 καὶ 成为强化词——到目前为止，我们已经在这封书信中多次看到它发挥了这一作用。

τὰ ἔθνη *人*或*异教徒*。2:16 中广泛讨论了为21世纪读者翻译ἔθνος一词的挑战。

τὰ μὴ εἰδότ α τὸν θε *那些还不认识神的人*。这个短语由冠词τὰ

on the challenge of rendering the word ἔθνος for 21[st] century readers.

τὰ μὴ εἰδότα τὸν θεόν *the ones who have not known God*. This phrase, introduced by the article τὰ, functions like an adjective, giving more information about τὰ ἔθνη. εἰδότα is a perfect participle. The most common use of the perfect tense is to describe something that was true in the past which has continuing implications into the present. So Paul is talking about people who did not know God yesterday, and they still do not know God today, and this affects their behavior right now. They are in a settled state of ignorance rather than suffering from a temporary lack of knowledge

Even though the article of τὰ μὴ εἰδότα turns the participle into a noun, the participle still retains some verb-like qualities. Consequently τὸν θεόν is in the accusative case as the direct object of the verbal-noun *those who do not know*.

Sexual ethics and behavior were clearly an issue for the Thessalonian believers, as they are in virtually every congregation today. Our culture generally tells us the exact opposite thing from Paul—that it is a good thing (it is

引入，其功能类似于形容词，提供了有关τὰ的更多信息 ἔθνη . εἰδότ α 是完成分词。完成时态最常见的用法是描述过去发生的事情，这些事情对现在有持续的影响。所以保罗谈论的是昨天不认识上帝的人，他们今天仍然不认识上帝，这影响了他们现在的行为。他们处于一种固定的无知状态，而不是暂时缺乏知识

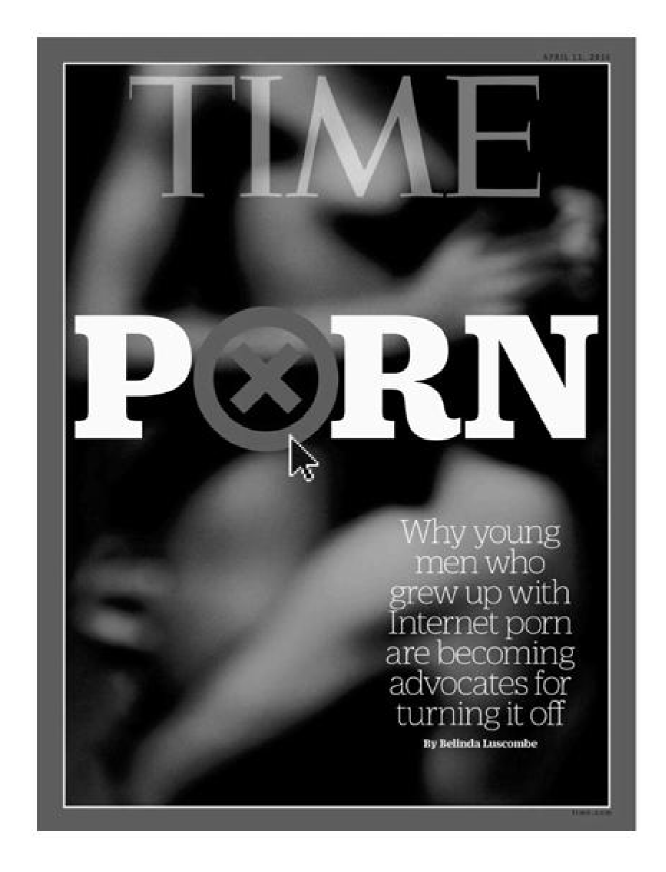
尽管τὰ的冠词 μὴ εἰδότ α 将分词变成名词，但分词仍然保留一些动词性质。因此 τὸν θεόν在宾格中用作动词名词“*那些不知道的人*”*的直接宾语*。

性道德和行为显然是帖撒罗尼迦信徒的一个问题，就像今天几乎每个教会一样。我们的文化通常告诉我们与保罗完全相反的事情——被情欲支配是一件好事（它*让人自由）。*

然而，有时，即使在整个文化中，也会有一些反省，*反思情欲会导致什么后果。《时代》杂志2016 年 4 月 11 日*的封面文章题为*《色情与对男性气概的威胁》*。 [^227]

freeing) to be dominated by lustful passions.

Occasionally, however, even in the culture at large, there is a bit of introspection as to where *lustful passions* can lead. The cover article from *Time Magazine*, April 11, 2016 was entitled *Porn and the Threat to Virility*. [227]



A growing number of young *men are convinced that their sexual*

*越来越多的*年轻*男性认为，他们的性反应受到了破坏，因为*

[227] Time Magazine, *Porn and the Threat to Virility*, Internet Archive, April 11, 2016. https://archive.org/details/time-april-11-2016/page/42/mode/1up?view=theater.

responses have been sabotaged because their brains were virtually marinated in porn when they were adolescents,[228] leading to what some are calling PIED, porn induced erectile disfunction. It is hugely destructive to relationships, making it hard to sustain a marriage—and doubly destructive to the self-confidence of young women. Standing naked before a man, and then finding that rather than having sex together, he prefers to go off and have a bit of quality time alone in the basement with his computer—this is a bad thing.

他们的大脑在青少年时期几乎沉浸在色情片中，[^228]导致一些人称之为 PIED（色情诱发的勃起功能障碍）。它对人际关系具有极大的破坏性，使婚姻难以维持——对年轻女性的自信心更是双重破坏。赤身裸体站在一个男人面前，然后发现他宁愿独自一人在地下室玩电脑，而不是一起做爱——这是一件坏事。

> These men, and the thousands of others who populate their websites with stories of sexual dysfunction, are all at pains to make it clear that they are not antisex. *The reason I quit watching porn is to have* ***more*** *sex*, says Deem. *Quitting porn is one of the most sex-positive things people can do.*[229]

> 这些男人，以及成千上万在自己的网站上讲述性功能障碍故事的人，都在竭力表明自己并不反对性。 *“我戒掉色情片的原因是为了有* ***更多的*** *性生活，*”迪姆说。*戒掉色情片是人们能做的最积极的事情之一。*[^229]

This does add a good bit of substance to the conviction that God does not define certain behaviors as *sin* because he wants to suck the fun out of our lives. On the contrary, avoiding sin seems to be the way to a

这确实为以下信念增加了不少实质内容：上帝将某些行为定义为*罪恶，并不是*因为他想让我们的生活失去乐趣。相反，避免罪恶似乎是获得更丰富、更充实的生活体验的途径——包括在性生活中获得更多乐趣。

[228] Ibid., 42.

[229] Ibid., 42f.

richer, fuller experience of life—including more fun while having sex.

4:6

Do not sin by taking advantage of your brother or sister in this matter since the Lord is an avenger concerning all of these things, just as we told you earlier and warned you.

τὸ μὴ ὑπερβαίνειν *not overstepping boundaries*. The verb is a compound one, formed from ὑπερ (over) and βαίνω (to go, walk). The BDAG lexicon defines ὑπερβαίνω[230] as *to transgress by going beyond proper limits in behavior*, but this is very difficult to work into a smooth English translation. It is easier simply to go with the LSJ lexicon definition of this word[231] and use *to sin*.

The article τὸ plus the infinitive ὑπερβαίνειν turns the infinitive into a verbal noun.[232] I found it difficult to render it as a noun in this verse. But it is clear that the phrase as a whole continues to elaborate on what constitutes God's will.

καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ *and to take*

4:6

在这件事上，不可利用你的弟兄或姐妹来犯罪，因为主是这一切事的报应者，正如我们先前告诉你和警告你的。

τὸ μὴ ὑπ ερ βαίνειν *不逾越界限*。动词是复合动词，由 ὑπ ερ（超过）和 βα ίνω （去、行走）组成。BDAG 词典将 ὑπ ερ βαίνω定义[^230]为*超越行为的适当界限*，但这很难翻译成流畅的英文。更简单的方法是使用 LSJ 词典对这个词的定义[^231]并使用*罪过*。

冠词τὸ加上不定式 ὑπ ερ βαίνειν 将不定式变成了动词名词。[^11]我发现很难在这节经文中将其渲

[230] Definition #2.

[231] Definition I.2.

[232] We do this in English with the sentence, *Running is a healthy hobby*. Running is a verb, but it is being used as a noun—as the subject of this sentence.

advantage of your brother or sister in this matter. The phrase ἐν τῷ πράγματι points to the immediately preceding context, making it clear Paul is still talking about sexual behavior.

As with other instances in the use of ἀδελφός in this letter, unless the context makes it clear that only men are being spoken to, it is appropriate to translate it as *brother or sister*. God's standards for sexual purity apply to all of God's people, men and women alike.

διότι ἔκδικος κύριος περὶ πάντων τούτων *in as much as the Lord is an avenger of these sorts of behavior/of all of these things*.

This is a sobering phrase. There is no question that God's grace is available to his people, and his forgiveness is a daily reality in our lives. But if we ever become unrepentant—or if we somehow redefine discipleship in such a way as to allow for sexual promiscuity, as some of the church people did in Revelation chapters 2 and 3—we are in deep, deep trouble.

If you have access to some other commentaries on 1 Thessalonians, you will observe that some commentators think that this verse, with its talk of not taking advantage of another

染为名词。但很明显，整个短语继续阐述上帝的旨意。

καὶ π λεονεκτεῖν ἐν τῷ π ράγμ ατι 韋恩 ἀδελφὸν α ὐτοῦ *并在这件事上利用你的兄弟或姐妹。* ἐν一词 τῷ π ράγμ ατι 指向紧接在前的背景，清楚表明保罗仍在谈论性行为。

ἀδελφός的其他用法一样，除非上下文明确表示只对男性说话，否则将其翻译为*兄弟或姐妹是合适的*。 上帝对性纯洁的标准适用于上帝的所有子民，无论男女。

διότι ἔκδικος κύριος περὶ πάντων τούτων *因为主是这些行为/所有这些事的报复者*。

这句话发人深省。毫无疑问，上帝的恩典会赐予他的子民，他的宽恕是我们日常生活中每天都会遇到的现实。但如果我们变得不知悔改——或者我们以某种方式重新定义门徒身份，允许性滥交，就像《启示录》第 2 章和第 3 章中一些教会人士所做的那样——我们就会陷入深深的麻烦之中。

它关于不要利用其他信徒的讨论，是关于商业道德的。但用短语περὶπάντων 关于所有这些事情

believer, is about business ethics. But with the phrase περὶ πάντων τούτων concerning all these things, Paul seems to be pointing to the immediate context rather than starting a brand new thought.

，保罗似乎是在指出直接的背景，而不是开始一个全新的想法。

In addition, the verses that wrap around verse 6, 4:3-5 and 4:7, are all talking about sexual behavior. So I think it is very clear that sexual morality is what this verse has in view as well.[233]

此外，第 6 节周围的经文，即 4:3-5 和 4:7，都谈论了性行为。所以我认为很明显，这节经文也涉及性道德。[^233]

καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα *just as we told you before and warned you*. Paul persists in using a conjunction like καθὼς and then following it with καὶ. We know that καὶ can be used as an intensifier, so maybe it was as though Paul was doing the equivalent of using an iPhone and WRITING A TEXT MESSAGE IN ALL CAPS. Perhaps Paul was imagining what he would say and how he would say it if he were there in person in Thessalonica, and he felt that he would have been raising his voice.

κα θὼς καὶ π ροεί παμεν ὑμῖν καὶ διεμ αρτυράμεθα *正如我们之前告诉过和警告过你们的*。保罗坚持使用像 κα θὼς这样的连词，然后后面跟着 καὶ。我们知道 καὶ 可以用作强化词，所以也许保罗所做的就相当于使用 iPhone并用大写字母编写短信。也许保罗在想象如果他亲自在帖撒罗尼迦，他会说什么以及如何说，他觉得自己会提高声音。

[233] You may be inclined to say *Jesus I know, and Paul I know, but why should I believe Bob Goethe?* This is a good question.

First, you should look at the context yourself and make a decision. Second, F.F. Bruce and Charles Wanamaker both agree that this verse is carrying on with Paul's discussion of lust and sexuality.

There are times I have disagreed with F.F. Bruce, but those times are rare. And I need to have a pretty good reason for going down that road.

ὑμῖν is in the dative case because it is the indirect object of the verb. Paul is saying *we spoke earlier **to you*** ὑμῖν.

ὑμῖν是与格，因为它是动词的间接宾语。保罗说*我们之前跟你讲**过*** ὑμῖν 。

It is intriguing that Paul was only with the Thessalonians for a few weeks—and yet he found time to teach about sexual behavior among those who follow Jesus.[234] This contrasts with the churches I have been a member of over the past two or three decades, where infidelity and promiscuity seldom come up in teaching. We talk about prayer a lot. And one congregation I was a member of preached twice a year on Acts 2 (*And they had all things in common*) but never once in seven years on promiscuity or divorce.

有趣的是，保罗只和帖撒罗尼迦人在一起几个星期——但他却抽出时间教导跟随耶稣的人的性行为。[^234]这与我过去二三十年加入的教会形成了鲜明对比，这些教会很少在教导中提到不忠和滥交。我们经常谈论祈祷。我所在的一个教会每年讲两次使徒行传 2（*他们凡事都合一*），但七年来从未讲过一次滥交或离婚。

This was possibly related to two of the pastoral staff having been divorced themselves and the third pastor married to a divorced person.

这可能与两名牧师本人离婚以及第三名牧师的妻子也离婚有关。

But really, who better to talk about Jesus' teachings on divorce than somebody who has been through it—unless all they have to say is that *I still have unrepented-of sin in my life around this, and probably ought to take a leave*

但实际上，没有人比经历过离婚的人更适合谈论耶稣关于离婚的教诲——除非他们只想说，*我在生活中仍然有未悔改的罪孽，也许应该暂时离开牧师职位。*

他们不应该主动逃避耶稣的教诲，而应该阅读大卫·英斯通·布鲁尔 (David Instone-Brewer) 对《旧

[234] προείπαμεν, from προλέγω, we told you earlier.

of absence from the pastorate.

Rather than actively avoiding the teachings of Jesus, they would have done better to have read David Instone-Brewer's helpful insights into the OT texts[235] and its followup.[236]

This would have been doubly helpful in that a significant percentage of the congregation were divorced and remarried.

This gap in our teaching—this contrast between what Paul talked about and what we do—seems to not be unique to Canada. I asked the Perplexity Pro AI if there were any patterns in HIV/AIDS incidence in Africa. It replied that Protestant Christian denominations appeared to have a HIGHER rate of HIV/AIDS than the population at large.

It is hard to say whether we have otherwise godly churches with a gap in the teaching about discipleship, or whether we are kidding ourselves about our congregations following Jesus at all. In a 2019 web post, David

约》文本[^235]及其后续内容的有益见解。[^236]

此举将带来双重帮助，因为教会中相当大比例的人都是离婚后再婚的。

我们教学中的这种差距——保罗所说的和我们做的之间的这种反差——似乎并非加拿大独有。我问 Perplexity Pro AI 非洲的艾滋病发病率是否有任何模式。它回答说，新教基督教派的艾滋病发病率似乎高于普通人群。

很难说我们是否有敬虔的教会，但在门徒训练的教导上存在差距，或者我们是否在自欺欺人地认为我们的会众会跟随耶稣。在 2019 年的一篇网络帖子中，大卫·艾尔斯 (David Ayers) 报告了一项研究数据，该数据表明，到 22 岁时，美国 50% 的未婚福音派教徒已经有四个或更多的性伴侣。[^237]

值得回顾一下这节经文的评论，并回顾一下关于恩典、宽恕和悔改的评论，这些评论出现

[235] David Instone-Brewer, *What God Has Joined*, Christianity Today, October 2007. https://www.christianitytoday.com/2007/10/what-god-has-joined/.

[236] David Instone-Brewer, *More from David Instone-Brewer on Divorce*, Christianity Today, October 22, 2007. https://www.christianitytoday.com/2007/10/more-from-david-instone-brewer-on-divorce/.

Ayers reports on study data indicating that by age 22, 50% of never-married evangelicals in the United States have already had four or more sexual partners.[237]

It is worth going back in the commentary on this verse and reviewing the comments about grace, forgiveness, and repentance, which appear immediately below the phrase διότι ἔκδικος κύριος περὶ πάντων τούτων.

4:7

For God has not called us to live in immorality, but for our character to reflect his own.

οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ *For God did not call us for impurity/uncleanness/immorality*. γὰρ is a conjunction that always appears as the second word in the sentence, and that provides an explanation or reason for what has been previously stated. The reason is that God has not called us ἐπὶ for the purpose of ἀκαθαρσίᾳ *immorality*.

The direct object ἡμᾶς is in the expected accusative case,

在短语διότι ἔκδικος κύριος περὶ πάντων τούτωνι的正下方。

4:7

因为上帝并没有要求我们过不道德的生活，而是希望我们的品格能够反映出他自己的品格。

οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκ αθαρσίᾳ *因为上帝呼召我们，不是为了不洁/不干净/不道德*。γὰρ是一个连词，它总是出现在句子的第二个词中，为前面所说的内容提供解释或理由。原因是上帝呼召我们 ἐπὶ，不是为了ἀκ αθαρσίᾳ*不道德*。

直接宾语ἡμᾶς处于预期的宾格，表示谁接受了上帝召唤的行为。

ἐπὶ 的翻译总是充满挑战，因为它的词汇范围非常广泛。它是公元一世纪希腊语中的通用介词，可以表达多种含义。在 BDAG 词典中，定义 16 表示，当 ἐπὶ 后面跟着与格时，它可以表示目的，并被翻译为 。它特别提到了帖撒罗尼迦前书*4* :

[237] To speak more precisely, 52% of the young men, and 43% of the young women.
David J. Ayers, “Sex and the Single Evangelical”, Institute for Family Studies, 14 August 2019, https://ifstudies.org/blog/sex-and-the-single-evangelical.
We will go ahead and call these promiscuous people *evangelicals*, even though a reading of 1 Thessalonians might make you wonder if they have actually ever been born again.

indicating who receives the action of God's calling.

ἐπὶ is always a challenge to render, as it has such a broad lexical range. It was a general-purpose preposition in first century Greek that could carry any of several meanings. In the BDAG lexicon, definition 16 says that when followed by a dative, ἐπὶ can indicate purpose, and be rendered as *for*. It specifically mentions 1 Thess. 4:7 as being an example where ἐπὶ has this meaning.[238]

Paul indicated the subject of the verb by using the nominative case for ὁ θεὸς. He includes the article ὁ for reasons that are too subtle for us to puzzle out today. There are many times that θεὸς appears with a ὁ before it, as here, and other times when it does not. For instance:

- John 1:1—καὶ θεὸς ἦν ὁ λόγος *and the Word was God*.
- 1 Tim. 2:5—εἷς γὰρ θεός *for there is one God*.
- Lk. 20:38—θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων

7，这是 ἐπὶ 具有这种含义的一个例子。[^238]

θεὸς的主格来表示动词的主语。他加上冠词 ὁ 的原因太微妙了，我们今天无法理解。很多时候θεὸς前面会加 ὁ，就像这里一样，而其他时候则不会。例如：

- 约翰福音 1:1—καὶ θεὸς ἦν ὁ λόγος *道就是神*。
- 提摩太前书 2:5— εἷς γὰρ 藝術本身 *因为只有一位上帝*。
- 路加福音 20:38— θεὸς δὲ 奥德 ἔστιν 藝術本身 ἀλλὰ 藝術本身 *上帝不是死人的上帝，而是活人的上帝*。

我们一直在寻找一个有意义的模式。但也许是否包含该文章只是风格多样性的问题。

καθα ρσί α 源自形容词 καθα ρός，意为*干净*或*纯净*。ἀ— 是希腊语中的否定前缀，类似于英语中的 un—[^239]或 in— [^240]。它表示否定或缺失。组合起来时

[238] If you have not already done so, now is a good time to go to the chapter called *Translation Helps* and read the section entitled *Prepositions and Lexicons*.

Particularly notice, at the end of that section, Rodney Decker's exhortation to *buy BDAG (sell your car if necessary!) and learn to use it. You will not regret your purchase*.

You can download the free basic Logos software package, and then add the BDAG for a couple of hundred dollars. While this is a significant investment, it's actually less expensive than many print editions.

God is not (God) of the dead but of the living.

，ἀκ αθαρσία 表示*不干净*或*不纯净*。

We keep looking for a meaningful pattern. But perhaps whether to include the article or not was simply a matter of stylistic variety.

καθαρσία comes from the adjective καθαρός, which means *clean* or *pure*. ἀ— is a negative prefix in Greek, similar to un—[239] or in—[240] in English. It denotes negation or absence. When combined, ἀκαθαρσία means *not clean* or *impure*.

In New Testament usage, ἀκαθαρσία is primarily used to denote moral impurity, especially in the context of sexual immorality, lustful living, and behaviors contrary to God's holiness.

在新约用法中，ἀκ αθαρσία 主要用于表示道德不纯洁，尤其是在性不道德、淫荡的生活和违背上帝神圣性的行为方面。

ἀλλ' ἐν ἁγιασμῷ *but for holiness*. By this time, we are unsurprised to find that when the following word starts with a vowel, ἀλλά drops its final ά and becomes ἀλλ'.

ἀλλ' ἐν ἁγιασμῷ *而是为了神圣*。此时，我们毫不惊讶地发现，当后面的单词以元音开头时，ἀλλά会去掉最后的 ά，变成ἀλλ'。

At the head of its truly extensive entry on ἐν, the BDAG lexicon says The uses of this preposition are so many and various, and often so easily confused, that a strictly systematic treatment is impossible. The earliest listeners/readers, not being

BDAG 词典中，关于ἐν的真正详尽条目的开头，它写道：这个介词的用法非常多，而且经常容易混淆，因此不可能进行严格系统的处理。最早的听众/读者不会因语法和词汇争论而感到不便，他们会很容易地吸收上下文，不会遇到什么困难。

因此我们对此没有什么困难。ἀλλά形成了对比。这节经文的第一部分说，我们被召唤不是为了不道德，而是为了——介词ἐν必须不可避免地理解为——***为了***圣洁。

多次提到*圣洁*。通常，上下文使得很难找到不涉及诸如*圣化*或*圣*

[239] As in *unworthy*.

[240] As in inflexible.

inconvenienced by grammatical and lexical debates, would readily absorb the context and experience little difficulty.

So to we have little difficulty. ἀλλά sets up a contrast. The first part of the verse says that we have not been called for immorality but—and the preposition ἐν must inevitably understood as—***for*** holiness.

There are several references to *being holy* in 1 Thessalonians. Often, the context is such that it is difficult to come up with a translation of ἁγιασμός and related words that does not involve English words like *sanctification* or *holiness.*

In this verse, however, it is possible to consider verses like *As he who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy'* (1 Peter 1:15-16). The PB explores the notion of the individual believer coming to share in the quality of holiness, which is an essential attribute of the character of God.

Hence, the idea that our calling as Believers is *for our character to reflect his own.* This rendering is consistent with what Paul said in 2 Cor. 3:18—*And we all, with unveiled face, beholding the glory of the Lord, are being transformed*

*洁等英语单词的*ἁγι ασμός 和相关词语的翻译。

然而，在这节经文中，我们可以考虑这样的经文：*那召你们的既是圣洁，你们在一切所行的事上也要圣洁*。因为经上记着说："你们要圣洁，因为我是圣洁的。"（彼得前书 1:15-16）PB 探讨了个体信徒开始分享圣洁品质的概念，这是上帝性格的一个基本属性。

因此，我们被呼召成为信徒，就是*要让我们的品格反映出他自己的品格*。这种解释与保罗在哥林多后书 3:18 中所说的一致——*我们众人既然敞着脸得以看见主的荣光，就变成主的形状，荣上加荣，如同从主的灵变成的*。

4:8

*既然如此，忽视我在这里所说的话的人并不是忽视人，而是忽视**上帝**——那位将他的圣灵赐给你的人*。

τοιγ αροῦν *因此是*一个连词，表示接下来的诗句自然而然地、

into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

4:8

*This being the case, the one who ignores what I say here is not ignoring a man, but **God**—the one who gives his Holy Spirit to you.*

τοιγαροῦν *therefore* is a conjunction, indicating that the coming verse flows naturally and logically from the verse(s) that precede it. οὖν is also a conjunction that is used to express therefore.

Combining the two words together into one **τοιγαροῦν** *therefore, for that **very reason*** is a way of making the upcoming logical inference even more emphatic than it would have been otherwise.[241]

ὁ ἀθετῶν *the one who ignores this/who rejects this*. Adding the article to this participle makes the verb into a noun, to make it refer to a *person* who rejects Paul's teaching, rather than talking about the action per se. Both words in this article + participle construction are in the nominative case, making clear that this

合乎逻辑地从它之前的诗句中流淌出来。oὖv也是一个连词，用来表达因此。

将两个单词合并为一个单词**τοιγ αροῦν** *因此，正是出于这个**原因***，才使得即将到来的逻辑推理比原本更加强调。[^241]

ὁ ἀθετῶν *忽视这一点/拒绝这一点的人*。在这个分词后面加上冠词，使动词变成名词，使它指拒绝保罗教导的人，而不是谈论动作本身。这个冠词+分词结构中的两个词都是主格，明确表示这个人将是后面动词的主语。

在保罗的希腊语中，没有指定直接宾语。英语短语*"拒绝的人"*实际上需要直接宾语才能有意义。因此，PB 提供了*我在这里所说的内容。GNT*提供了*这一教导*。NIV 提供了*这一说明*。

οὐκ ἄνθρωπον ἀθετεῖ *并不是在忽视人*。ἄνθρω πον 处于预期的

[241] We have seen this before in 1 Thessalonians—that Paul will double conjunctions as a way of adding force to his words.

Perhaps he was a person who used lots of hand gestures while speaking. When writing, that option was not open to him, so he had to use other techniques to indicate emphasis.

person will be the subject of the verb yet to come.

In Paul’s Greek, there is no direct object specified. The English phrase *the one who rejects* virtually requires a direct object to make sense. Hence the PB supplies *what I say here.* The GNT supplies *this teaching*. The NIV supplies *this instruction*.

οὐκ ἄνθρωπον ἀθετεῖ *is not ignoring man*. ἄνθρωπον is in the expected accusative case, as it is the direct object of the verb ἀθετεῖ.

ἀλλὰ τὸν θεὸν *but God*. See 4:7 for a discussion of Paul’s use of the article with the name of God. The accusative case is used for both objects, ἄνθρωπον and τὸν θεὸν, as they both receive the action of the verb ἀθετεῖ.

The conjunctions δέ and καί have multiple functions and don't always indicate contrast, and when they do introduce a contrast, it is often not very forceful. ἀλλὰ *but*, however, is used for sharp contrasts. Paul was trying to be as emphatic here as it is possible to be when writing rather than speaking in person.

τὸν καὶ διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς *the one who gives his Holy Spirit to you*. Bu now, it will seem repetitive for me

宾格，因为它是动词ἀθετεῖ的直接宾语。

ἀλλὰ τὸν θεὸν *但 上帝*。参见 4:7 中关于保罗使用冠词来称呼上帝这一问题的讨论。宾格用于两个宾语， ἄνθρω πον 和τὸν θεὸν ，因为它们都接收动词ἀθετεῖ的动作。

连词δέ和 καί 具有多种功能，并不总是表示对比，当它们确实引入对比时，通常也不是很有力。ἀλλὰ *但是*，然而，用于形成鲜明对比。保罗在这里试图尽可能地强调这一点，因为他是在写作时而不是亲自讲话时做到的。

τὸν καὶ διδόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς *他将他的圣灵赐给你们*。但是现在，如果我说 καὶ 在这里不是用作连词而是用作强化词，那似乎有些重复。基本上，保罗在写这节经文时是在比喻性地大喊大叫。如果他正在向抄写员口述这封信，那么他在口头表达这节经文时可能[^21]*实际上是在大喊大叫*。

这节经文前面的ὁ ἀθετῶν一样，τὸν διδόντ α 是冠词 + 分词结构，将动词διδόντ α 变成名词。因此，*上帝是**赐予者***。

to say that καὶ is not being used here as a conjunction but as an intensifier. Basically, Paul was metaphorically shouting as he composed this verse. If he was dictating this letter to a scribe then he was perhaps *actually* shouting as he verbalized this verse.[242]

As with ὁ ἀθετῶν earlier in the verse, τὸν διδόντα is an article + participle construction that turns the verb διδόντα into a noun. Hence, *God is **the one who gives***.

There are many ways that adjectives can be associated with nouns.

- ὁ ἀγαθὸς ἄνθρωπος *the good man*, with the adjective ahead of the noun.
- ὁ ἄνθρωπος ὁ ἀγαθὸς *the good man*, with the adjective after the noun, and the article repeated.
- ὁ ἄνθρωπος ἀγαθός *the good man*, with the adjective after the noun, *without* the repeated article.

形容词与名词的关联方式有很多种。

- ὁ ἀγ αθὸς ἄνθρω πος *the good man*，形容词在名词前面。
- ὁ ἄνθρω πος ὁ ἀγ αθὸς *the good man*，形容词放在名词后面，冠词重复。
- ὁ ἄνθρω πος ἀγ αθός *the good man*，形容词位于名词后面，*不带*重复冠词。

在 4:8 中，保罗使用重复的冠词来描述**τὸ π νεῦμ α τὸ ἅγιον***圣灵*。这个短语出现在宾格中，是διδόντ α 的直接宾语。除此之外，保罗还插入了一个所有格**α ὐτοῦ** *在*这个短语的中间。

εἰς ὑμᾶς *给你们*。εἰς通常被翻译为给或变成，并且后面总是跟宾格名词或代词。因此，上帝已将他的*圣灵赐给**了你们*** εἰς ὑμᾶς 。

或者*对你们来说*，这是美国东南部英语方言中有用的第

[242] Paul could of course have been writing this letter with his own hand. But looking at the contrast between the careful script of the professional scribe—see 1:8 Codex Vaticanus—and the cursive script that most people used—several examples in Chapter 5, in the section *Paul and Matthew's Gospel*—gives us a feel for why a professional scribe was sometimes used.

https://www.perplexity.ai/search/are-there-clues-in-the-nt-that-FmT6gEPDRx6RpJSmCHQbiQ#0 lists evidence that Paul may have had vision problems, which would have made the hiring of a scribe even more desireable.

In 4:8, Paul uses the repeated article to describe **τὸ πνεῦμα τὸ ἅγιον** *the Holy Spirit*. This phrase appears in the accusative case as the direct object of διδόντα. Beyond this, Paul inserts a possessive **αὐτοῦ** *of him/his* in the middle of this phrase.

二人称复数形式。标准英语缺乏独特的第二人称复数，[^243]这对我们圣经翻译者来说很不幸。

εἰς ὑμᾶς *to you*. εἰς is typically translated as to or into and it is always followed by an accusative noun or pronoun. So then, *God has given his Holy Spirit* ***to you*** εἰς ὑμᾶς.

Or *to y'all*, a useful 2nd person plural form a dialect of English spoken in the American southeast. Standard English lacks a distinctive 2nd person plural,[243] which is unfortunate for us as Bible translators.

One hardly knows what to do with the seeming world-wide ignoring of God's demand for sexual purity from his people. If we take Scripture seriously on this, then it implies that a significant percentage of the people in the world that we consider Christians are.... Well, we hardly want to finish that sentence. It is too disturbing to do so. Happily, it is really God's problem to solve. What the status of the Canadian church is, in the eyes of God, is

几乎没人知道应该如何应对全世界似乎都忽视上帝对他的子民性纯洁的要求。如果我们认真对待圣经中关于这一点的记载，那么这意味着我们认为是基督徒的世界上有相当大比例的人是……好吧，我们几乎不想把这句话说完。说完这句话太令人不安了。幸运的是，这确实是上帝要解决的问题。在上帝眼中，加拿大教会的地位如何，不是我需要关心的事情。

我们曾经去过一个教堂，那里有一个网站，上面列出了上帝关于性的戒律，这些戒律是绝对不能谈论或教授的，因为它们可能会让人*对自己感觉不好*。对于这个教堂来说，*感觉不好*是唯一需要避免的罪恶。但同样，这不是我要解决的问题。

任何想忽视上帝关于性的明确戒律的人只需问自己一个问题：*我感到幸运吗？*请参阅

[243] In Shakespeare's day, there was a distinction. Thou/thee/thy/thine were all 2nd person singular forms. Ye and you were 2nd person plural.

not something I need to concern myself with.

We visited a church once that had a web site where they listed commandments of God around sexuality that should never be talked about or taught, since they might make somebody *feel* *bad about themselves*. For this church, *feeling bad* was the only sin that needed to be avoided. But again, this was not my problem to solve.

Anybody who wants to ignore the clear and unambiguous commandments of God around sexuality needs to ask themselves just one question: *Do I feel lucky?* See https://youtu.be/KqgGihIfq5U?si=Dj8KDaWCiRDOlijX.

My main concern is that if I *myself* am tempted to infidelity or other immorality, my job is to commit myself to reflecting the character of God in my life—to holiness—in both my overt behavior and in my thoughts. Where I fail, my tasks are to repent and to ask the Holy Spirit to strengthen me against temptation.

4:9

Now concerning love for each other, we have no need to write to you. For

https://youtu.be/KqgGihIfq5U?si=Dj8KDaWCiRDOlijX 。

*我*主要担心的是，如果我*自己*受到不忠或其他不道德行为的诱惑，我的工作就是致力于在我的生活中反映上帝的品格——圣洁——无论是在我的公开行为还是我的思想中。如果我做不到，我的任务就是悔改，并请求圣灵给我力量来抵抗诱惑。

4:9

关于彼此相爱，我们无需写信给你们。因为你们自己已经受了上帝的教导，要彼此相爱。

Περὶ δὲ φιλ αδελφίας *现在关于兄弟之爱*。这节经文以介词短语Περὶ开头 δὲ是保罗书信中常用的过渡词，表示转向新话题。如 1:2 中，π ερί后面跟着属格τῆς φιλ αδελφίας，这里的意思*是关于*或*关于*。 φιλ αδελφίας 是一个复合名词，结合了φίλος *爱*与ἀδελφός *兄弟*。

οὐ χρείαν ἔχετε γράφειν ὑμῖν 你没有必要（对我们/对我/对任何人*来说）给你写信*。χρεί αν 是宾格，充当动词ἔχετε的直接宾语。γράφειν是所谓的补语不定式，因为它完成或*补充了*χρεί αν ἔχετε结构的含义。在这种情

you yourselves are being taught by God to love each other.

Περὶ δὲ φιλαδελφίας *Now concerning brotherly love.* The verse begins with the prepositional phrase Περὶ δὲ, a common transitional formula in Paul's letters indicating a shift to a new topic. As in 1:2, περί is followed by the genitive case τῆς φιλαδελφίας, here meaning *concerning* or *about*. φιλαδελφίας is a compound noun combining φίλος *love* and ἀδελφός *brother*.

οὐ χρείαν ἔχετε γράφειν ὑμῖν *no need you have (for us/for me/for anyone) to write to you*. χρείαν is accusative, acting as the direct object of the verb ἔχετε. γράφειν is what is known as a complementary infinitive, in that it completes—or *complements*—the meaning of the χρείαν ἔχετε construction. In this context, γράφειν specifies what they do not have need of, namely, "to write."

αὐτοὶ and **ὑμεῖς** both mean *you*, but when used together emphasize *you yourselves*.

γὰρ is in its accustomed place, as the second word of the phrase, and is rendered *for* or *because*. It provides the reason for the previous statement. So the reason is…

况下， γράφειν指定他们不需要什么，即“写信”。

α ὐτοὶ和**ὑμεῖς**都表示*“你”*，但一起使用时强调*“你自己”*。

γὰρ位于其惯用位置，作为短语的第二个词，并被翻译*为因为*或*因为*。它为前面的陈述提供了理由。因此原因是……

θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους *上帝教导你们要彼此相爱*。 θεοδίδ ακτοί 似乎是保罗在这封信中创造的一个词。它由两个常用词组成： θεός *神教*διδακτός 。

虽然这是一个新词，但人们一眼就能理解。这与 Eric R. Korb 于 1998 年创造的*webinar一词并无二致，webinar 将web*和*seminar结合起来*，用于描述在线教育演示或研讨会。另一个词是*smartphone* ，这是 Erickson 电信营销部门于 1997 年创造的。

我们在这里开始看到以赛亚书 54:13 的应许的实现，其中七十士译本包含与保罗类似的语言。 διδ ακτοὺς θεοῦ … τὰ

θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους *you are God-taught to love each other*. θεοδίδακτοί appears to be a word that Paul coined to be used in this letter. It is made of two common words: θεός *God* and διδακτός *taught*.

While a new word, it would have been understood immediately. This is not unlike the word *webinar*, coined by Eric R. Korb in 1998, combining *web* and *seminar* to describe online educational presentations or workshops. Another would be *smartphone*, a word coined by the marketing department of Erickson telecom in 1997.

We are beginning to see here the fulfillment of the promise of Isa 54:13 where the LXX contains language similar to Paul. διδακτοὺς θεοῦ…τὰ τέκνα σου. *Your children (will be) taught by God*.

> For Paul the age of salvation had begun with Christ's resurrection from the dead, and therefore he may have equated this with the age of salvation described in Isaiah 54.[244]
>
> This would make the behavior of the Thessalonians not only good in and of itself, but make

[244] Wannamaker, op. cit., 160.

τέκν α σου 。*你的孩子（将）受到上帝的教导*。

> 对于保罗来说，救赎时代始于基督从死里复活，因此他可能将此等同于以赛亚书第 54 章中描述的救赎时代。[^244]
>
> 这使得帖撒罗尼迦人的行为不仅本身是好的，而且使其成为令人兴奋的预言实现，几乎发生在保罗的眼前。

θεοδίδ ακτοί ἐστε是等式主格结构，其中主语*You*虽然没有作为单独的词包含在内，但却是第二人称复数动词 ἐστε 所固有的· ὑμεῖς （如果明确说明，则为主格）≈ θεοδίδ ακτοί（也在主格情况下）。

εἰς τὸ ἀγαπᾶν ἀλλήλους使用冠词 + 不定式τὸ ἀγ απᾶν 和εἰς一起表达目的或结果。保罗在这里可能有意表达这两种含义。他们*之所以*受到上帝的教导，以及受到上帝教导的*结果*，是因为他们彼此相爱ἀλλήλους ，这是宾格，因为它是不定式的直接宾语。

在这方面，帖撒罗尼迦教会比腓立比教会好得多，腓立比教会的友阿爹和循都基互相争吵

it an exciting fulfillment of prophecy, happening (almost) before Paul’s very eyes.

θεοδίδακτοί ἐστε is an equative nominative construction, where the subject *You*, though not included as a separate word, is inherent in the 2nd person plural verb ἐστε. ὑμεῖς (which would be in the nominative case if explicitly stated) ≈ θεοδίδακτοί (also in nominative case).

εἰς τὸ ἀγαπᾶν ἀλλήλους uses the article + infinitive τὸ ἀγαπᾶν with εἰς to express purpose or result. Paul may have intended both connotations here. The *reason* they have been God-taught, and indeed the *result* of having been God-taught, is that they love each other ἀλλήλους, which is in the accusative case since it is the direct object of the infinitive.

In this respect, the church in Thessalonica was doing much better than the one in Philippi, where Euodia and Syntyche were at each other’s throats. Later, the church in Corinth would be infamous for the lack of love between its members.

So sometimes, even basic love of fellow believers *does* need to be taught.

You might have been a little surprised to find that ἀγαπᾶν

不休。后来，哥林多教会因其成员之间缺乏爱而臭名昭著。

所以有时候，甚至对信徒的基本爱*也*需要教导。

你可能会有点惊讶地发现ἀγ απᾶν 是一个现在主动不定式。以 — ᾶν结尾，它看起来更像宾格名词，例如τὴν 智慧就是力量。

您可能熟悉某些不定式的 — ειν结尾。ἀγ απάω不定式的原始形式，以及最有可能的原始现在时主动不定式形式是ἀγ απάειν。[^245]几个世纪以来，ἀγ απ **άει** ν 缩写为ἀγ απ **ᾶ** ν 。这与英语中*“cannot”*更常见的形式（至少在口语中）类似，即*“can't”*。

这就是您需要知道的全部内容，以便识别ἀγ απᾶν 为不定式。但如果您是那种不仅想知道时间，还想知道手表是如何构造的人，您可以阅读紧接着的细则部分。

was a present active infinitive. With the —ᾶν ending it looks rather like an accusative noun, such as τὴν σοφίαν wisdom.

You are probably familiar with the —ειν ending for some infinitives. The original form of the infinitive of ἀγαπάω, and the most likely original present active infinitive form was ἀγαπάειν.[245] As the centuries went by, ἀγαπ**άει**ν contracted into ἀγαπ**ᾶ**ν. This is not unlike how in English *cannot* has more commonly appeared—at least in spoken English—as *can't*.

This is all you need to know to recognize ἀγαπᾶν as an infinitive. But if you are the kind of person who not only wants to know the time, but to figure out how a wrist-watch is constructed, you can read the Fine Print section that immediately follows.

The Fine Print

Although the alpha in άειν is considered a short vowel, and the alpha in ᾶν

细则

άειν中的 alpha被认为是短元音，而ᾶν中的 alpha被认为是长元音，但阅读古希腊语的现代英语读者通常会将长 alpha 和短 alpha 发音相同。

在保罗时代，任何以抑扬符标记的元音都被认为是长的，并且发音时先上升，然后下降。

这种音调变化使得古希腊语听起来颇具音乐感，这也是古希腊语被称为多音调语言的原因。所有重音都具有音调差异。

锐音符（´）：表示音节的上升音调。

重音符（`）：表示音调下降，通常用于句子中单词的最后一个音节。

抑扬符（ˆ）：表示同一音节内的音调的上升

[245] I was unable to track down a specific reference of an author who used this word-form. But uncontracted forms of verbs are pretty commonly found in Homer, who wrote around 750 B.C. and Herodotus, who wrote c. 430 B.C.

Both Homer and Herodotus wrote in dialects of Ionic Greek, used by Greek speakers on the east side of the Aegean Sea. Koine, in addition to being later, was based on Attic Greek, spoken on the Greek mainland in the region of Athens.

is considered a long vowel, modern English readers of Ancient Greek normally pronounce the long and short alphas the same.

In Paul’s day, any vowel marked by a circumflex accent would be considered long, and would be pronounced with a rise followed by a falling pitch.

This change in pitch, which made Ancient Greek rather musical to listen to, is why Ancient Greek is called a polytonic (many tones) language. The accents all marked differences in pitch.

Acute Accent (´): Indicated a rising pitch on the syllable.

Grave Accent (`): Represented a falling pitch, typically used on the final syllable of words in a sentence.

Circumflex Accent (ˆ): Denoted a rise and fall in pitch within the same syllable, only used on long vowels or diphthongs.

和下降，只用于长元音或双元音。

在 2世纪到 4世纪之间，希腊语的音乐性开始消失，三种重音都只是标记单词中哪个音节应该重音。到 4世纪，希腊语已成为一种单调（非音乐）语言，三种重音只是出于历史原因才保留下来。[^246]

如果你有一台时光机，可以回到历史上的任何一个时间点，你可能会发现，与约翰·克里索斯托姆[^247]（生于 347 年至 407 年）讲希腊语比与保罗本人讲希腊语更容易。保罗讲希腊语时，音调仍然会发生变化——这让他的希腊语听起来很有音乐感——而克里索斯托姆使用的重音音节更类似于我们今天希腊语的发音。

Between the 2nd and 4th centuries, however, the musical qualities of Greek started to disappear, with all three accents simply marking which syllable in a word should get the stress. By the 4th century, Greek had become a monotonic (non-musical) language, and the three accents were retained only for historical reasons.[246]

If you had a time machine, and could go back to any point in history, you would probably find it easier to speak Greek to John Chrysostom[247] (who lived 347 to 407) than to Paul himself. Paul was still speaking Greek with pitch changes—making his Greek musical sounding—while Chrysostom was using stressed syllables more similar to how we pronounce Greek today.

4:10

你们确实向马其顿全地的基督徒这样做了，但是弟兄们，我们恳请你们常常这样做，甚至更加这样做。

καὶ γὰρ*表示确实。καὶ* γὰρ这一组合在通用希腊语中很常见，可以译为*确实*或*事实上*。

π οιεῖτε α ὐτὸ *你在做这个*。αὐτός是一个多用途词。它可以充当人称代词，例如他/她/他/她/它。它可以充当强调代词，例如他/她自己/它自己。它可以充当指示代词，类似于*这个*或*那个*。

ὐτός的准确解释通常取决于其格、句子中的位置以及更广泛的上下文。它的灵活性使其在希腊语文本中可以进行细致入微的表达，但也给试图在其他语言中捕捉其完整含义的翻译人员和口译人员带来了挑战。

在这种情况下，将其呈现为指示代词是*该词*最自然的用法。

[246] We retain silent letters in written English for similar historical reasons. Our spelling was frozen in time even as pronunciation continued to change over the centuries.

[247] As a preacher, Chrysostom was enormously loved, like John Piper, Tim Keller, and Billy Graham all rolled together into one. When it was decided that he would leave Antioch and go to pastor in Constantinople, he left in secret for fear that there would be rioting in the streets.

4:10

You are indeed doing this towards the Christians in all of Macedonia, but we urge you, brothers and sisters, to do this, always, even more.

καὶ γὰρ *for indeed*. This combination καὶ γὰρ is common in Koine Greek and can be translated as *for indeed* or *and in fact*.

ποιεῖτε αὐτὸ *you are doing this*. αὐτός is a versatile word. It can function as a personal pronoun such as he/she/him/her/it. It can function as an intensive pronoun, such as himself/herself/itself. It can function as a demonstrative pronoun, similar to *this* or *that*.

The precise interpretation of αὐτός often depends on its case, position in the sentence, and the broader context. Its flexibility allows for nuanced expression in Greek texts, but can also present challenges for translators and interpreters seeking to capture its full meaning in other languages.

In this context, rendering it as a demonstrative pronoun *this* is the most natural use of the word.

εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ *towards the Christians in all of Macedonia*. I was left asking myself how on earth this new church could show love to people in such a large

εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ *对整个马其顿的基督徒*。我不禁自问，这座新教堂究竟是如何在短短几个月内向如此大地区的人们展示爱的。我发现查尔斯·万纳梅克 (Charles Wannamaker) 撰写的评论在这一点上非常有帮助。

> 保罗传教活动的一个特点是将他的各个传教教会在区域基础上联系在一起，以便他们相互提供物质和心理上的支持（见哥林多前书 16:1、19；哥林多后书 1:1；加拉太书 1:2）。
>
> 从实际层面来说，这意味着在城市之间旅行的基督徒可以在他们不认识的地方得到兄弟姐妹的热情款待。这正是保罗向罗马基督徒为非比所要求的，非比是亚该亚坚革哩教会的姐妹和仆人（罗马书 16:1f）。帖撒罗尼迦人很可能在他们访问帖撒罗尼迦时热情款待了他们，这表明了他们对马其顿基督徒兄弟姐妹的爱，帖撒罗尼迦是一个主要港口和商业中心，也是该省罗马行政中心所在地。[^248]

area, and in only a few months. I found that the commentary written by Charles Wannamaker was enormously helpful at this point.

> One feature of Paul's missionary activity was to link his various missionary churches together on a regional basis so that they would provide mutual support (see 1 Cor. 16:1, 19; 2 Cor. 1:1; Gal. 1:2), both material and psychological.
>
> At a … practical level it meant that Christians traveling between cities could obtain hospitality from their brothers and sisters in places where they knew no one. This is exactly what Paul asks of the Roman Christians for Phoebe, a sister and servant of the church at Cenchreae in Achaia (Rom. 16:1f.). In all probability then the Thessalonians had demonstrated their love for their Christian brothers and sisters in Macedonia by providing hospitality for them when they visited Thessalonica, a major port and commercial center as well as the seat of Roman administration for the province.[248]

塞萨洛尼基不仅是一座港口城市，而且位于*艾格纳提亚大道上*，这是一条东西向的主要道路，连接爱琴海、亚得里亚海和意大利。因此，塞萨洛尼基处于战略位置，交通繁忙。

[248] Wanamaker,op. cit., 161.

In addition to being a port city, Thessalonica lay on the *Via Egnatia*, a major east-west road that connected the Aegean Sea with the Adriatic Sea and Italy. Thessalonica was thus in a strategic position and saw a huge amount of traffic.



By Philipp Pilhofer - Own work, CC BY-SA 3.0, https://commons.wikimedia.org/w/index.php?curid=20987866

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Above is a picture of a portion of the Via Egnatia which still exists today.

艾格纳提亚大道 (Via Egnatia) 的一部分，该大道至今仍然存在。

While the Romans looked to Greece for philosophical writings, they were themselves the masters of civil engineering.

虽然罗马人向希腊人学习哲学著作，但他们自己也是土木工程大师。希腊人的*道路*只是一

Where a *road* for the Greeks was simply a worn-down cart path, the Romans built a road using layers.

Excavation: Workers dug a trench down to bedrock or firm ground.

Foundation layers:

- *Pavimentum*: A layer of fine, compacted earth.
- *Statumen*: Large, flat stones set in cement, about 30 cm deep.
- *Rudus*: A layer of concrete made from broken stones and lime, about 20 cm thick.
- *Nucleus*: Finer concrete made of lime, chalk, and broken tiles or gravel, 5 cm deep.

Surface layer :

- Large stone slabs, carefully fitted together.
- Sometimes polygonal or rectangular in shape.
- Thickness varied from 25 cm to over 150 cm, depending on expected traffic.[249]

条破旧的马车道，而罗马人则使用分层法修建道路。

挖掘：工人挖一条沟渠至基岩或坚实地面。

基础层：

- *Pavimentum* ：一层细密的泥土。
- *雕像*：镶嵌在水泥中的大而扁平的石头，深约 30 厘米。
- *Rudus* ：由碎石和石灰制成的一层混凝土，厚约 20 厘米。
- *核心*：由石灰、白垩和碎砖块或砾石制成的更细的混凝土，深度 5 厘米。

表层：

- 大块的石板，被精心地贴合在一起。
- 有时呈多边形或矩形。
- 厚度从 25 厘米到 150 厘米不等，取决于预期的交通量。[^249]

εἰς π άντ ας τοὺς ἀδελφοὺς *对所有兄弟姐妹*来说是一个普通的

[249] Description generated by www.Perplexity.ai. While a durable road surface that has lasted, in some places, for two millennia, it looks like driving on it with a wagon would rattle your kidneys.

εἰς πάντας τοὺς ἀδελφοὺς *to all the brothers and sisters* is a garden-variety prepositional phrase. εἰς followed by an accusative plural adjective and noun.

τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ *in all of Macedonia* is more interesting to render. In 4:8 there is a discussion of the various ways that adjectives can be connected to the nouns they describe. One of those ways is the article-noun-article-adjective construction, as in ὁ ἄνθρωπος ὁ ἀγαθὸς *the good man*.

That is the construction we have in this verse, except that rather than a conventional adjective, we have a prepositional phrase acting as an adjective. ἐν ὅλῃ τῇ Μακεδονίᾳ *in all (the) Macedonia* has an ἐν followed by a dative. The whole phrase is tagged as being an adjective by the accusative article τοὺς following the noun τοὺς ἀδελφοὺς.

A wooden rendering of this would be εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ *to all the brothers the (ones) in all the Macedonia*. In proper English, using *all* twice in a single sentence is cumbersome. So this becomes *to the Christians in all of Macedonia*.

介词短语。εἰς后跟宾格复数形容词和名词。

τοὺς ἐν ὅλῃ τῇ Μα κεδονίᾳ *在整个马其顿,* 更有趣的是，用"好人"这个词来表达。4:8　讨论了形容词与它们描述的名词连接的各种方式。其中一种方式是冠词-名词-冠词-形容词结构，例如 ὁ ἄνθρω πος ὁ ἀγ αθὸς*好人*。

这就是我们在本节中的结构，只不过我们有一个介词短语充当形容词，而不是传统的形容词。ἐν ὅλῃ τῇ Μα κεδονίᾳ *在所有(the) Macedonia 中*，ἐν后接与格。整个短语被标记为形容词，因为宾格冠词τοὺς跟在名词τοὺς后面。

木制的翻译是εἰς π άντ ας τοὺς ἀδελφοὺς 雙方 ἐν ὅλῃ τῇ Μα κεδονίᾳ *致马其顿全地的弟兄们*。在正规英语中，在一个句子中两次使用*all很麻烦*。因此，这适用*于马其顿全地的基督徒*。

παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, *但我们劝你们，弟兄姊妹们，要多多行善*。ὑμᾶς是一个宾格复数代

παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, *But we urge you, brothers and sisters, to do more*. ὑμᾶς is an accusative plural pronoun which served as the direct object of the verb παρακαλοῦμεν. We ask/urge/implore. Who do Paul, Silas and Timothy urge? They are urging *you* ὑμᾶς.

Part of the reasons the SBLGNT editor started a new sentence with παρακαλοῦμεν is that δὲ typically appears as the second word in a sentence.

Since there is nothing in the context to indicate that Paul is calling on only the men to show love, it is most appropriate to translate ἀδελφοί as *brothers and sisters.*

You may wonder, if ὑμᾶς is accusative, why ἀδελφοί is not accusative as well, to agree in case with ὑμᾶς.

But if you look at the word analysis in STEPBible, you will see that ἀδελφοί is not tagged as being nominative plural (though it *looks* like a nominative plural), but rather as a vocative plural case—which is identical in form to the nominative plural. Vocative is the case (which occasionally has a unique word formation, but which often is the same as the nominative) used when you are

词，是动词 παρακα λοῦμεν的直接宾语。我们请求/敦促/恳求。保罗、西拉和提摩太敦促谁？他们敦促*你* 噢。

λοῦμεν开始新句子的原因之一是δὲ通常作为句子中的第二个单词出现。

由于上下文中没有任何内容表明保罗只呼吁男人表现出爱，因此将ἀδελφοί翻译为*兄弟姐妹是最合适的。*

您可能想知道，如果ὑμᾶς是宾格，为什么ἀδελφοί不是宾格，以同意ὑμᾶς的情况。

但是，如果您查看 STEPBible 中的单词分析，您会发现ἀδελφοί未被标记为主格复数（尽管它*看起来*像主格复数），而是被标记为呼格复数格 — 其形式与主格复数相同。呼格是当您直接与某人交谈时使用的格（有时具有独特的词形，但通常与主格相同） — 就像保罗等人在这里对帖撒罗尼迦人所做的那样。

speaking directly to somebody—as Paul et al are doing to the Thessalonians here.

The infinitive περισσεύειν functions as a complementary infinitive, completing the meaning of παρακαλοῦμεν. The adverb μᾶλλον modifies περισσεύειν, indicating although they area already doing a good job of showing love to other believers, Paul wants them to do even more.

4:11

Be ambitious!...ambitious to live quietly, and mind your own business, to work with your own hands, just as we taught you,

In Greek, this sentence starts in 4:10b, and has the main verb of παρακαλοῦμεν. There are many things that Paul urges the Thessalonians. He urges them to love more all the time **καὶ φιλοτιμεῖσθαι** *and to be ambitious*. Paul follows his command to be ambitious with three infinitives that help to unpack what Paul wants them to be ambitious *about*.

He wants them to be ambitious **ἡσυχάζειν** *to live quietly*, **καὶ πράσσειν τὰ ἴδια** *and to mind your own business*.

不定式 π ερισσεύειν充当补足不定式，完成 παρακα λοῦμεν的含义。副词μᾶλλον修饰 π ερισσεύειν ，表明虽然他们在向其他信徒表达爱方面已经做得很好，但保罗希望他们做得更多。

4:11

要有雄心壮志！……要有雄心壮志，安静地生活，管好自己的事，用自己的双手工作，就像我们教你的那样，

在希腊语中，这句话从 4:10b 开始，主要动词为 παρακα λοῦμεν。保罗劝告帖撒罗尼迦人有很多事情。他一直敦促他们多爱一些**καὶ φιλοτιμεῖσθ αι** *并雄心勃勃*。保罗遵循了雄心勃勃的命令，用三个不定式来解释保罗希望他们雄心勃勃的*原因*。

他希望他们有**雄心壮志** *安静地生活*，**καὶ πράσσειν τὰ ἴδια** *管好你自己的事*。

π ράσσειν 的意思是*做*或*行动*。你会记得，希腊文冠词可以根据上下文翻译为所有格，例如你的/他的/她的。因此，我们可以翻译**τὰ ἴδι α**作为*你自己的*。*做你自己的*，独自一人，在英语

πράσσειν means *to do* or *to act*. You will recall that the Greek article can be translated, depending on the context, as a possessive, such as your/his/her. Hence, we can render **τὰ ἴδια** as *your own*. *To do your own*, left by itself, would make little sense in English[250] Hence, PB renders it as *to mind your own business*.

καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν *and to work with your own hands*. There are several common uses of the dative case that can show up in translation even without an explicit preposition. *In, with, by* are all expressed by datives. In this context *with* makes the best sense. And the genitive plural of *you* very commonly expresses possession, as in *your*. Hence, *to work with your hands*.

In commanding this, Paul was probably influenced by his old mentor Gamaliel,[251] who said:

> Excellent is the study of the torah when combined with a worldly occupation, for toil in them both keeps sin out of one's mind; But [study of the] Torah which is not combined with a worldly occupation, in

中没有什么意义[^50]因此，PB 将其渲染为 *管好你自己的事*。

καὶ ἐργάzeεσθ αι τα ῖς χερσὶν ὑμῶν *并亲自动手做事。与格有几种常见用法，即使*没有明确的介词，这些用法也会出现在翻译中。 *In*、*with*、*by*都用与格来表达。在这种情况下，*with*最有意义。而*you的属格复数*非常常用于表达所有格，如 *your* 。因此， *to work with your hands* 。

保罗在下达这一命令时，可能受到了他的老导师加马列尔的影响，[^251]加马列尔说道：

> 如果把学习《托拉》与从事世俗工作结合起来，效果会非常好，因为辛劳工作可以使人远离罪孽；但是，如果不把学习《托拉》与从事世俗工作结合起来，到最后就会被忽视，并成为犯罪的原因。[^252]

加马列尔似乎认为，普通的工作中存在着一些重要且好的东

[250] Although 50 years ago there was a slang expression to *do your own thing*.

[251] This is the same Gamaliel who said, in Acts 5:38-39, For if this argument, this movement of theirs, is merely human it will come to nothing. But if it from God, you will not be able to destroy them. On the contrary, you might find yourselves fighting against God.
In Acts 22:3, Paul indicates that he was trained by Gamaliel.

the end comes to be neglected and becomes the cause of sin.[252]

It seems to have been Gamaliel's perception that there was something important and good about ordinary work that kept a teaching ministry from falling off the rails, theologically, and kept the teacher himself solid with God, personally.

Obeying the commands of verse seems a bit of a challenge for many of us today, with our economy so filled with *knowledge jobs*. After all, the study of the torah was, in the first century, a knowledge job as well. But we are poorly positioned today to all have side jobs where we work with our hands, as carpenters, tentmakers, or whatever.

It is true, however, that we can today avoid becoming gossipy busybodies—minding our own business—and can work hard to support ourselves.

It is possible that one outworking of the Thessalonians warped views around the return of Jesus (to be discussed later in this chapter) was that *If Jesus is returning soon, I can just quit my*

西，从神学角度来说，它可以防止教学事工脱轨，并使教师本人在个人方面与上帝保持坚定的关系。

*知识型工作，*遵守经文的命令似乎对我们许多人来说有点挑战。毕竟，在公元一世纪，学习《托拉》也是一项知识型工作。但如今，我们很难找到需要动手的兼职工作，比如木匠、帐篷制造工等。

然而，今天我们确实可以避免成为爱说闲话、好管闲事的人，只管好自己的事，而且可以努力工作来养活自己。

帖撒罗尼迦人对耶稣复临的扭曲看法（将在本章后面讨论）可能表现为：*如果耶稣很快就要复临，我就可以辞掉我的日常工作。没有必要工作。你赚了很多钱。你可以养活我*。保罗绝对想对任何这样的倾向说*"不"*。

如果保罗的命令是继续努力工作并自食其力，即使我们相信耶稣很快就会回来，那么即使是我们这些知识工作者也可以做到。

[252] Pirkei Avot (Ethics of the Fathers), Chapter 2, *Mishnah 2*. https://tehillim-online.com/ethics-of-the-fathers/pirkei-avot-translated-into-english.

day-job. There is no need to work. You make plenty of money. <u>You</u> can support <u>me</u>. Paul definitely wanted to say *No* to any tendencies like this.

And if Paul's command is to continue to work hard and earn our own way, even if we believe Jesus is returning soon, that is something that even those of us who are knowledge workers can do.

Martin Luther is often attributed with saying something along the lines of *Even if I knew that the world would end tomorrow, I would still plant my apple tree today*. Luther never said this,[253] but it aligns well with his thinking: that we need to focus on what God wants of us *today*, even if today's task is planning for tomorrow.

Some of us are unemployed. But most of us can *work* even if we do not have paying jobs. Those two things are not precisely the same. That is to say, most of us can do useful work as volunteers even if we do not have a conventional job.

καθὼς ὑμῖν παρηγγείλαμεν *just as we taught you*. It is interesting how many aspects of the

人们常说马丁·路德说过这样的话：“*即使我知道明天世界就会毁灭，我今天还是会种下我的苹果树*。”路德从来没有说过这样的话，但这与他的想法很吻合：我们需要关注上帝[^253]*今天*对我们的期望，即使今天的任务是为明天做计划。

我们中的一些人失业了。但是我们大多数人即使没有有偿工作也可以*工作*。这两件事并不完全相同。也就是说，我们大多数人即使没有常规工作也可以作为志愿者做有用的工作。

καθὼς ὑμῖν παρηγγείλαμεν *正如我们教导你们的*。有趣的是，保罗在帖撒罗尼迦的几个星期里教导了基督徒生活的方方面面。管好自己的事和工作养活自己的价值——以及性纯洁的重要性——几乎从第一天起就出现在保罗的教导中。

[253] The *quote* appears to have originated around 1944.

Christian life Paul taught about in the few weeks he was present in Thessalonica. The value of minding one's own business and working to support himself—along with the importance of sexual purity—all came up in Paul's teaching, virtually from day one.

If we render the rest of the phrase *just as we taught you*, then you sounds like the direct object of the verb. We wonder why ὑμῖν is a dative instead of an accusative. However, it is possible to render καθὼς παρηγγείλαμε as *just as we gave instruction*, then having ὑμῖν to tag this word as the indirect object of the verb makes perfectly good sense.

It is a striking thing to tell people to be *ambitious* to live quietly and to mind their own business. This is so opposed to the world's way of thinking about ambition.

4:12

so that you may live in such a way so as to gain the respect of unbelievers, and not be dependent on anyone.

ἵνα περιπατῆτε *so that you may live*. While ἵνα is not always followed by a subjunctive verb, ἵνα + a subjunctive is an enormously common way of expressing *purpose* in the NT, as it does here.

如果我们将短语的其余部分翻译为*just as we told you*，那么 you听起来就像是动词的直接宾语。我们想知道为什么ὑμῖν是与格而不是宾格。但是，可以将κα θὼς πα ρηγγείλ αμε 翻译为*just as we gave instructions*，那么用ὑμῖν标记这个词作为动词的间接宾语就完全说得通了。

告诉有*志向的人*要过着平静的生活，管好自己的事，这是很惊人的。这与世界对雄心的看法截然相反。

4:12

这样你们就可以以这样的方式行事，赢得不信者的尊重，而不依赖任何人。

ἵν α π ερι πατῆτε *以便你们可以活下去*。虽然ἵν α 后面并不总是跟虚拟语气动词，但ἵν α + 虚拟语气是新约中表达*目的的一种非常常见的方式*，就像这里一样。

π ερι πατέω 可以译为*四处走动*，但在新约中经常用作一个人整个生活方式的隐喻。这个词在英语中演变为不常见但可爱的形容词*peripatetic*，用来描述喜欢四处走动或旅行的人，或

περιπατέω may be translated as *to walk about*, but is often used as a metaphor in the NT for one's entire manner of life. The word has come down in English as the uncommon but lovely adjective *peripatetic*, to describe someone who likes to walk or travel around, or who moves from one place to another frequently.

经常从一个地方移动到另一个地方的人。

εὐσχημόνως πρὸς τοὺς ἔξω *a respectable life before those who are outside (the Faith)*. That is to say, that you would live *in such a way as to gain the respect of unbelievers*. εὐσχημόνως is derived from εὐ *good* and σχῆμα *form, appearance*. The term carries connotations of both moral uprightness and social respectability Paul wanted believers to have a reputation for honesty and responsible independence.

εὐσχημόνως π ρὸς τοὺς ἔξω *在信仰之外的人面前过着体面的生活*。也就是说，你要*以赢得不信者尊重的方式生活*。εὐσχημόνως源于εὐ *良善*和σχῆμ α*形式*、*外表*。该术语含有道德正直和社会尊重的含义，保罗希望信徒享有诚实和负责任的独立声誉。

πρὸς normally connotes *to*, *toward* or *in relation to*. Here, it indicates the direction or focus of Paul's concern for modest living and hard work. It has to do with the reputation that Christians get in the broader community.

π ρὸς通常表示*与……有关*。*在这里，它表明保罗关注简朴生活和勤奋工作的方向*或重点。这与基督徒在更广泛社区中获得的声誉有关。

The Greek article has the almost-magical ability to turn any sort of word into a noun. Here τοὺς turns the adverb ἔξω outside into a noun, *those who are*

希腊文冠词具有将任何类型的单词变成名词的近乎神奇的能力。在这里，τοὺς将副词ἔξω outside 变成了名词，即*"那些在外面的人"*或*"那些不信教的人"*。

保罗即将谈论耶稣的回归。这是一个完全合理且重要的话题。然而，这个话题有些地方如今常常引起教会的极端分子的注意。[^254]保罗也认为这是公

outside, or *those who are unbelievers*.

Paul is about to speak about the return of Jesus. This is a totally legitimate and important topic. However, there is something about this topic that today often brings out the lunatic fringe of the Church.[254] Paul saw this as a first century danger as well, and he wanted to avoid it.

καὶ μηδενὸς χρείαν ἔχητε *and that you should have no need of anyone*. This ties back into Paul's concern that people work with their hands. ἔχητε is a subjunctive mood verb, and is also governed by that ἵνα at the beginning of the verse.

χρείαν is in the accusative case, and is the direct object of the verb: *so that you should need **nothing***.

The combination of these two elements—respectable behavior and economic independence—suggests that Paul sees them as interconnected aspects of the church's witness and stability in a pagan society.

So what do we *do* with the lunatic fringe? We cannot completely disavow them, as they are often well-meaning fellow-believers.

元一世纪的一个危险，他想避免这种情况。

καὶ μηδενὸς χρεί αν ἔχητε *并且你们不需要任何人*。这又回到了保罗对人们用双手工作的担忧。ἔχητε是一个虚拟语气动词，也受诗句开头的ἵν α 支配。

χρεί αν 是宾格，是动词的直接宾语：*这样你就**什么都不需要了***。

这两个要素——体面的行为和经济独立——的结合表明，保罗将它们视为教会在异教社会中的见证和稳定的相互关联的方面。

那么我们该如何*对待*这些极端分子呢？我们不能完全否认他们，因为他们往往是善意的信徒。

我发现，在与非基督徒谈论这类人时，直接说出他们的想法会很有帮助。我发现这种开放的态度令人放松，有助于引导建设性的对话。所以我会继续使用*"基督教极端分子"这个短语*。与我交谈的人就是这样想的。他们很惊讶——以一种好

[254] A discussion about demonic power and/or of miracles, both of which are also totally legitimate and important topics, also has a tendency to surface the lunatic fringe.

I find it helpful, in talking to non-Christians about these sorts of people, to go ahead and verbalize what they are thinking. I find that sort of openness to be disarming, and helpful in leading to a constructive conversation. So I will go ahead and use the phrase *lunatic fringe of Christianity*. The person I am speaking to has thought this. They are shocked—in a good sort of way—to discover that I can affirm their perspective.

I then go on to say, *Yes, we have a lunatic fringe, and frankly it is a bit embarrassing. But it is not unlike going to a family reunion and being embarrassed by a crazy uncle. Yes, he is crazy, and he is embarrassing, but he is still family.*

From that point on, it is usually fairly easy to bring the discussion around to Jesus, since I am neither being defensive of, nor defending the behavior of people who think [fill-in-the-blank] is the Antichrist, and that numerology somehow confirms that identification.

的方式——发现我可以肯定他们的观点。

然后我继续说，*是的，我们有一个疯狂的极端分子，坦率地说，这有点令人尴尬。但这和参加家庭聚会并被一个疯狂的叔叔弄得尴尬没什么不同。是的，他疯了，他很尴尬，但他仍然是家人。*

从那时起，通常很容易将讨论转向耶稣，因为我既不是在为那些认为 [填空] 是敌基督的人辩护，也不是在为他们的行为辩护，而且数字命理学以某种方式证实了这种身份。

4:13

We do not want you to be ignorant, brothers and sisters, concerning those who have "fallen asleep" in death, so that you do not grieve the

4:13

弟兄姊妹们，我们不愿意你们不知道关于那些在死亡中"睡着"的人的事，免得你们像那些对未来没有希望的人一样悲伤。

提摩太回到保罗那里，带回一份报告，说帖撒罗尼迦信徒的信仰虽然很积极，但他们还是有些顾虑。这节经文显然是对帖撒罗尼迦信徒的一个问题的回

way the others do who have no hope for the future.

When Timothy returned to Paul, he came with a report that for all the positive things about the faith of the Believers in Thessalonica, they did have some concerns. This verse evidently is the answer to a question that the Thessalonian believers had. We must, however, infer just what that question was.

It is great to look forward to the return of Jesus. If that happens immediately, then there is no problem. If it does *not* happen immediately, then the question apparently arose in Thessalonica, *What happens to my friends and family members who die? Jesus is coming back for those of us who wait for him...but what about those who die before that happens?*

It is sobering that this question would arise in just the handful of months since Paul was with them in person. We typically assume our own extended life expectancy was typical in earlier eras. When data from tombstone inscriptions and census data on papyri is taken into account, there are indications that the average life expectancy in the first century Roman Empire was in the mid-20s to early-30s. While there *were* people who lived to age 80,

答。然而，我们必须推断出那个问题到底是什么。

期待耶稣的回归是件好事。如果那马上发生，那就没有问题了。如果那不是*马上*发生，那么帖撒罗尼迦显然就会出现这样的问题：*我去世的朋友和家人会怎么样？耶稣会回来找我们这些等待他的人……但那些在那之前去世的人怎么办？*

这个问题在保罗亲自与他们见面后的短短几个月内就出现了，这令人警醒。我们通常认为我们自己的预期寿命延长在早期时代是典型的。当考虑到墓碑铭文和纸莎草纸上的人口普查数据时，有迹象表明，公元一世纪罗马帝国的平均预期寿命在 20 多岁到 30 岁出头之间。虽然有些人活到了 80 岁，但也有大量人在出生时或在生命的前 5 年或 10 年内死亡。[^255]

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί *弟兄姐妹们，我们不想让你们无知*。δὲ标志着保罗新思想的开始。这节经文不仅仅是一个新段落的开始，而且是一个全新章节的开始，在

there was an enormous number who died at birth, or in the first 5 or 10 years of life.[255]

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί *We do not want you to be ignorant, brothers and sisters*. δὲ marks the beginning of a new thought for Paul. This verse is not just the beginning of a new paragraph, but of a whole new section, with its own title, in the GNT, NIV, NLT, and ESV.

In Koine Greek, δέ typically appears in the second position of a clause. However, in this case, Οὐ θέλομεν is functioning as a single unit—essentially one complete thought meaning *we do not want*. When compound verbal ideas like this occur, δέ can appear after the complete verbal unit, treating it as a single position.

This phenomenon is seen elsewhere in the New Testament where negative particles (like οὐ) combine closely with their verbs to form a unified concept, allowing δέ to follow the entire verbal unit rather than splitting it. The tight connection between οὐ and θέλομεν makes them function

GNT、NIV、NLT 和 ESV 中都有自己的标题。

在通用希腊语中， δέ通常出现在子句的第二个位置。但是，在这种情况下， Οὐ θέλομεν作为一个单元发挥作用——本质上是一个完整的思想，意思是*我们不想要*。当出现这样的复合动词思想时， δέ可以出现在完整的动词单元之后，将其视为一个位置。

这种现象在《新约》的其他地方也有出现，其中否定词（如οὐ ）与动词紧密结合，形成一个统一的概念，使δέ能够跟随整个动词单位，而不是将其分裂。οὐ和θέλομεν之间的紧密联系使它们在语法上作为一个单位发挥作用，以实现词序的目的。[^256]

ὑμᾶς *你* 是宾格复数代词，充当主动词θέλομεν的直接宾语 *我们想要*。我们想要的“*我们*”不作为单独的单词包含在内，而是与第一人称复数动词形式相关联。

希腊语中有一个表示知识的常用名词， γνῶσις 。[^257]希腊人由此推断出动词形式γνοέω *知道*。

[255] Mona Tokarek LaFosse, *Considerations of Age and Demography for Early Christ Groups*, Journal for the Study of the New Testament 44, no. 3 (2022): 365-387. https://doi.org/10.1177/0142064X211067851.

But you do not have to go back that far in time. It is unlikely that I myself would have lived past age 20 had I been born before antibiotics were developed after WW2.

grammatically as a single unit for purposes of word order.[256]

ὑμᾶς *you* is the accusative plural pronoun, functioning as the direct object of the main verb θέλομεν *We want*. The *We* of *we want* is not included as a separate word but is wired into the 1st person plural verb form.

There was a common Greek noun for knowledge, γνῶσις.[257] From this, the Greeks inferred a verb form γνοέω *to know*.

Now, γνοέω was never a real word that people used. But there *is* a real word based on appending an ἀ—, for *not* or *without*, to the front of the hypothetical γνοέω. ἀγνοέω means *to not-know*, or *to be ignorant*.

ἀδελφοί *brothers and sisters* is yet another instance of what linguists call the *generic masculine*. This linguistic phenomenon is common in many languages with grammatical gender systems. In such languages, when referring to a mixed group of people or when the gender is unknown or unspecified, the masculine form is often used as the default.

现在， γνοέω从未被人们真正使用过。但是，在假设的γνοέω前面添加 ἀ—（表示*不*或*没有*）*后*，确实*存在一个真正的词*。ἀγνοέω表示*不知道*或*无知*。

ἀδελφοί *兄弟姐妹是语言学家所说的通用阳性*的另一个例子。这种语言现象在许多具有语法性别系统的语言中很常见。在这些语言中，当指代一群混合人群或性别不明或未指定时，通常使用阳性形式作为默认形式。

在这种情况下，上下文很清楚，保罗不希望信徒们为死去的基督徒感到忧虑。因此，将这个ἀδελφοί翻译为*兄弟姐妹*是合适的。再一次，保罗直接向人们讲话，因此ἀδελφοί被标记为呼格。

περὶ τῶν κοιμωμένων 关于那些在死亡中*"睡着"的人*。π ερὶ后接属格，通常表示*关于*、*关于*或*就……而言*。κοιμωμένων是动词

[256] Other places where this grammatical phenomena may be seen include Rom. 8:15 and 1 Cor. 15:10.

[257] From which the English word *Gnostic* is derived.

The context is clear, in this instance, that Paul does not want men or women believers to be anxious about Christians who have died. So translating this ἀδελφοί as *brothers and sisters* is appropriate. And once again, Paul is addressing people directly, so ἀδελφοί is tagged as being in the vocative case.

περὶ τῶν κοιμωμένων *concerning those who have "fallen asleep" in death*. περὶ followed by a genitive is typically rendered as *concerning, about*, or *in regard to*. κοιμωμένων is a genitive participle from the verb κοιμάομαι, *to fall asleep* or *to go to bed*.

The use of the verb κοιμάομαι as a euphemism for dying was common in Greek culture.[258] So when Paul used this to talk about believers who had died, his readers would have immediately understood what he was talking about.[259]

We do this in our culture as well. Expressions we use rather than saying that somebody *died* include:

- Passed

κοιμάομ αι 的属格分词，*意为睡着*或*上床睡觉*。

动词κοιμάομ αι 是死亡的委婉说法，这种用法十分常见。[^258]因此，当保罗用这个词来谈论已故信徒时，他的读者会立即明白他在说什么。[^259]

在我们的文化中，我们也会这样做。我们用来代替"某人*去世*"*的表达方式*包括：

- 已通过
- 离去者
- 去了更好的地方（听起来就像他们赢得了迪士尼乐园之旅）。

冠词的作用与往常一样，将分词*sleeping*变成名词*those who are sleeping* 。分词是阳性属格复数，与阳性属格冠词τῶν一致，并明确表示τῶν κοιμωμένων与介词 π ερὶ搭配。

ἵν α μὴ λυ πῆσθε *免得你们忧愁*。ἵν α 引入了一个谈论*目的*的从句——表明保罗指示的原因——

[258] Homer, *Iliad*, op. cit., 11.241.
Sophocles, , "Electra", In *Sophocles I: Oedipus the King, Oedipus at Colonus, Antigone*, edited by David Grene and Richmond Lattimore, (Chicago: University of Chicago Press, 2013), line 509.
Plato, "Apology." in *Plato: Complete Works*, edited by John M. Cooper, (Indianapolis: Hackett Publishing Company, 1997), 17-36.

[259] The English word *cemetary* is derived more-or-less directly from the Greek word κοιμητήριον.

- Departed
- Gone to a better place (which sounds like they won a trip to Disney World).

我们预计它后面会跟着一个虚拟动词。第二人称被动虚拟复数λυ πῆσθε也是如此。

The article does what it so often does, to turn the participle *sleeping* into a noun *those who are asleep*. The participle is genitive plural masculine, which agrees with the genitive plural masculine article τῶν, and makes it clear that τῶν κοιμωμένων goes with the preposition περὶ.

如果帖撒罗尼迦信徒以某种方式给别人*带来*悲伤，保罗就会使用主动语态。但由于他们是悲伤的承受者（因朋友和家人的死亡而悲伤），保罗使用了被动语态*"悲伤"*。

ἵνα μὴ λυπῆσθε *so that you should not be grieved*. ἵνα introduces a clause that talks about *purpose*—indicating the reason for Paul's instruction—and we expect it to be followed by a subjunctive verb. So indeed it is with the 2nd person passive subjunctive plural λυπῆσθε.

κα θὼς καὶ οἱ λοι ποὶ οἱ μὴ ἔχοντες ἐλ πίδα *就像其他没有希望的人一样*。这是保罗在这封信中第五次使用 κα θὼς καὶ 。您将熟练地将其翻译为*就像*或*就像*。

If the Thessalonian believers had somehow *caused* grief to others, Paul would have used an active voice form of the verb. But since they were the recipients of grief (caused by the death of friends and family members) Paul used a passive voice *be grieved*.

我们再次遇到了在通用希腊语中很常见的模式，即冠词 + 名词 + 冠词 + 形容词。οἱ λοι ποὶ 是*其余*或*其他人*。冠词将分词ἔχοντες变成名词*那些拥有的人*。μὴ否定它，因此它变成 *那些没有的人*。

καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα *like the others that have no hope*. This is the fifth time Paul has used καθὼς καὶ in this letter.

虽然分词被冠词变成了名词，但它仍然保留了一些动词的特征。因此， ἐλ πίδα *hope*是宾格，因为它是动词 to have 的直接宾语。

You will be experienced at translating it as *like* or *just as*.

Once again we encounter the pattern , so common in Koine Greek, of having an article + noun + article + adjective. οἱ λοιποὶ is *the rest* or *the others*. The article turns the participle ἔχοντες into a noun *those who have*. μὴ negates it, so it become *those who do not have*.

Even though the participle has been turned into a noun by the article, it still retains some verb-like characteristics. Hence ἐλπίδα *hope* is in the accusative case, as it is the direct object of the verb to have.

In Eph. 2:3, οἱ λοιποί refers to those in the pagan world. Hence, it refers, there and here, to the same group described in 1 Thess. 4:5, τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν *the people who do not know God*.

Among the Greek philosophers, at least from the time of Plato onward, there were always some who maintained that the soul was immortal. But they were usually vague about the nature of this immortality. And in any case, beliefs about an afterlife appear not to have been held widely by the population at large.[260] Catullus, a Roman poet who died

在以弗所书 2:3 中， λοι ποί 指的是异教世界的人。因此，它指的是帖撒罗尼迦前书 4:5 中描述的同一群体，τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν *不认识神的人们*。

在希腊哲学家中，至少从柏拉图时代开始，总有一些人坚持灵魂是不朽的。但他们通常对这种不朽的本质含糊其辞。无论如何，关于来世的信仰似乎并没有被广大民众广泛接受。[^260]卡图卢斯是一位死于公元前 54 年左右的罗马诗人，他表达了异教徒对死亡的普遍看法。

soles occidere et redire possunt:
nobis, cure semel occidit breuis lux,
nox est perpetua una dormienda.

太阳可以落下又再次升起；

但对于我们，一旦那短暂的光明熄灭，

将只剩一夜永恒的沉睡。[^261]

4:14

因为如果我们相信耶稣确实死而复活了，我们就能同样确信

[260] Wanamaker, op. cit., 167.

around 54 B.C., expressed the common pagan view of death.

soles occidere et redire possunt:
nobis, cure semel occidit breuis lux,
nox est perpetua una dormienda.

The sun can set and rise again
But once our brief light sets
There is one unending night to be slept through[261]

4:14

For if we believe that Jesus certainly died and rose again, we can believe just as certainly that God will bring with him those who have died in Jesus.

εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη *For if we believe that Jesus died and was raised to life*. There is no surprising grammar in this phrase. γὰρ is in its accustomed place, as the second word of the sentence. It connects this verse logically to the preceding discussion, providing the basis for Paul's comforting words to those Thessalonians who were grieving a recent loss.

εἰ *If* assumes the reality of the condition for the sake of argument. Paul is not questioning

上帝会将那些在耶稣里死去的人带回来。

εἰ γὰρ π ιστεύομεν ὅτι Ἰησοῦς ἀπ έθ ανεν καὶ ἀνέστη *因为如果我们相信耶稣死了，又复活了*。这个短语的语法没有什么奇怪的。γὰρ位于其惯常位置，作为句子的第二个词。它将这节经文与前面的讨论逻辑地联系起来，为保罗对那些最近因失去亲人而悲痛的帖撒罗尼迦人说安慰的话提供了基础。

εἰ 为了论证的目的，*他*假设了现实情况。保罗并不是在质疑耶稣是否死而复生，而是用这个公认的真理作为他关于已故信徒的论证的基础。

如果保罗想表达这种情况是不真实的或假设的，他可以在句子的后半部分使用ἄν来表达。例如：

εἰ ἐπ ιστεύομεν ὅτι Ἰησοῦς ἀπ έθ ανεν καὶ ἀνέστη , ὁ θεὸς **ἂν** τοὺς κοιμηθέντ ας διὰ τοῦ Ἰησοῦ ἤγ αγεν σὺν α ὐτῷ 。

[261] Catullus, Gaius Valerius, *The Poems of Catullus*. Translated by Charles Martin (Baltimore: Johns Hopkins University Press, 1990), 5.4-6.

whether Jesus died and rose, but rather using this accepted truth as the basis for his argument about deceased believers.

> If Paul had wanted to express that the condition was unreal or hypothetical, he could have expressed that by using ἂν in the second half of the sentence. For example:
>
> **εἰ** ἐπιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, ὁ θεὸς **ἂν** τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἤγαγεν σὺν αὐτῷ.
>
> *If we were believing (*but we're not*) that Jesus died and rose, God would have brought (*but he hasn't*) those who have fallen asleep in Jesus with him.*

Had Paul used an aorist verb for *believe*, it would have mostly connoted a complete action in the past[262]—probably their initial profession of faith. However, he used the present tense for πιστεύομεν, which suggests that he is talking about their ongoing faith, what they actively believe right now.

In contrast, ἀπέθανεν and ἀνέστη are both in the aorist tense. Paul is thinking of both of these as

*如果我们相信（*但我们不相信*）耶稣死而复活，上帝就会把那些在耶稣的怀抱里睡着的人带到他身边（*但他没有）。

如果保罗用过去式动词表示*相信*，那么它主要意味着过去发生的一个完整动作[^262]——可能是他们最初的信仰宣言。然而，他用现在式表示 π ιστεύομεν ，这表明他在谈论他们持续的信仰 ，他们现在积极相信的东西。

相比之下，ἀπ έθ ανεν 和ἀνέστη都是过去时。保罗认为这两个都是过去发生的已完成事件。

下一个从句的主动词位于末尾：**ἄξει** *（上帝）会带来*。虽然希腊语的典型造句方式是动词-主语-宾语，但希腊作家在词序上表现出了极大的灵活性。

οὕτως καὶ *同样地*。从保罗的角度来看，我们可以对一件事和另一件事同样有信心。

ὁ θεὸς *上帝*是主格，动词的主语，即执行动词动作的人，也是主格。**τοὺς κοιμηθέντ ας** *those who are sleeping*是宾格复数冠

[262] For a discussion of the aorist tense, go to the chapter below on *Translation Helps*, the section called *Greenwood and the Aorist Tense*.

completed events that occurred in the past.

The main verb of the next clause is near the end: **ἄξει** *(God) will bring*. While a typical way of building sentences in Greek was Verb-Subject-Object, Greek authors demonstrated enormous flexibility in their word order.

οὕτως καὶ *in the same way*. For Paul's perspective, we can be as confident of the one thing as of the other.

ὁ θεὸς *God* is in the nominative case, and so is the subject of the verb, the one who does the action of the verb. **τοὺς κοιμηθέντας** *those who are asleep* is an accusative plural article + participle. The article turns the participle into a noun as far as the sentence is concerned. Hence, the participle *being asleep* becomes the noun *those who are asleep*. As it is in the accusative case, it is the object of the verb. Hence:

God will bring back those-who-are-asleep.

The active voice of this verb would be used in a sentence talking about a parent who *lulls* their child *to sleep*. The passive voice is used in this sentence, of those to whom sleep happens, rather than something they actively do.

词 + 分词。就句子而言，冠词将分词变成名词。因此，分词*being sleeping*变成名词*those who are sleeping* 。由于它是宾格，所以它是动词的宾语。因此：

上帝会让那些沉睡的人苏醒。

这个动词的主动语态用于谈论父母*哄孩子入睡*。这个句子中用的是被动语态，指的是那些睡觉的人，而不是他们主动做的事情。

当然，一旦我们弄清楚了该动词的功能，我们可以选择将其翻译为"*已经死去的人*"。

当**διὰ** 后面跟着的是属格名词**τοῦ Ἰησοῦ**，通常译为*通过*或*借助于*。但上下文是保罗在安慰帖撒罗尼迦人，他们的朋友和家人已经信了耶稣，他们正在等候耶稣的归来，但在耶稣归来之前就去世了。

当我们在 BDAG 中寻找符合此上下文的翻译时，我们看到定义 A.3.c 表明保罗可能在谈论那些*与耶稣一起死去*或*与耶稣同在的人*。在 LSJ 中，定义A.III.c也支持这种感觉。这与保罗在哥

Of course, once we sort out the function of this verb, we may elect to translate it as *those who have died*.

When **διὰ** is followed, as here, by a genitive case noun **τοῦ Ἰησοῦ**, it is normally translated as *through* or *by means of*. But the context is that Paul is reassuring the Thessalonians about their friends and family members who have put their faith in Jesus, and who were waiting for Jesus' return, but who died before Jesus came back.

As we look through BDAG for a rendering that fits with this context, we see that definition A.3.c suggests that Paul could have been talking about those who have died *with* or *in a state of being with* Jesus. In the LSJ, definition A.III.c would also support this sense. This is in keeping with how Paul expressed himself in an almost-parallel way in 1 Cor 15:18, οἱ κοιμηθέντες ἐν Χριστῷ, *those who have died in Christ/within Christ's fellowship*.

BDAG and LSJ do not function like rule books that ancient authors somehow, retroactively, have to adhere to. Rather, they represent the careful observations of hundreds of serious readers

林多前书 15:18 中几乎平行的表达方式一致， οἱ 宇宙 ἐν Χριστῷ ，*那些在基督里/在基督的团契中死去的人*。

BDAG 和 LSJ 并不像古代作家必须以某种方式追溯遵守的规则书。相反，它们代表了数百名认真阅读古希腊语的读者[^263]在数十年间[^264]对古代作家实际使用语言方式的仔细观察。[^265]

如果给定单词的上下文仍使希腊语单词的含义不清楚，LSJ/BDAG 编辑将参考希腊语母语人士将相关段落翻译成拉丁语或叙利亚语等语言的古代译本。他们如何翻译给定单词可以让我们了解他们理解的原始单词的含义。

因此，总体而言，BDAG/LSJ 可以极大地阐明古代作者如何使用词语。就像我们今天可以区分 *他把船停在东岸，*并*决定在半夜抢劫****银行***，古代读者会根据上下文立即理清作者的意思。LSJ 和 BDAG 是我们了解给定单词可能出现的所有各种上下文的主要资源。

of Ancient Greek,[263] built up over a period of decades,[264] of how ancient authors actually used their language.[265]

Where the context for a given word might still leave the meaning of a Greek word unclear, the LSJ/BDAG editors will have consulted ancient translations of the passage in question that were made by native Greek speakers into languages such as Latin or Syriac. How they translated a given word can give us a clue as to what they understood that original word to mean.

So overall, the BDAG/LSJ can throw an enormous amount of light on how ancient authors used words. And just as we today can distinguish between *He landed the boat on the east **bank*** and *He decided to rob the **bank** at midnight*, ancient readers would immediately sort out what

ὁ θεὸς和τοῦ Ἰησοῦ都是希腊语（有时！）在名字前加冠词的例子。在这种情况下，我们不宜翻译该冠词。我们在谈论*耶稣*。我们不是在谈论***耶稣***。我们在谈论*上帝，*而***不是****上帝*。[^266]

那么，*上帝* **ἄξει σὺν α ὐτῷ** *将带领*或*带着*那些作为基督徒而死去的人。

[263] For instance, there was a Dr. E. T. Withington who read every work in Ancient Greek that touched on medicine, and compiled definitions of every medical term. His work appears on almost every page of the LSJ.

An individual named Sir William Thiselton-Dyer developed a specialized lexicon of Greek plant names.

Sir Thomas Heath reviewed all Greek mathematical terms.

[264] The first edition of what would become known as the LSJ lexicon—still used today—was published in 1843 by Oxford University Press.

[265] And of course, there have been countless articles published on NT words, many of which will have been taken into account by the BDAG editors. A typical example is:

Weima, Jeffrey A. D., *'But We Became Infants Among You': The Case for νηπιοι in 1 Thess 2.7,* New Testament Studies 46, no. 4 (2000): 547-564

meaning the author had by the context. LSJ and BDAG are our primary resources for getting a feel for all the various contexts in which a given word might occur.

ὁ θεὸς and τοῦ Ἰησοῦ would both be examples of how Greek (sometimes!) puts an article before a name. It is not appropriate that we translate that article in this situation. We are talking about *Jesus*. We are not talking about ***the*** *Jesus*. About *God*, and not ***the*** *god*.[266]

So then, *God* **ἄξει σὺν αὐτῷ** *will lead* or *bring with him* those who have died as Christians.

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew by Paul in This Verse	马太福音中耶稣在橄榄山上的讲话	保罗在这节经文中呼应了马太福音
24:31 Jesus will gather his elect, from one end of heaven to the other ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ…ἀπ' ἄκρων οὐρανῶν ἕως τῶν ἄκρων αὐτῶν.	While 1 Thessalonians 4:14 uses a different verb (ἄξει - "will bring"), both passages describe a divine gathering of God's people in	24:31 耶稣要聚集他的选民，从天这边到天那边。 雙方 ἐκλεκτοὺς α ὐτοῦ …ἀπ' ἄκρων οὐρ ανῶν ἕως 韋恩我们处于危险之中。	虽然帖撒罗尼迦前书 4:14 使用了不同的动词 (ἄξει - “将带来”) ，但这两段经文都描述了与基督再来有关的上帝子民的神圣聚会。

[266] The OT provides the broad context for the NT, and the OT emphasizes over and over again that there is only one true God. The *many gods* of the surrounding countries have no substance.

	connection with Christ's return.		

4:15

We tell you this directly from the Lord: we who remain alive at the time of the return of the Lord will definitely not go ahead of those who have died.

Not only are the dead in Christ OK...but they will join Jesus (slightly) ahead of those of us who are alive at his return. This is good news. Great news!

τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου *For we tell you this by the word of the Lord,* or *on the authority of the Lord*.[267] The main verb is λέγομεν *we say/speak/tell*. τοῦτο is the accusative direct object of the verb: *we say **this***. ὑμῖν is the dative indirect object of the verb: *we say this **to you***.

If you find yourself a bit fuzzy on the grammatical terms *direct* and *indirect object*, a short but helpful book is Kyle Greenwood,. *Dictionary of English Grammar for Students of Biblical Languages* (Grand Rapids: Zondervan Academic, 2020).

4:15

这是我们主亲自告诉你们的：当主来时，我们这些还活着的人，决不会走在那些已经死去的人之先。

基督里的死者不仅没事……而且在耶稣复临时，他们会比我们这些活着的人（稍微）先加入耶稣。这是个好消息。大好消息！

τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου *因为我们是奉主的圣言*或*奉主的权威告诉你们这些*。[^267]主要动词是λέγομεν 我们说/讲述/*告诉*。τοῦτο是动词的宾格直接宾语：*我们**这样说***。ὑμῖν是动词的与格间接宾语：我们***对你**说这样*。

*直接宾语*和*间接宾语*有点不清楚，Kyle Greenwood 的一本简短但有用的书。*《圣经语言学生英语语法词典》*（大急流城：Zondervan Academic，2020年）。

[267] On equating *in the name of the Lord* and *with the delegated authority of the Lord*, see Acts 3:6, Luke 10:17, Jeremiah 11:21, and 1 Samuel 17:45.

ἐν λόγῳ κυρίου could either refer to a prophetic revelation received by Paul, or to something Jesus said about this particular issue that people still talked about, some 20 years later. In any case, Paul felt that he could speak unambiguously and with the full delegated authority of Jesus himself on this question.

ἐν λόγῳ κυρίου既可以指保罗收到的预言启示，也可以指耶稣就这一特定问题所说的话，大约20 年后人们仍在谈论这些话。无论如何，保罗觉得他可以毫不含糊地、以耶稣本人的完全授权来谈论这个问题。

ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι *that we, the ones living the ones remaining*. ἡμεῖς *we* is a nominative plural noun. By using the nominative case, Paul flags that this word is the subject of the verb that appears later.

ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι *我们，活着的人，留下来的*人。ἡμεῖς *我们* 是主格复数名词。保罗使用主格来表明这个词是后面出现的动词的主语。

οἱ ζῶντες is also nominative plural, which tells us that Paul meant us to understand this as referring back to the nominative plural ἡμεῖς. The article turns the participle *living* into a noun *those who are alive*.

οἱ ζῶντες也是主格复数，这告诉我们保罗的意思是让我们理解这是指主格复数ἡμεῖς 。冠词将分词*living*变成了名词*those who are alive* 。

We have seen before the Greek pattern of article-noun-article-adjective, and we see something similar here. οἱ περιλειπόμενοι is also an article followed by a participle, all nominative plural, which makes it clear that it is functioning like an adjective, giving more information about οἱ ζῶντες.

的冠词-名词-冠词-形容词模式，在这里我们也看到了类似的情况。οἱ π εριλει πόμενοι 也是一个冠词，后面跟着一个分词，都是主格复数，这清楚地表明它的功能像一个形容词，提供了更多关于οἱ 的信息 离您最近。

总而言之，这句话的意思是*“我们这些仍然活着的人”* 。

Taken altogether the phrase means *that we who remain alive*.

εἰς τὴν παρουσίαν τοῦ κυρίου *until the return of the Lord*. We are accustomed to εἰς being used of location or in some spatial sense, and being rendered as *into* or *in*. But εἰς can also be used as a marker of time, in which case it is usually translated as *until*.

εἰς is always followed by an accusative, and so it is here with τὴν παρουσίαν *the return*. You can either render τοῦ κυρίου with the common genitive meaning *of*—the return of the Lord—or the English possessive—*the Lord's return*.

See the remarks at the end of this section on 4:15 for some observations about the word παρουσία.

οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας *will definitely not go head of those who have died*.

You may observe that every published translation handles the aorist subjunctive φθάσωμεν—the main verb of this clause—as though it was a future tense.

In Classical Greek, action in future time was typically handled by the future tense. Subjunctive mood verbs dealt in potential

εἰς τὴν παρουσίαν τοῦ κυρίου *直到主再来*。我们习惯于将εἰς用作位置或某种空间意义，并译为*进入*或*在*。但εἰς也可用作时间标记，在这种情况下，它通常被译为*直到*。

εἰς后面总是跟宾格，所以这里的τὴν πα ρουσί αν 是*返回*。您可以渲染τοῦ κυρίου具有常见的所有格含义——主的回归——或英语所有格——*主的回归*。

请参阅本节末尾 4:15 处的注释，了解有关单词 πα ρουσί α 的一些观察。

οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας *我 绝对 不会 去找 那些 已经 死 去 的 人*.

您可能会发现，所有已出版的译本都将过去式虚拟语气φθάσωμεν（本小节的主要动词）当作将来时态来处理。

在古典希腊语中，未来时间的动作通常用将来时态来处理。虚拟语气动词处理潜在动作——虽然不完全是将来时间，但有一点未来感。

action—which is not exactly future time, but has a bit of a future-feel.

This future feeling strengthened over time such that by the time the NT was being written, the aorist subjunctive has started to take over the function of the old future tense—in spite of the aorist indicative being about action in past time.

This transition, with the aorist subjunctive taking over the function of the future tense, continued over the centuries, such that in modern Greek, there is no future tense at all. The aorist subjunctive has taken over all references to future time.

A common construction in first century Greek was οὐ μή + aorist subjunctive constructions to express strong future negations. So in this verse, Paul was saying that those of us who remain alive *will **definitely** not*, or *will **absolutely not** go ahead of those who have died*.

这种未来感随着时间的推移而不断增强，以致在撰写新约时，过去式虚拟语气已开始接管旧将来时的功能——尽管过去式陈述语气是关于过去时刻的动作。

这种转变，即过去式虚拟语气接管了将来时的功能，持续了几个世纪，以至于在现代希腊语中，根本没有将来时。过去式虚拟语气接管了所有指代未来时间的词。

公元一世纪希腊语中常见的结构是 οὐ μή + 过去式虚拟结构来表达强烈的未来否定。所以在这节经文中，保罗说我们这些活着的人***肯定**不会，*或者会 ***绝对不能**走在已经死去的人的前面。*

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew by Paul in This Verse	马太福音中耶稣在橄榄山上的讲话	保罗在这节经文中呼应了马太福音
παρουσία for the return of the	**παρουσία** is the **only word** used for the second	**πα ρουσί α**表示主的再来，与	**πα ρουσί α**是耶稣在橄榄山讲

Lord is the same word used in: **Mt 24:3** As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your **coming** and of the close of the age?" Mt 24:27 For as the lightning comes from the east and shines as far as the west, so will be the **coming** of the Son of Man. Mt 24:37 For as were the days of Noah, so will be the **coming** of the Son of Man. Mt 24:39 and they were unaware until the flood came and swept them all away, so will be the **coming** of the Son of Man.	coming in Jesus' Olivet discourse. It is **only used** by Matthew. It is also **the only word used** for the second coming in **1 Thessalonians**.	以下内容中使用的词相同： **马太 24:3**耶稣在橄榄山上坐着，门徒暗暗地来问他说："请告诉我们，什么时候有这些事呢？你**降临**和世界的末了，有什么预兆呢？" 马太 24:27 闪电从东边发出，直照到西边，人子**降临也要这样。** 太 24:37挪亚的日子怎样，人子**降临也要怎样。** 马太 24:39 他们却不知道，洪水来了，把他们全都冲走了，人子**降临也要这样。**	道中用来表示第二次降临的**唯一一个词。** **只有马修 (Matthew) 使用过**它。 这也是**《帖撒罗尼迦前书》中唯一用来描述**第二次降临的词。

4:16

For the Lord himself, with a loud shout, with the voice of an archangel and with the trumpet of God, will

4:16

因为主必亲自从天降临，有大呼叫的声音和天使长的声音，

come down from heaven. And the dead in Christ will rise first.

又有神的号吹响。那在基督里死了的人必先复活。

ὅτι αὐτὸς ὁ κύριος *For the Lord himself*. If αὐτὸς was alone as the only nominative word, then we would view it as a simple third-person pronoun and translate it as *he*. However, since there is a nominative article + noun ὁ κύριος present, then we treat it as an intensifier, and translate it as *himself*.[268]

ὅτι α ὐτὸς ὁ κύριος *指主自己*。如果 α ὐτὸς是唯一的主格词，那么我们会将其视为简单的第三人称代词，并将其翻译为*他*。但是，由于存在主格冠词 + 名词 ὁ κύριος ，因此我们将其视为强化词，并将其翻译为*他自己*。[^268]

ἐν κελεύσματι *with a loud shout*. Greek speakers always liked to follow ἐν with a dative noun, and so it is here. Κελεύσματι is the dative singular neuter of the noun κέλευσμα.

ἐν κελεύσμ ατι *大声喊叫*。希腊语使用者总是喜欢在ἐν 后面加上与格名词，这里也是如此。Κελεύσμ ατι 是名词κέλευσμ α的与格单数中性词。

The preposition ἐν typically means *in* but in this context indicates the means by which something occurs.[269] Hence, *with* is a better way to render it here.

介词ἐν通常表示*in*，但在此上下文中表示某事发生的方式。[^269]因此，此处*用 with*表示更合适。

While *loud* is not inherent in the dictionary definition of κέλευσμα, many English translations include this adjective for several reasons. First, the context describes the dramatic return of Christ, which implies a powerful and attention-grabbing announcement.

虽然κέλευσμ α的字典定义中没有*"大声"一词*，但许多英文翻译都包含这个形容词，原因如下。首先，上下文描述了基督的戏剧性回归，这意味着一个强大而引人注目的宣告。

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[268] When used with the definite article (ὁ αὐτός, ἡ αὐτή, τό αὐτό), it typically means *the same*.

[269] Greek textbooks will say that in this verse, ἐν carries an *instrumental sense.*

Second, κέλευσμα was often used in military contexts for commands given to troops, which were typically shouted to be heard over large distances. Herodotus used this noun in reference the shouted command that a leader gave to tell his troops to engage with the enemy.[270] In Thucydides, κέλευσμα is used of the cheer with which the Athenian encouraged one another at the battle of Naupactus (ἀπὸ ἑνὸς κελεύσματος).[271]

其次， κέλευσμ α 经常用于军事语境中，表示对部队发出的命令，这些命令通常通过大声喊出，以便让远距离的人都能听到。希罗多德用这个名词来指代领导者大声命令他的部队与敌人交战。[^270]在修昔底德的著作中， κέλευσμ α 被用来描述雅典人在诺帕克特斯战役（ἀπὸ ἑνὸς）中互相鼓励的欢呼声κελεύσμ ατος）。[^271]

You as a translator can decide how best to render this word. Here are some ways that published translations handle this word.

- *loud command* (NIV, NLT)
- *shout of command* (NET)
- *cry of command* (ESV)

作为译者，您可以决定如何最好地呈现这个词。以下是已发布的翻译处理这个词的一些方法。

- *大声命令*（NIV，NLT）
- *呼喊命令*（NET）
- *命令之声*（ESV）

ἐν φωνῇ ἀρχαγγέλου *with the voice of an archangel*. The word ἀρχάγγελος is used only twice in the whole Bible. Once here and once in Jude 1:9.

ἐν φωνῇ ἀρχ αγγέλου 用天使*长的声音*。ἀρχάγγελος 这个词在整本圣经中只用过两次。一次在这里，一次在犹大书 1:9。

However, we can get a feel for the meaning of the word from the components that make it up. ἄγγελος of course means *angel*. The prefix ἀρχι— means *chief* or *principle leader*. In Scripture we find **ἀρχι**ερεύς as the *chief priest*

然而，我们可以从组成这个词的成分中了解一下这个词的意思。ἄγγελος当然是*天使的意思*。前缀ἀρχι — 意思是*首领*或*主要领导者。在《圣经》中*，我们发现**ἀρχι** ερεύς是*祭司长*或*大祭司*。ἀρχι **συνάγωγος**意思是*会堂的管家*。

[270] Herodotus, op. cit., 1.141 and 7.16.

[271] Thucydides, *History of the Peloponnesian War, Volume I: Books 1-2*, translated by C. F. Smith, Loeb Classical Library 108 (Cambridge, MA: Harvard University Press, 1919), 2.92

or *high priest*. **ἀρχι**συνάγωγος means *ruler of the synagogue*.

So we definitely get the impression that an ἀρχάγγελος is at the top of whatever hierarchy there might be among angels.

καὶ ἐν σάλπιγγι θεοῦ *and with the trumpet of God*. In pre-modern times, military commanders passed battlefield commands to their troops by the use of drums or trumpets. The σάλπιγξ *salpinx* was a trumpet used both in battle and also to signal events at the ancient Olympic Games. It is referred to

Here is a picture of the only salpinx to survive from the ancient Greek era to the present.

因此，我们确实有这样的印象：ἀρχάγγελος位于天使中无论何种等级的顶端。

καὶ ἐν σάλ πιγγι θεοῦ *以及上帝的号角*。在前现代时期，军事指挥官使用鼓或号角向部队传达战场命令。σάλπιγξ萨尔平*克斯*号角既用于战斗，也用于在古代奥运会上发出事件信号。它被称为

这是一张从古希腊时代到现在唯一幸存的萨尔平克斯鱼的照片。



Screen Capture from YouTube Video
https://youtu.be/LfWi2Xh66UI

It has a chain to help the player hold it up off the ground, and to keep the salpinx from falling apart, as it was constructed of shorter lengths of bone and bronze that were assembled together.

YouTube 视频屏幕截图
https://youtu.be/LfWi2Xh66UI

它有一条链子，可以帮助玩家将它举离地面，并防止萨尔平克斯散架，因为它是由较短的骨头和青铜组装而成的。



http://www.bfbresources.com/trumpet-treasure-hunt/the-boston-salpinx-project/

καταβήσεται ἀπ’ οὐρανοῦ *will come down from heaven*. Notwithstanding that by the first century, aorist subjunctives were often used to talk about action that would occur in future time, καταβήσεται is a 3rd person future

http://www.bfbresources.com/trumpet-treasure-hunt/the-boston-salpinx-project/

καταβ ήσετ αι ἀπ' οὐρ ανοῦ *将从天而降*。尽管到了公元一世纪，过去式虚拟语气经常被用来谈论将来发生的动作，但καταβ ήσετ αι 是来自 καταβα ίνω的第

middle indicative singular from καταβαίνω *to come down*.

三人称将来中间直陈式单数 *下来*。

ἀπ’ οὐρανοῦ = ἀπὸ οὐρανοῦ, but with the final —ὸ of ἀπὸ dropped because the next word begins with a vowel. Greeks in ancient times thought that ἀπὸ οὐρανοῦ sounded clunky, and was a little difficult to pronounce smoothly, while ἀπ’ οὐρανοῦ *just felt right*.

ἀπ' οὐρ ανοῦ = ἀπὸ οὐρ ανοῦ，但 ἀπὸ 的最后一个 —ὸ 被删除，因为下一个单词以元音开头。古希腊人认为ἀπὸ οὐρ ανοῦ听起来很笨重，发音有些困难，而ἀπ' οὐρ ανοῦ*则感觉不错*。

ἀπό is always followed by a genitive, and so ἀπ’ οὐρανοῦ is how you express *from heaven*.

ἀπό 后面总是跟属格，所以 ἀπ' οὐρ ανοῦ 是*从天堂*表达的方式。

καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον *and the dead in Christ will rise first*. καὶ and leads us into a new clause, complete with its own nominative case subject οἱ νεκροὶ and a main verb ἀναστήσονται.

καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον *并且那在基督里死了的人必先复活*。καὶ并带领我们进入一个新分句，它有自己的主格主语οἱ νεκροὶ和一个主要动词ἀν αστήσονται。

ἐν Χριστῷ is a prepositional phrase modifying οἱ νεκροὶ, specifying which dead are meant—those who died while in relationship with Christ. οἱ νεκροὶ ἐν Χριστῷ could also be rendered as *those who have died believing in Christ*, or *those who had faith in Christ before dying*.

ἐν Χριστῷ是修饰οἱ 的介词短语 νεκροὶ ，具体说明指的是哪些死者——那些在与基督的关系中死去的人。οἱ 藝術本身 ἐν Χριστῷ也可以译为*那些死后仍信仰基督的人*，或者*那些死前信仰基督的人*。

ἀναστήσονται πρῶτον *will rise first*. Not only are those who have died as believers not forgotten by Jesus, but they will get Jesus’ attention at his return even before

ἀν αστήσονται π ρῶτον *会首先复活*。那些已经死去的信徒不仅不会被耶稣遗忘，而且在耶稣复临时，他们甚至会比当时还

those who are still alive at that time.

活着的人更早得到耶稣的关注。

Jesus’ Talk on the Mount of Olives in Matthew	Echoes of Matthew by Paul in This Verse	马太福音中耶稣在橄榄山上的讲话	保罗在这节经文中呼应了马太福音
Mt 24:30 Then will appear **in heaven** the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds **of heaven** with power and great glory.	**ἀπ' οὐρανοῦ**	，人子的兆头要显**在天上，地上的万族都要哀哭。他们要看见人子**，有能力，有大荣耀，驾着**天上的云降临。**	**ἀπο ὐρ ανοῦ**
Mt 24:31 And he will send out his **angels** with a loud trumpet call….	**ἀρχάγγελος**	马太 24:31 他要差遣**天使**，用号筒的大声说……	**ἀρχάγγελος**
Mt 24:31 And he will send out his angels **with a loud trumpet call** μετὰ **σάλπιγγος** μεγάλης	ἐν **σάλπιγγι** θεοῦ	马太 24:31 他要差遣天使，**用号筒的大声，** μετὰ **σάλπιγγος** μεγάλης	ἐν **σάλ πιγγι** θεοῦ

4:17

Then we who remain alive will be carried off with them in the clouds to a meeting with the Lord in the air. And starting in just this way, we will be with the Lord forever.

ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι *Then we who are alive, who are left*. We have two participles here which demonstrate some of their versatility in the NT. Here they are being used as adjectives. Both are nominative case, which tells you they agree with and are connected with the grammatical subject of the sentence, ἡμεῖς *we*—the nominative plural of ἐγώ.

A wooden translation of this phrase might be *Then we, the ones who are alive, the ones who remain*. NET puts this into fluent English as *Then we who are alive, who are left*. PB goes further and translates it as *Then we who remain alive.*

περιλειπόμενοι is a passive participle, but there is not much to be made of it being in the passive voice. BDAG and LSJ agree that this word never occurs in the active voice in Ancient Greek. BDAG says it invariably takes a passive

4:17

然后我们这些活着的人要和他们一同被带到云里，在空中与主相会。从此以后，我们就要永远和主在一起了。

ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι *然后我们这些活着的人，剩下的人。我们这里有两个分词，它们展示了它们在新约中的一些多功能性。在这里它们被用作形容词。两者都是主格，这说明它们与句子的语法主语*ἡμεῖς一致且相关*we* — ἐγώ的主格复数。

这句话的一个生硬的翻译可能是“*那么我们，那些活着的人，那些留下来的人*”。NET 将其译成流畅的英语是“*那么我们这些活着的人，那些留下来的人*” 。PB 更进一步，将其译为“*那么我们这些留下来的人*”。

π εριλει πόμενοι 是被动分词，但它以被动语态出现的可能性不大。BDAG 和 LSJ 都认为这个词在古希腊语中从未以主动语态出现过。BDAG 表示，它总

form of word ending[272] and means *to remain*, or *to be left behind*.

ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα *we will be carried off together (*ἅμα*) with them*. ἁρπαγησόμεθα is in the future passive indicative, indicating an action that will be done *to* the subjects. That is, ἡμεῖς is the grammatical subject of the sentence, but the one initiating the action is Jesus and ἡμεῖς is being acted upon.

σὺν αὐτοῖς/σὺν κυρίῳ *with them/with the Lord*. σὺν is—as you can observe in the two examples from this verse—always followed by a dative case noun or pronoun.

The verb carries the sense of being suddenly seized or snatched away. When the Greek New Testament was translated into Latin (the Vulgate), the verb ἁρπαγησόμεθα was rendered as *rapiemur*. This Latin word comes from the verb *rapio*, which also means *to seize* or *to snatch away*.[273] The English word *rapture* is derived from the Latin *rapio*.

While *rapture* is not used in English Bible translations for this verse, it became associated with the event described in 1 Thessalonians

是采用被动形式的词尾[^272]，意思是*留下*或被*留下*。

ἅμ α σὺν α ὐτοῖς ἁρ παγησόμεθα 我们将*与他们一同被带走（* ἅμ α ） 。ἁρ παγησόμεθα 是将来时被动陈述语气，表示将对主语执行的动作。*也就是说*， ἡμεῖς是句子的语法主语，但发起动作的人是耶稣，而ἡμεῖς是被作用的对象。

σὺν α ὐτοῖς / σὺν 浏览 *与他们同在/与主同在*。σὺν — — 正如你在这节经文的两个例子中所观察到的 — — 后面总是跟与格名词或代词。

这个动词带有突然被抓住或抢走的意思。希腊文《新约》被翻译成拉丁文（武加大译本）时，动词ἁρ παγησόμεθα 被译为 *rapiemur* 。这个拉丁词来自动词*rapio* ，后者也有*抓住*或*抢走的意思*。[^273]英文单词*rapture*源于拉丁文*rapio* 。

虽然英语圣经译本中没有用*“rapture”*来翻译这节经文，但由于其与拉丁语译本的词源联系

[272] LSJ says that it could either be middle voice or passive voice...but since both of those forms look identical, the LSJ and the BDAG are telling us much the same thing.

[273] Eugene A. Nida and Johannes P. Louw, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2nd ed., 2 vols. (New York: United Bible Societies, 1989), 15.178.

4:17 due to its etymological connection to the Latin translation.

ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα *in the clouds to a meeting with the Lord in the air*. We have three prepositional phrases in quick succession. ἐν followed, as it always is, by a dative. Then εἰς twice, each time followed—as *it* always is—by an accusative.

One may wonder why τοῦ κυρίου is genitive. It seems that if one talks about a meeting, particularly a meeting of Believers with Jesus at his return,[274] the name of the person who is being met will be written as a genitive case.

καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα *And thus/in this way, we will be with the Lord always/forever*.

It is an interesting linguistic fact of life that the verb *to be* is irregular in many languages. This is true in English.[275] It certainly was in Koine Greek as well.[276] You would

，它与帖撒罗尼迦前书 4:17 中描述的事件有关。

ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα *在云层中与主在空中相会*。我们有三个连续的介词短语。ἐν后面跟与格，一如既往。然后是εἰς两次，每次都跟与格，一如既往。

有人可能会想为什么　κυρίου是属格。似乎如果一个人谈论一次会面，特别是耶稣复临时信徒们与他的会面，[^274]被会面的人的名字就会被写成属格。

καὶ οὕτως π άντοτε σὺν 浏览 ἐσόμεθ α *这样，我们就能永远与主同在*。

一个有趣的语言事实是，动词*to be*在许多语言中是不规则的。英语中也是如此。[^275]在通用希腊语中当然也是如此。[^276]你永远不会猜到ἐσόμεθ α 是εἰμί的第一

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[274] Luke used this word in Acts 28:15, where people came out to meet Paul and Luke as they were approaching Rome. He said they came out εἰς ἀπάντησιν ἡμῖν *to meet us*. Surprisingly, Luke indicates who was being met with a *dative* pronoun.

Paul, however, when writing of the return of Jesus, adheres to Matthew's usage and has a *genitive* following εἰς ἀπάντησιν.

[275] am, is, are, was, were, and been.

[276] As well as Japanese, Spanish, and manhy other languages. The be-verb is one of the most commonly used verbs in many languages. High-frequency words tend to resist regularization and retain irregular forms over time.

never guess that ἐσόμεθα was the 1st person future middle indicative plural of εἰμί. Helping us to sort this out, however, is why God made the Internet.

人称未来中间指示复数。然而，上帝创造互联网就是为了帮助我们理清这一点。

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文呼应了马太福音
Mt 24:30 They will *see the Son of Man coming* ***upon the clouds*** *in the sky with power and great glory*.	**ἐν νεφέλαις**	马太 24:30 他们要*看见人子，有能力，有大荣耀，驾着天上的**云降临**。*	**ἐν νεφέλαις**
Mt 25:6 But at midnight there was a cry, 'Here is the bridegroom! Come out **to meet him**.' (εἰς ἀπάντησιν αὐτοῦ)	**εἰς ἀπάντησιν τοῦ κυρίου**	马太 25:6 半夜有人喊着说：'新郎来了！出来**迎接他**吧。（εἰς ἀπ άντησιν α ὐτοῦ ）	**εἰς ἀπάντησιν τοῦ κυρίου**

4:18

So then, encourage each other with these words.

ὥστε *So then/Therefore*. The conjunction ὥστε typically introduces a clause that indicates the consequence of what preceded it. Here it connects this verse to Paul's previous

4:18

所以，你们要用这些话互相鼓励。

ὥστε *因此/因此*。连词ὥστε通常引导一个从句，表明其前因后果。在这里，它将这节经文与保罗之前关于复活和基督再来的讨论联系起来，表明这些真

discussion about the resurrection and Christ's return, showing that these truths are not just encouraging for the individual, but they are things that Believers can repeat to each other for mutual encouragement.

理不仅对个人有鼓舞作用，而且是信徒可以互相重复以互相鼓励的事情。

> This is enormously encouraging, and stuff we need to hear and keep in mind, as we consider our departed loved ones.
>
> This may also encourage us as we ponder our own situations—and not least if we are suffering from a chronic illness.

> 这是非常令人鼓舞的，当我们缅怀逝去的亲人时，我们需要听到并记住这些话。
>
> 当我们思考自己的处境时，这也许会给我们带来鼓励——尤其是当我们患有慢性疾病时。

παρακαλεῖτε ἀλλήλους *encourage each other*. Using an imperative verb form was how Paul communicated that he was giving a command. This is the first imperative verb we have encountered in 1 Thessalonians, but there will be 19 more once we get started in chapter 5.

παρακαλεῖτε ἀλλήλους *互相鼓励*。使用祈使动词形式是保罗传达他正在发出命令的方式。这是我们在帖撒罗尼迦前书中遇到的第一个祈使动词，但一旦我们开始阅读第 5 章，就会有 19 个祈使动词。

ἀλλήλους *each other* is in the accusative case, signalling that it is the direct object of the verb παρακαλεῖτε.

ἀλλήλους *each other*是宾格，表示它是动词 παρακα λεῖτε的直接宾语。

ἐν τοῖς λόγοις τούτοις *with these words*. This is not the first time we will have rendered ἐν by the English word *with*. As always, ἐν

ἐν τοῖς λόγοις τούτοις *用这些词*。这不是我们第一次用 来翻译ἐν 。与往常一样， ἐν后面*跟着与格*名词，带冠词： τοῖς λόγοις 。

is followed by a dative noun, with an article: τοῖς λόγοις.

We have seen that there are different ways in Koine Greek of attaching an adjective to a noun. Recently we had a couple of instances of article + noun + article + adjective.

In this verse, we see another pattern: article + noun + adjective. τούτοις is acting as an adjective, giving more information about *the words* Paul is talking about. *Which* words? *These* τούτοις words, the ones I have just written about the resurrection and Christ's return.

The command for mutual encouragement remains relevant in our individualistic culture where genuine community can be scarce. We were all compelled to worship by Zoom during the Covid lockdown. Some have continued to worship primarily by Zoom, not attending a local church, but rather tuning in every Sunday morning to a preacher they like who lives in Colorado or some such place. While Paul doesn’t speak directly to this, of course—no Zoom in A.D. 50—the flavor of what he has written here suggests that he would disapprove of remote worship with no investment in a local Christian community.

我们已经看到，在通用希腊语中，将形容词附加到名词上的方式有很多种。最近，我们遇到了几个冠词 + 名词 + 冠词 + 形容词的例子。

我们看到了另一种结构：冠词 + 名词 + 形容词。τούτοις充当形容词，为保罗谈论的*词语提供了更多信息*。*哪些*词语？*这些* τούτοις词，我刚刚写的关于复活和基督再来的词。

在我们个人主义的文化中，真正的社区可能很少，相互鼓励的命令仍然具有现实意义。在 Covid 封锁期间，我们都被迫通过 Zoom 进行礼拜。有些人继续主要通过 Zoom 进行礼拜，不参加当地的教堂，而是每个星期天早上收听他们喜欢的住在科罗拉多州或类似地方的传教士的讲道。虽然保罗当然没有直接谈到这一点——公元 50 年没有 Zoom——但他在这里所写的内容表明，他不赞成不投资当地基督教社区的远程礼拜。

尤其是那些与当地基督教社区脱节的人，很容易被卷入基督教的极端主义，通常是围绕基督再来的问题。虽然我可以从我认识的人那里举出当前的例子，但对我来说，回顾更久远的过去更安全。

Particularly those who are disconnected from any local Christian community are very susceptible to being sucked into the lunatic fringe of Christianity, often around issues related to the return of Christ. While I could give current illustrations of this from people I know, it is relationally safer for me to look back further in time.

Back in the 1980s, there were several books on the shelf of every bookstore talking about how Saddam Hussein, the president of Iraq, was the Anti-Christ. Of course, those books all had to be revised after a western alliance kicked Saddam's butt in 1991. And then the books had to be withdrawn completely in 2006 when Saddam was hanged after a trial by an Iraqi court for crimes against humanity.

Just as the Thessalonians needed clarity about the return of Christ, modern believers often need encouragement to focus on core doctrinal truths. It is important to hear what Paul *is* saying about the return of Jesus, and equally important to hear what he is *not* saying about eschatology.

早在 1980 年代，每家书店的书架上都有几本书谈论伊拉克总统萨达姆侯赛因是反基督者。当然，在 1991 年西方联盟击败萨达姆后，这些书都必须进行修订。然后，在 2006 年萨达姆因反人类罪被伊拉克法庭审判后被绞死，这些书不得不全部撤回。

正如帖撒罗尼迦人需要明确基督的回归，现代信徒也常常需要鼓励来专注于核心教义真理。听听保罗对耶稣回归的看法很重要，同样重要的是听听他*没有谈论*末世论。

Chapter 5 / 第五章

5:1

Now as far as the how and when of all this is concerned, brothers and sisters, you do not need for anything to be written to you.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί *Now concerning the times and the times, brothers and sisters*. δὲ is in its accustomed place, as the second word in the sentence. It is not being used here as a strong conjunction such as *but*. Rather, it is marking a new paragraph, a new thought.

As a translator you may decide to treat the δὲ as untranslatable, or you may do as the PB did, to use an equally meaningless word in English that is used to carry on a talk, such as *Now*.

περὶ, when followed by a genitive noun, is usually translated as *concerning*, *about*, or *with regard to*.

Both χρόνος and καιρός mean *time*. It is possible that in the Classical Greek era there was some distinction in their meanings, but by the first century, it would seem that τῶν χρόνων καὶ τῶν καιρῶν

5:1

弟兄们，论到这一切事是怎样发生、何时发生的，不用写信给你们。

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν，ἀδελφοί *现在说到时候，弟兄姊妹们*。δὲ 位于其惯常位置，作为句子中的第二个词。它在这里不是用作像*"但是"这样的强连词*。相反，它标志着一个新的段落，一个新的想法。

作为一名翻译，您可以决定将δὲ视为不可翻译的，或者您可以像 PB 那样，使用一个在英语中同样毫无意义的词来继续谈话，例如*Now* 。

περὶ 后面跟属格名词时，通常翻译为*关于*、*关于*或*考虑到*。

χρόνος 和 καιρός 均表示*时间*。在古典希腊时代，它们的含义可能存在一些区别，但到了第一世纪，τῶν χρόνων καὶ τῶν

had become an expression, with no distinction between the words.[277]

καιρῶν 似乎已经成为一种表达方式，单词之间没有任何区别。[^277]

We English speakers like these sorts of expressions as well, where we use redundant words with no distinction in meaning, like:

- Aid and abet
- Cease and desist
- Each and every
- Null and void.

我们英语使用者也喜欢这样的表达方式，即使用冗余的词语，而没有区别其含义，例如：

- 帮助和教唆
- 停止并终止
- 每一个
- 无效。

As a translator, you get to make a choice. You may choose to render this expression with two words, as in:

- concerning timelines and dates
- concerning times and dates (NIV)
- concerning how and when all this will happen (NLT and PB)

作为译者，你可以做出选择。你可以选择用两个词来翻译这句话，例如：

- 关于时间表和日期
- 关于时间和日期（NIV）
- 关于这一切将如何以及何时发生（NLT 和 PB）

…or you might choose to render it as a single expression, as in *concerning just **when*** or *concerning the actual timing*.

或者您可以选择将其呈现为单个表达式，例如*关于**何时*** 或*有关实际时间*。

With ἀδελφοί, we have yet another instance of the masculine generic, as there is no indication in the context that Paul wants to reassure only the men. Hence, it

ἀδελφοί 又一次使用了阳性名词，因为上下文中没有任何迹象表明保罗只想安慰男性。因此，最好将 ἀδελφοί 译为*兄弟姐妹*。

[277] See commentary on Acts 1:7 in K. Lake and H. J. Cadbury, *The Acts of the Apostles, The Beginnings of Christianity vol. IV* (London: Macmillan, 1933), 8.

is best to render ἀδελφοί as *brothers and sisters*.

οὐ χρείαν ἔχετε *you have no need*. The subject of this clause, *you*, is not included as a separate word, but is wired into the verb itself.

γράφεσθαι *to be written* is a passive infinitive. An active infinitive would be rendered as *to write*. The passive infinitive is *to be written*.

With an active voice verb, the grammatical subject (in this sentence, the *you* of the 2nd person plural verb ἔχετε) is the do-er of the action. In this verse, however, we have a passive verb. The grammatical subject of the sentence, *you*, would not be the one doing the writing. Paul would be doing the writing. The Thessalonians would be the ones receiving the writing. Hence the passive verb.

ὑμῖν *to you* is in the dative case, and is the indirect object of the infinitive, indicating those to whom the writing would be addressed.

The Thessalonian situation is the opposite of ours. We are quite clear that those Christians who have died are going to be OK at the return of Jesus. If we have any confusion at all, it is more likely to be around the whole

οὐ χρείαν ἔχετε*你不需要*。本小节的主语"*你*"没有作为单独的词包含在内，而是连在动词本身里。

γράφεσθαι *to be written*是被动不定式。主动不定式可译为*to write* 。被动不定式为*to be written* 。

如果动词是主动语态，语法主语（在这个句子中，第二人称复数动词ἔχετε中的"*你*"）是动作的执行者。然而，在这节经文中，我们用的是被动语态动词。句子的语法主语"*你*"不是写作的人。保罗才是写作的人。帖撒罗尼迦人才是接收写作的人。因此，这里用的是被动语态动词。

ὑμῖν *to you*是与格，是不定式的间接宾语，表示这封信是写给谁的。

帖撒罗尼迦人的情况与我们截然相反。我们很清楚，那些已经去世的基督徒在耶稣再来时会安然无恙。如果我们有任何疑惑，那很可能是围绕着耶稣*何时再来的问题。*

有趣的是，在保罗在帖撒罗尼迦的短短几周内，他找到了机

question of just *when* the return of Jesus will occur.

It is interesting that in the space of the mere handful of weeks that Paul was present in Thessalonica, he found the opportunity to speak about the return of Jesus, and how it was that we would not know in advance just when this would happen.

For Paul, the death, resurrection and return of Jesus were all part of his core message. In the church that I attend now, the death and resurrection of Jesus are certainly core. But the return of Jesus is not a topic that comes up very often.

We perceive ourselves as being a church whose practice is shaped by the New Testament. But the failed prophecies that were published so widely in the 1970s and 1980s[278] perhaps discredited the whole area of prophecy[279] and *the end times*, and we have

会谈论耶稣的回归，以及为什么我们无法提前知道这件事何时会发生。

对保罗来说，耶稣的死亡、复活和再来都是他核心信息的一部分。在我现在参加的教会里，耶稣的死亡和复活当然是核心信息。但耶稣的再来却不是一个经常被提及的话题。

我们视自己为一个实践受新约塑造的教会。然而，20世纪70年代和80年代广泛传播的失败预言，[^278]或许使整个预言领域[^279]和*末世论都失去了可信度，*因此我们对此的回应是，不再过多谈论耶稣的回归。

我们已经让钟摆摆得太远了，现在是时候思考一下，对于保

[278] The edition of *The Late Great Planet Earth* that I purchased in 1973 was pretty specific about prophecy. It predicted the certain return of Jesus no later than 1981, and even had maps with arrows indicating where the Russian amphibious units would land in Israel.

When 1981 came and went uneventfully—no return of Jesus; no Russian invasion of Israel—the author revised the book to try and keep his sales figures up (you cannot purchase a 1973 edition of this book today), but a lot of people decided that there were better things to think about than the return of Jesus.

[279] Of course, there are Pentecostals who are quite serious about the Bible—not at all part of the lunatic fringe—who have kept alive the idea that God may still give prophetic messages to his people.

responded by not talking much about the return of Jesus.

We have let the pendulum swing too far, and it is time to think about what—for Paul—constituted essential teaching for young believers.

罗来说，什么才是年轻信徒的基本教义。

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文呼应了马太福音
Matt. 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας— *But concerning that day and hour no one knows....*	Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν	马太 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας—*但关于那一天和那一刻，没有人知道....*	Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν

5:2

For you yourselves already know, correctly, that the Day of the Lord will come as unexpectedly as a thief in the night.

αὐτοὶ γὰρ ἀκριβῶς οἴδατε *For you yourselves correctly know*. γὰρ is in its expected place, as the second word in the sentence. αὐτοὶ is here functioning as an intensifier. So it is not just *you know* οἴδατε but *you yourselves know* αὐτοὶ οἴδατε. This emphasis indicates that the Thessalonians already possess this knowledge,

5:2

因为你们自己已经正确地知道，主的日子将会像夜里的贼一样出乎意料地到来。

αὐτοὶ γὰρ ἀκριβῶς οἴδατε *因为你们自己正确地知道*……。γὰρ 恰好位于其预期的位置，作为句子中的第二个词。αὐτοὶ 在这里起着强化作用。因此，不仅仅是“*你们知道*οἴδατε”，而是“*你们自己知道*αὐτοὶ οἴδατε”。这种强调表明帖撒罗尼迦人已经拥

surely based on Paul's earlier teaching during his time with them.

有了这种知识，这无疑是基于保罗早年与他们共处时的教导。

The adverb ἀκριβῶς *precisely, accurately* modifies οἴδατε. That is, what they know about the timing of the Lord's return they know correctly and accurately.

副词ἀκριβῶς*精确地*、*准确地*修饰οἴδατε。也就是说，他们对于主再来的时间的了解是正确且准确的。

ὅτι *that* presents the content of what they know.

ὅτι *呈现*他们所知道的内容。

ἡμέρα κυρίου *the Day of the Lord*. Although in Greek ἡμέρα κυρίου appears without an article, in English the is required. *The Day of the Lord* is a specific event, not one event of many. *The Day of the Lord* (יום יהוה) *is an OT concept: it was the day when Yahweh would vindicate his righteous cause and execute impartial judgment*,[280] as indicated in these passages (NIV).

- Amos 5:18-20—Woe to you who long for the day of the Lord!...
- Joel 2:31—The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Lord.
- Zephaniah 1:14-16—The great day of the Lord is near—near and coming quickly.

ἡμέρα κυρίου *主的日子*。虽然希腊语中 ἡμέρα κυρίου 没有冠词，但在英语中需要冠词。*主的日子*是一个特定的事件，而不是众多事件中的一个。*主的日子*（יום יהוה）*是一个旧约概念：这是耶和华证明他的正义事业并执行公正审判的日子，*[^280]正如这些段落（NIV）所示。

- 阿摩司书 5:18-20——你们这些盼望耶和华日子来到的人有祸了！……
- 约珥书 2:31——在耶和华大而可畏的日子来到以前，日头要变为黑暗，月亮要变为血。
- 西番雅书 1:14-16——耶和华的大日临近——临近而且很快就要来到。
- 玛拉基书 4:5—看哪，在耶和华大而可畏之日来

[280] Bruce, *Thessalonians*, op. cit., 109.

- Malachai 4:5—See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes.

Judgement for God’s enemies, but vindication and deliverance for God’s people.

- Joel 2:32— And everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance.
- Zech 14:1-21— Then the Lord my God will come, and all the holy ones with him....On that day living water will flow out from Jerusalem.

This letter is one of the first that Paul wrote.[281] He would refer to this event repeatedly in later letters, using similar wording.

> Since Jesus was viewed as κύριος *Lord*, he was viewed as the Lord whose day it was; hence, in addition to being called *the Day of the Lord* (cf. 2 Thess 2:2; 1 Cor 5:5; 2 Pet 3:10), it is called *the day of Christ* (Phil 1:10; 2:16), *the day of Jesus Christ* (Phil 1:6), *the day of our Lord Jesus* (2 Cor 1:14), *the day of our Lord*

到之前，我必差遣先知以利亚到你们这里来。

对上帝的敌人进行审判，但对上帝的子民进行辩护和拯救。

- 约珥书 2:32— 凡求告耶和华名的，就必得救；因为在锡安山和耶路撒冷必有逃脱的人。
- 撒迦利亚书 14:1-21—那时，主我的神必降临，一切圣者必与他同来……那日，活水必从耶路撒冷流出来。

这封信是保罗写的第一封信之一。[^281]他在后来的书信中反复提到这件事，并使用了类似的措辞。

> 由于耶稣被视为κύριος*主*，他也被视为那日的主；因此，那日除了被称为*主的日子*（参见帖撒罗尼迦后书 2:2；哥林多前书 5:5；彼得后书 3:10）之外，也被称为*基督的日子*（腓立比书 1:10；2:16）、*耶稣基督的日子*（腓立比书 1:6）、*我们主耶稣的日子*（哥林多后书 1:14）、*我们主耶稣基督的日子*（哥林多前书 1:8）……有时它被简称为*那日*（第 4 节；罗马书 13:12；哥林多前书 3:13；希伯来书

[281] Only Galatians was written earlier.

Jesus Christ (1 Cor 1:8)…. It is sometimes referred to simply as *the day* (v 4; Rom 13:12; 1 Cor 3:13; Heb 10:25) or *that day* (2 Thess 1:10). It is, in other words, the day of Christ's revelation in glory, when he comes to vindicate his people and judge the world in righteousness (cf. Acts 17:31). [282]

10:25）或*那日*（帖撒罗尼迦后书 1:10）。换句话说，那日是基督在荣耀中显现的日子，那时他将来为他的子民辩护，并按公义审判世界（参见使徒行传 17:31）。[^282]

Of course, the Jewish component to the congregation in Thessalonica had probably spent their whole lives giving thought to *the Day of the Lord*, just as had Palestinian Jews. So Paul associating the Day of the Lord with Jesus was perhaps not a huge innovation in thought, but more just a refocusing of their thinking. In this, it would be similar to the Emmaus Road conversation which helped the two disciples refine their thinking about OT prophecy generally, and the Suffering Servant of Isaiah in particular.

当然，帖撒罗尼迦教会中的犹太人可能一生都在思考*主的日子*，就像巴勒斯坦犹太人一样。因此，保罗将主的日子与耶稣联系起来，或许并非是思想上的重大创新，而只是重新调整了他们的思维方式。在这一点上，它与以马忤斯路上的对话类似，那次对话帮助两位门徒完善了他们对旧约预言的理解，尤其是对以赛亚书中受苦仆人的理解。

ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται *just as a thief in the night comes*. The combination of both ὡς and οὕτως creates what appears to be a redundancy in English translation, since either one alone could convey the comparative idea (i.e. that the coming of the day of the Lord *is similar to* the

ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται *就像夜间的贼来一样*。ὡς 和 οὕτως 的组合在英语翻译中造成了看似多余的部分，因为单独使用任何一个词都可以传达比较的意思（即，主的日子的到来*类似于*贼的意外到来）。

然而，在希腊语中，保罗在多处使用了这种结构（ὡς...οὕτως）。这两个词放在一起，形成更强调或更精确的比较。它类似于

[282] Ibid.

unexpectedness of the coming of a thief).

However, in Greek this construction (ὡς...οὕτως) is a one that Paul uses in several places.[283] The two words work together to form a more emphatic or precise comparison. It's similar to English pairs like *just as...so also* or *as...so*. The ὡς introduces the comparison, and οὕτως serves to complete or close it.

ἐν νυκτὶ sees ἐν rendered with its most common translation, *in*. We expect to see it followed by a dative, and so it is with νυκτὶ. Once again, we see a difference in the use of the English article and the Greek article. ἐν νυκτὶ fairly cries out to be rendered as *in **the** night*, even though in Greek there is no article.

We are stuck with the grammatical terms that have evolved for Greek over the past 500 years. If we were inventing terms from scratch today, we would probably not use the word article for ὁ, since its function diverges from that of the English article so often. And we would probably find a word other than *tense* to describe that characteristic of the Greek verb. In English, *tense* is *all about* time. Did some action happen in the

英语中的[^283]*“just as...so also”*或*“as...so”这样*的句子结构。ὡς引入了比较，而 οὕτως 则起到了完成或结束的作用。

ἐν νυκτὶ 最常见的翻译*是 ἐν* 。我们预期它后面会跟与格，νυκτὶ 也是如此。再次，我们注意到英语冠词和希腊语冠词用法的差异。ἐν νυκτὶ 非常需要翻译成*in **the** night* ，尽管在希腊语中没有冠词。

我们被困在希腊语过去五百年演变而来的语法术语中。如果我们今天从头开始创造术语，我们可能不会使用“ὁ”的冠词，因为它的功能与英语冠词的功能经常不同。我们可能会找到一个除了*“时态”之外的词*来描述希腊语动词的这一特征。在英语中，*时态*与时间*有关*。某个动作是发生在过去，还是正在发生？但在希腊语中，我们所说的时态有时与时间有关，有时与作者如何思考该动作有关——他是如何将其概念化的，无论是过去、现在还是将来。

[283] Rom. 5:15, 1 Cor. 7:17, 2 Cor. 1:7, Gal. 4:29
In Gal. 4:29, Paul uses ὥσπερ instead of ὡς, but with the same pairing and function with οὕτως.

past, or is it happening right now? But in Greek, what we call tense is sometimes about time, and sometimes about how the writer was thinking about the action—how he was conceptualizing it, whether in the past, present, or future.

A good example of this is the last word of this verse, **ἔρχεται**. It is in the grammatical present tense—but the whole point of Paul's writing here is that it hasn't happened yet, and it is yet to come. So we must, if the verse is to make sense in English, translate this with a future tense *will come*.

If Paul were writing this today, in Canada, with our high levels of personal safety—by historical standards; we have no need to live in a walled city; most of us do not experience frequent burglaries—he might not write about a thief in the night but the suddenness and unexpectedness of a computer crash.

Rather than encouraging us, as he does in verse 6, to *stay awake*, he might talk about the need to be daily backed up, because you never know when your computer will lock up, you reboot, and are faced with the terrifying message, *Drive C: does not exist*. In a heartbeat, all the important—irreplaceable!—files

一个很好的例子就是这节经文的最后一个词**ἔρχεται** 。它在语法上是现在时——但保罗在这里写作的重点是，这件事还没有发生，而且还会到来。所以，如果要让这节经文在英语中通顺，我们必须用将来时态*来翻译它*。

如果保罗今天在加拿大写这篇文章，按照历史标准，我们的人身安全水平很高；我们没有必要住在有围墙的城市里；我们大多数人不会经常遭遇入室盗窃——他可能不会写关于夜里的小偷，而是写计算机崩溃的突然性和意外性。

他并非像第六节那样鼓励我们*保持清醒*，而是强调每天备份的必要性，因为你永远不知道你的电脑什么时候会死机，你什么时候重启，然后面对那令人恐惧的消息： *"C盘不存在"*。转眼间，所有重要的、无可替代的、尚未备份的文件都会浮现在你的脑海里。但为时已晚……太晚了。

也许我应该将这篇评论命名为：*退休程序员和网络支持人员的末世论思考*。

you have that are not backed up will come to mind. But it is too late…too late.

Perhaps I should entitle this commentary: *Eschatological Reflections by a Retired Programmer and Network-Support Guy*.

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文与马太福音相呼应
Matt. 24:36 **Περὶ** δὲ **τῆς ἡμέρας** ἐκείνης **καὶ ὥρας**— *But concerning that day and hour no one knows....*	**Περὶ** δὲ **τῶν χρόνων καὶ τῶν καιρῶν**	马太 24:36 **Περὶ** δὲ **τῆς ἡμέρας** ἐκείνης **καὶ ὥρας** *—但关于那一天和那一刻，没有人知道....*	**Περὶ** δὲ **τῶν χρόνων καὶ τῶν καιρῶν**

5:3

When people say, "Peace! Security!" then destruction will come upon them suddenly, like the pain of childbirth comes upon a pregnant woman—and they will have absolutely no escape.

ὅταν λέγωσιν *When they say*. The English word *they* is built into the nature of the 3rd person plural verb. There is no need to indicate any more specific noun as the subject of the verb. However, for the sake of good English style, and since there has been no

5:3

当人们说"和平了！安全了！"的时候，毁灭就会突然降临到他们身上，就像分娩的痛苦降临到孕妇身上一样——他们绝对无法逃脱。

ὅταν λέγωσιν *当他们说……时。*英语单词" *they*"本身就构成了第三人称复数动词的本质。无需指明任何更具体的名词作为动词的主语。然而，为了保持良

discussion yet of a group to whom *they* may apply, the PB inserts the noun *people* as the subject of the verb.

好的英语风格，并且由于尚未讨论“ *they*”可能适用于哪个群体，PB 插入了名词“ *people*”作为动词的主语。

In the NT, ὅταν is typically followed by either a present or aorist subjunctive verb. The subjunctive mood indicates that people saying this is not, or not yet, a fact or reality as far as Paul is concerned in A.D. 50. It is something that will happen in future time. The indicative mood is used to talk about things that are factually true, actions that have happened in the past or are happening now.

在新约中，ὅταν 后面通常接现在时或过去时虚拟语气动词。虚拟语气表示，就公元 50 年的保罗而言，人们说这句话并非事实或现实，或尚未成为现实。这是将来会发生的事情。陈述语气用于谈论事实上真实的事情，例如过去发生或正在发生的行为。

The distinction between the aorist and present subjunctives following ὅταν is rather subtle, as they seem to get rendered into English in about the same way. A project you could take on is to look at each of the 123 instances of ὅταν in the NT, and see if you can find a pattern in why writers used one tense rather than the other.

ὅταν 后面的过去时和虚拟式现在时的区别相当微妙，因为它们在英语中的翻译方式似乎大致相同。你可以做一个项目，逐一研究新约圣经中 ὅταν 的 123 个例子，看看能否找到作者使用其中一种时态而非另一种时态的规律。

Εἰρήνη καὶ ἀσφάλεια *peace and security* appears as a slogan-like phrase. This may have been a common saying, possibly echoing Roman propaganda about the benefits of empire—the Pax Romana.

Εἰρήνη καὶ ἀσφάλεια *“和平与安全”*以类似口号的短语出现。这或许是一句常见的说法，或许与罗马人关于帝国优势的宣传——“罗马和平”（Pax Romana）——相呼应。

The word translated *when* usually, but not always, means *whenever*; but

whenever clearly will not do here, since the Day of the Lord does not come every time people talk of peace and security (virtually two synonyms)…. *Just when people are saying how peaceful and secure everything is*….[284]

何时"的词通常（而非"总是"）的意思是*"每当"*；但*"每当"*在这里显然不适用，因为主的日子并非每次在人们谈论和平与安全时到来（实际上是两个同义词）……*就在人们说一切多么和平与安全的时候*……[^284]

τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος *then sudden destruction will come to them*. Even though there are two words between the adjective αἰφνίδιος and the noun it modifies ὄλεθρος, the fact that both are nominative singular masculine makes it clear that they are connected, with αἰφνίδιος modifying ὄλεθρος. Not just *destruction*, but *sudden destruction*.

τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος *毁灭将骤然降临*。尽管形容词 αἰφνίδιος 和它所修饰的名词 ὄλεθρος 之间有两个词，但两者都是阳性单数主格，这一事实清楚地表明它们是相连的，其中αἰφνίδιος 修饰着ὄλεθρος。这不仅仅是*毁灭*，而是*骤然的毁灭*。

Even though ἐφίσταται is a present tense verb, the context makes it clear that this sudden destruction, which comes with the Day of the Lord, has not yet arrived.

尽管 ἐφίσταται 是现在时动词，但上下文清楚地表明，伴随主之日而来的突然毁灭尚未到来。

This verse is a good illustration of the way that Greek tense differs from English tense. In English, tense is all about time. In Greek, the present tense *may* be (and most often is) about action in present time, but may describe action in any time. There will be other indicators in the context that will

这节经文很好地说明了希腊语时态与英语时态的区别。在英语中，时态与时间有关。在希腊语中，现在时*可能*（而且通常）表示现在时的动作，但也可以用来描述任何时间的动作。上下文中还有其他指示，可以表

[284] Nida and Ellingworth, op. cit., 106.

clarify whether the action of the verb is past, present or future.

明动词的动作是过去时、现在时还是将来时。

Examples of the Greek Present Indicative

- Matt. 8:25—Lord, we are perishing. (time = **present**)
- Mark 11:27— They came again to Jerusalem (time = **past**)
- Matt. 26:18— I will come to your house to eat the Passover meal with my protégés. (time = **future**)
- 2 Cor. 9:7—God loves a joyful giver (time = **omni-temporal**; always true: past, present and future)

希腊语现在时的例子

- 马太福音 8:25——主啊，我们快要灭亡了。（时间=**现在**）
- 马可福音 11:27—他们又回到耶路撒冷（时间=**过去**）
- 马太福音 26:18— 我要到你家与我的门徒吃逾越节的筵席。（时间=**将来**）
- 哥林多后书 9:7——上帝喜爱乐意奉献的人（时间 =**全时**；永远正确：过去、现在和将来）

As we try to sort out why biblical authors used various tenses, it seems that when they used the aorist, they were thinking of the action of the verb as a *complete whole*. When they used the present tense, they were thinking of the action of the verb more as an *event-in-process*.[285]

当我们试图理清圣经作者为何使用各种时态时，似乎当他们使用过去时时，他们将动词的动作视为一个*完整的整体*。当他们使用现在时时，他们将动词的

So it may be that Paul used the present tense verb in 1 Thess. 5:3 because in his mind, as he was

[285] This way of thinking about verbs, as being about the way the author *visualized* the action, is called verbal *aspect*.

If you read about aspect and tense in Koine Greek, it becomes very complicated, very quickly. The distinctions in aspect are nowhere as clearcut as distinctions in time (where something is either past, present or future). So authors who try to nail down the distinctions in aspect are trying, in the words of Ecclesiastes, to chase the wind.

composing this letter, he visualized the destruction of the Day of the Lord as *starting* suddenly, but *being an unfolding tragedy* for those who had never been followers of Jesus.

ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ *just as labor pains come to a woman who is pregnant*. To make good sense in proper English, I assumed there was an implied verb in this phrase, *come*.

τῇ ἐν γαστρὶ ἐχούσῃ functions as an idiomatic expression for *a pregnant woman* in Ancient Greek. This phrase literally translates to *the one having in the womb*, which is a common way to refer to pregnancy in Greek texts.

τῇ ἐχούσῃ is in the dative case because it is the indirect object of the implied verb. We most often introduce an indirect object in English by using the word *to*.

The construction consists of:

- τῇ: The feminine singular dative article
- ἐν γαστρὶ: A prepositional phrase meaning *in the womb*
- ἐχούσῃ: A feminine singular dative present active participle of ἔχω *to have*

动作更多地视为一个*正在进行的事件*。[^285]

因此，保罗在帖撒罗尼迦前书 5:3 中使用了现在时态动词，可能是因为在他撰写这封信时，他想象着主的日子的毁灭是突然*开始的*，但对于那些从未追随过耶稣的人来说，*这是一场正在展开的悲剧。*

ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ *就像孕妇会经历阵痛一样*。为了更好地理解英语，我假设这个短语中有一个隐含的动词，即*"come"*。

τῇ ἐν γαστρὶ ἐχούσῃ 在古希腊语中是惯用语，指*怀孕的女人*。该短语的字面意思是*"子宫里有孩子的人"*，这在希腊语文献中是常用的怀孕指代方式。

*to*来引导间接宾语。

该建筑包括：

- τῇ：阴性单数与格冠词
- ἐν γαστρὶ：介词短语，意思是*在子宫里*
- ἐχούσῃ：ἔχω 的阴性单数与格现在主动分词*to have*

这种分词结构在希腊语中经常用于构成名词类短语。在本例中，

This type of participial construction is frequently used in Greek to create noun-like phrases. In this case, it forms a a noun phrase, effectively meaning *the pregnant woman*.

它构成了一个名词短语，实际上指的是*“怀孕的女人”*。

καὶ οὐ μὴ ἐκφύγωσιν *and there will definitely be no escape*. Just as in 4:15—where there is a discussion of how this aorist tense came to apply to future time—we have a doubled negative followed by an aorist plural subjunctive verb, to express that the action will be in the future time, with the οὐ μὴ expressing the strongest form of negation in Greek. *They will **absolutely** not escape*.

There will come a time when you will experience the full consequences of your decisions in life. And if you have chosen to reject Jesus, *destruction* is not too strong a word for what is going to happen to you.

καὶ οὐ μὴ ἐκφύγωσιν *绝对逃不掉*。正如4:15——其中讨论了这种过去式如何应用于将来时态——我们使用了双重否定句，后接一个过去式复数虚拟式动词，来表达动作将发生在未来，其中οὐ μὴ是希腊语中最强烈的否定形式。*他们**绝对**逃不掉*。

总有一天，你会承受你人生决定的全部后果。如果你选择拒绝耶稣，那么*“毁灭”*这个词，对于即将降临到你身上的一切，都再合适不过了。

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文呼应了马太福音
Mt 24:39—and they were unaware until the flood came and swept them all away, so will be	**αἰφνίδιος…ὄλεθρος**	马太 24:39——他们毫不知情，直到洪水来到，把他们全都冲走，人子降临也要这样。	**αἰφνίδιος…ὄλεθρος**

the coming of the Son of Man.			
Mt 24:8—All these are but the beginning of the birth pains (ὠδίν)	**ὠδίν**	马太 24:8——这一切都是产痛（ὠδίν）的开始	**ὠδίν**

5:4

But you, brothers and sisters, are not in the dark, such that that day can come on you as a thief.

ὑμεῖς δέ, ἀδελφοί *But you, brothers and sisters*. ὑμεῖς is in the nominative case, since he is talking about the Believers in Thessalonica, while ἀδελφοί *brothers and sisters* is tagged as being in the vocative case, since he is addressing them directly.

In this case, there seems to be only a subtle distinction in the functions of the nominative and the vocative. But we have seen 11 instances in 1 Thessalonians so far where the vocative has been used. In no instance was a vocative noun ever used as the grammatical subject of a sentence. In fact, the editor of the SBLGNT typically sets off the vocative case addressing-by-name with commas ὑμεῖς δέ**, ἀδελφοί,** οὐκ…. The sentence could function equally well without the

5:4

弟兄们，你们却不是在黑暗里，叫那日子来到，像贼一样。

ὑμεῖς δέ, ἀδελφοί *但是你们，兄弟姐妹们*。ὑμεῖς 是主格，因为他谈论的是帖撒罗尼迦的信徒，而 ἀδελφοί*兄弟姐妹们*被标记为呼格，因为他是在直接称呼他们。

在这种情况下，主格和呼格的功能似乎只有细微的差别。但到目前为止，我们已经在《帖撒罗尼迦前书》中看到了11处呼格的使用。呼格名词从未被用作句子的语法主语。事实上，SBLGNT 的编者通常会在称呼姓名的呼格前加上逗号，例如 ὑμεῖς δέ 、 **ἀδελφοί** 、 οὐκ……。即使这些逗号之间没有呼格称呼，句子也能同样有效。

vocative case address in between those commas.

οὐκ ἐστὲ ἐν σκότει *you are not in darkness*. The notion of you are is inherent in the 2nd person plural form of ἐστὲ. This means that Paul was including an explicit ὑμεῖς at the beginning of the sentence to add emphasis. *But **you, on the other hand**, are not in the dark*.

δέ is not as forceful in setting up a contrast as ἀλλά is. So then, you as a translator need to make a judgement call on how forceful to be in your English rendering. You might choose a simple *But you*, or you might go with a more forceful *you, on the other hand*. One way or another, there is a distinction between the Believers and those who live their lives in spiritual darkness.

ἐν *in* is a preposition that is invariably followed by a dative noun or pronoun. So we are not surprised to learn that σκότει is a dative singular neuter, even though the —ει ending makes it a bit difficult to recognize as a dative singular.

ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ *such that the Day might come upon you like a thief*. καταλάβῃ is in the subjunctive mood, and describes something that is not reality. This is appropriate, since the

οὐκ ἐστὲ ἐν σκότει *你们不在黑暗里*。"你们是"的概念源于ἐστὲ的第二人称复数形式。这意味着保罗在句首明确使用了ὑμεῖς来强调。*但**另一方面，"你们**不在黑暗里"*。

δέ 在建立对比方面不如 ἀλλά 有力。因此，作为译者，您需要判断英语翻译的力度。您可以选择简单的"*但是你*"　，也可以选择更有力的"*你*"　。无论如何，信徒和生活在精神黑暗中的人之间是有区别的。

ἐν*是*介词，后面必然跟与格名词或代词。因此，当得知 σκότει 是与格单数中性词时，我们并不感到惊讶，尽管　-ει词尾让它难以识别为与格单数。

ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ *叫那日子临到你们，像贼一样*。καταλάβῃ是虚拟语气，描述的是非现实之事。这很贴切，因为帖撒罗尼迦人活在光明中。如果他们不在光明中，会发生什么，这只是一个假设。因此，用的是虚拟语气。

Thessalonians are living in the light. It is only a hypothetical as to what would happen to them if they were not in the light. Hence, the subjunctive.

ἡ ἡμέρα is in the nominative case, and so is the grammatical subject of the verb. *That Day might come upon*. ὑμᾶς is in the accusative case, and so is the direct object of the verb. *Might come upon **you***.

ὡς is of course introducing a comparison. It is interesting that κλέπτης is in the nominative case. But it is a pattern in Koine Greek that if you have a comparison between two things, the two *things* will agree with each other in case.

We see this in Matthew 10:16—γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί *Therefore be as wise as serpents yet as innocent as doves*. Here we see ὄφεις *serpents* and περιστεραί *doves* in nominative case, agreeing with the implied subject of γίνεσθε (i.e. *You*).

Another example is in 1 Peter 5:8—ὁ ἀντίδικος ὑμῶν διάβολος [286]ὡς λέων ὠρυόμενος περιπατεῖ *Your enemy, the Devil, is walking up and down like a roaring lion*.

ἡ ἡμέρα 是主格，也是动词的语法主语。*那一天可能会降临*。ὑμᾶς 是宾格，也是动词的直接宾语。*可能会降临到**你身上***。

ὡς 当然是在引入比较。有趣的是，κλέπτης 是主格。但在通用希腊语中，如果对两件事进行比较，那么这两*件事*在格上会保持一致，这是一种规律。

我们在马太福音 10:16 中看到这一点 — *γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί 因此，要像蛇一样聪明，像鸽子一样天真*。这里我们看到 ὄφεις*蛇*和 περιστεραί *鸽子*处于主格，与 γίνεσθε 的隐含主语（即*你*）一致。

另一个例子是彼得前书 5:8—ὁ ἀντίδικος ὑμῶν διάβολος [^286]ὡς *λέων ὠρυόμενος περιπατεῖ 你的仇敌魔鬼，正像一头咆哮的狮子来回走动*。

λέων 是主格，与主语 ὁ ἀντίδικος *敌人*（*你的*ὑμῶν，即*你的敌人*）一致。

正如您的数据备份需要不断地、完全地更新一样，您的生

[286] There is yet another nominative in this phrase: διάβολος. It is a noun that gives more information about the grammatical subject ὁ ἀντίδικος, and so agrees in case with that subject.

λέων is nominative, agreeing with the subject ὁ ἀντίδικος *The enemy (of you* ὑμῶν, i.e., *Your enemy*).

Just as your data backups need to be constantly, and totally up to date, so also your life needs to be constantly and totally invested in Jesus and in obedience to him.

You know that Jesus will surely return (as surely as you know that a day will come when your computer hardware malfunctions). So you are always living in a state of expectation and preparedness.

活也需要不断地、完全地投入到耶稣身上并服从他。

你知道耶稣一定会再来（就像你知道你的电脑硬件有一天会出故障一样确定）。所以你总是生活在期待和准备之中。

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文呼应了马太福音
Matt 24:43—But know this, that if the master of the house had known what hour the thief **ὁ κλέπτης** would come...	**ὡς κλέπτης**	马太 24:43—你们要知道，家主若知道贼什么时候**来**……	**ὡς κλέπτης**
And of course, the two passages are very similar *thematically*. Both passages emphasize the sudden and unexpected nature of the Day of the Lord. Matt 24:36-44 makes this explicit: *But of that day and hour no one knows*...		当然，这两段文字*在主题上非常相似*。 这两段经文都强调了主的日子突然而出乎意料的特性。马太福音24:36-44明确地指出：*"但那日子，那时辰，没有人知道*……"	
And both highlight the distinction between the prepared and the unprepared. This verse (plus verse 5 to follow) contrasts those in darkness		两者都强调了有准备的人和没有准备的人之间的区别。这节经文（以及接下来的第5节）对比了黑暗中的人和光明中的人和。马太福音	

with those in light. Matt 25:1-13 contrasts wise and foolish virgins.	25:1-13对比了聪明的童女和愚拙的童女。

5:5

For you are all children of the light—children of the day. We are not children of the night or darkness.

πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας *For you are all children of light and children of day*. The conjunction γὰρ, coming in its standard place as the second word of the clause, connects this verse logically to the preceding context, providing an explanation for *why* the Day of the Lord will *not* surprise believers as a thief.

ὑμεῖς is the subject of the verb. πάντες is an adjective which agrees in number, gender, and case with ὑμεῖς, which clarifies for us that Paul intended πάντες to modify ὑμεῖς rather than some other word in the sentence.

We see equative nominatives in this verse.[287] That is we have a nominative noun or pronoun (in this case, the pronoun ὑμεῖς) plus a be-verb ἐστε followed by a nominative noun or pronoun (in

5:5

因为你们都是光明之子，白昼之子。我们不是黑夜之子，也不是黑暗之子。

πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας *因为你们都是光明之子，都是白昼之子*。连词γὰρ，作为该从句的第二个词，在其标准位置上，将这节经文与前面的上下文逻辑地连接起来，解释了*为什么*主的日子不会*像*贼一样突然袭击信徒。

ὑμεῖς 是动词的主语。πάντες 是形容词，其数、性和格与 ὑμεῖς 一致，这向我们阐明了保罗意图用 πάντες 修饰 ὑμεῖς，而不是句子中的其他词。

我们在这节经文中看到了等式主格。[^287]也就是说，我们有一个主格名词或代词（在本例中是代词 ὑμεῖς），加上一个 be 动词 ἐστε，后面跟着一个主格名

[287] In Greek textbooks, this may be called a *predicate nominative* construction.

this case, by two nouns, both nominative).

词或代词（在本例中是两个名词，都是主格）。

So we have ὑμεῖς ≈ υἱοὶ (φωτός) + υἱοὶ (ἡμέρας).

所以我们有 ὑμεῖς ≈ υἱοὶ (φωτός) + υἱοὶ (ἡμέρας)。

φωτός and ἡμέρας are both in the genitive case, and perform a very ordinary function of the genitive—to express what we do in English with *of* or *from*. In this case, *of* fits the context best. Children *of* light. Children *of* day.

φωτός 和 ἡμέρας 都是属格，它们执行属格的非常普通的功能——表达我们在英语中用*of*或*from做什么*。在这种情况下，*of*最符合上下文。光明*之子*。白昼*之子*。

Paul's education was heavily influenced by the Old Testament, and there are hints of that in this verse. In the Hebrew, the *son of X* means one characterized by or belonging to X. So here Paul is saying that Believers fundamentally belong to and share the characteristics of light and day—common biblical motifs.

保罗的教育深受旧约的影响，这节经文也体现了这一点。在希伯来语中，*"X的儿子"*指的是具有X特征或属于X的人。因此，保罗在这里说，信徒从根本上属于光明和白昼，并共享光明和白昼的特征——这是圣经中常见的主题。

Children of the light was an expression used by Jesus in Luke 16:8. It is also a term that we find in the Dead Sea Scrolls, left to us by the Qumran community, to describe those who are on God's side: בְּנֵי אוֹר.

*"光明之子"*是耶稣在路加福音16:8中使用的表达方式。在库姆兰社群留下的死海古卷中，我们也发现了这个词，用来描述那些站在上帝一边的人： בְּנֵי אוֹר 。

It is possible that in speaking of God's people as *children of the day*, Paul may have been alluding to the Day of the Lord. Certainly that is what this whole context is about. If that is the case, Paul could have implying that we are already experiencing something

将神的子民称为"*白昼之子*"，可能是指主的日子。这整个背景无疑就是关于主的日子。如果是这样，保罗可能暗示，即使在耶稣复临之前的现在，我们就

of what the New Heaven and New Earth are all about, even now before the return of Jesus.

已经体验到新天新地的某些意义了。

In the last quarter of my career, I worked as a computer programmer for a hospital group where my *customers* were internal—members of the Medical Affairs department, which managed the 5,000 physicians in this group.

Not all of the members of that department of 18 or so people were Christians, but several were. Their influence as salt and light was such that working for Medical Affairs was a little bit like working in heaven. People were genuinely kind and patient with each other. To some extent, working in Medical Affairs was a little bit like working in the Kingdom of God.

And of course, being in a good church, with an absence of gossip and a good bit of mutual support, is like experiencing the downpayment of life in the Kingdom.

在我职业生涯的最后阶段，我担任一家医院集团的计算机程序员，我的客户是集团内部的医疗事务部门成员，该部门管理着该集团的 5,000 名医生。

那个部门大约有18名成员，并非全都是基督徒，但其中有几个是。他们作为盐和光的影响力如此之大，以至于在医学事务部工作有点像在天堂工作。人们彼此真诚友善，彼此耐心。在某种程度上，在医学事务部工作有点像在神的国度里工作。

当然，身处一个好的教堂，没有流言蜚语，而且互相支持，就像体验王国生活的首付一样。

οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους *We are not (children) of the night nor of darkness*. νυκτὸς and σκότους ar both genitive, and probably understand that uἱοί is assumed.

οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους *我们不是黑夜的孩子，也不是黑暗的孩子*。 νυκτὸς 和 σκότους ar 都是属格，并且可能理解 uἱοί 是假定的。

Another mark of the extent to which the Old Testament influenced his

thinking is his use of a chiasm in this verse. A chiasm is a pattern in a composition which uses a nested symmetric or mirror-like structure.

旧约对他思想影响深远的另一个标志是他在这节经文中运用了交叉结构。交叉结构是一种使用嵌套对称或镜像结构的构图模式。

Children of
- Light
- Day
- Night
- Darkness

While only mildly interesting in 1 Thess. 5:5, it can be very helpful to recognize chiasm in parts of the Old Testament.

虽然帖撒罗尼迦前书 5:5 只稍微有趣一点，但它对于识别旧约部分内容中的交叉结构非常有帮助。

> Most chiastic structures are longer than one line, sometimes stretching across entire chapters, with a hinge point in the middle. Westerners are accustomed to a conclusion landing at the end, like the moral of the story or the punchline of a joke, but the ancient Near Eastern mind liked to embed the main idea dead center.
>
> If we don't recognize this structure as we read Scripture, from the Psalms to the words of Jesus, we risk placing the emphasis on the wrong point.[288]

> 大多数交叉结构都不止一行，有时甚至横跨整章，并在中间有一个转折点。西方人习惯于在结尾处给出结论，例如故事的寓意或笑话的妙语，但古代近东人却喜欢将中心思想嵌入正中央。
>
> 如果我们在阅读圣经（从诗篇到耶稣的话语）时没有认识到这种结构，我们就有可能把重点放在错误的点上。[^288]

例如，约伯记中一些难解的段落背后隐藏着交叉结构。在约

[288] Jen Wilkin, At My Mother's Deathbed, I Discovered the Symmetry of a Long Life, Christianity Today, January/February, 2025.

For instance, a chiastic structure lies behind some difficult passages in the book of Job. What we expect in Job 19:21-29 is to see Job start out with his troubles, and then build to a climax that is positive.

You ought not attack me and say that my troubles are my own fault.
　　But in spite of all, I know that my redeemer lives!
　　I know that I will see God face to face!

…followed by the closing prayer and an invitation to have sandwiches and cookies after the service.

What we get instead in Job is this chiastic structure.

You ought not attack me and say that my troubles are my own fault.
　　But I know that my redeemer lives.
　　I will see God face to face.
You ought not attack me and say that my troubles are my own fault.

There is no reason that building-to-a-climax is any better as a rhetorical device than mirroring-words/concepts-in-a-chiasm. It is merely different Being aware of the possibility of encountering a chiasm can make us better Bible readers.

伯记19:21-29中，我们期待看到约伯从他的困境开始，逐渐发展到一个积极的高潮。

你不应该攻击我，说我的麻烦都是我自己的错。
　　但尽管如此，我知道我的救赎主还活着！
　　我知道我将会与上帝面对面！

...随后进行结束祷告，并邀请大家在礼拜结束后享用三明治和饼干。

我们在《约伯记》中看到的是这种交叉结构。

你不应该攻击我，说我的麻烦都是我自己的错。
　　但我知道我的救赎主还活着。
　　我将与上帝面对面。
你不应该攻击我，说我的麻烦都是我自己的错。

作为一种修辞手法，构建高潮并没有什么理由比在交叉结构中镜像词语/概念更好。它们只是不同而已。意识到遇到交叉结构的可能性，可以让我们更好地阅读圣经。

5:6

So then, let us not sleep like all the others, but let us stay awake and be clear headed.

ἄρα οὖν *Therefore*. Combining ἄρα and οὖν is a common way that Paul uses to draw conclusions from a previous discussion.[289]

μὴ καθεύδωμεν *let us not sleep*. I have spoken before that the subjunctive is often used to talk about action that is unreal, or potential. That usage broadened by NT times to make a subjunctive (particularly an aorist subjunctive) equivalent to a future tense. But there is another standard use of the subjunctive—to deliver an exhortation, particularly in the first person plural (the *let us…* form).

In this verse we see both a negative exhortation—let us not sleep—and a pair of positive ones—let us stay awake and be clear headed—all expressed with present active subjunctives.[290]

ὡς οἱ λοιποί *like the rest*. λοιποί is an adjective, but as we have seen before, the Greek article ὁ/οἱ/etc. can turn almost any kind of word—an adverb, adjective, infinitive, participle—into a noun.

5:6

所以，我们不要像其他人一样睡觉，而是要保持清醒和头脑清醒。

ἄρα οὖν *因此*。将 ἄρα 和 οὖν 结合起来是保罗用来从之前的讨论中得出结论的常用方法。[^289]

μὴ καθεύδωμεν *我们不要睡觉*。我之前说过，虚拟语气常用于谈论不真实或潜在的行为。这种用法在新约时代得到了扩展，使虚拟语气（尤其是过去式虚拟语气）等同于将来时。但虚拟语气还有另一种标准用法——发出劝告，尤其是在第一人称复数形式中（“*让我们……*”）。

在这节经文中，我们看到了消极的劝告——让我们不要睡觉——和一对积极的劝告——让我们保持清醒和头脑清醒——所有这些都是用现在主动虚拟语气表达的。[^290]

ὡς οἱ λοιποί *像其余的人一样*。λοιποί 是形容词，但正如我们

[289] 11 times in his letters, 7 of which are in Romans.

[290] ...which we recognize by the —ωμεν ending.

Here, the plural adjective remaining, as in *the remaining (whatevers*), becomes a noun referring to the other people in Thessalonica, the rest, the ones who are not Jesus-followers.

ἀλλὰ γρηγορῶμεν καὶ νήφωμεν *but let us stay awake and be clear headed*. As indicated above, Paul uses two subjunctive verbs to express an exhortation.

The metaphorical *sleep* Paul warns against may find modern expression in Netflix binges, social media absorption, and consumer culture that can blunt our focus on following Jesus. The problem is that we can lose our edge without realizing it.

Probably, the best defense we have is in following basic spiritual disciplines, such as:

- Bible study—both individual and in a group
- Meditation
- Prayer
- Corporate Worship

One spiritual discipline that many believers have found helpful over a period of many centuries is that of *solitude*. It may be particularly relevant today—not so much in that we head off into the Rocky Mountains to spend a week in a tent in the woods, on our own. Rather, solitude in the sense of a

之前所见，希腊文冠词 ὁ/οἱ/等几乎可以将任何类型的词（副词、形容词、不定式、分词）变成名词。在这里，复数形容词 remaining，例如*remaining （不管怎样*），变成了名词，指的是帖撒罗尼迦的其他人，即其余的人，那些不是耶稣追随者的人。

ἀλλὰ γρηγορῶμεν καὶ νήφωμεν *但让我们保持警醒，保持头脑清醒*。如上所述，保罗使用了两个虚拟式动词来表达劝勉。

沉迷'隐喻，在现代社会中，或许会以沉迷于Netflix、沉迷于社交媒体和消费文化的形式出现，这些都会削弱我们跟随耶稣的专注力。问题是，我们可能会在不知不觉中失去优势。

也许，我们最好的防御措施就是遵循基本的精神修养，例如：

- 圣经学习——个人学习和小组学习
- 冥想
- 祷告
- 集体敬拜

数百年来，许多信徒都发现*独处是一种有益的精神修行*。它或许在今天尤为重要——与其说是因为我们前往落基山脉，独自一人在树林里的帐篷里度过一周。不如说，即使身处城

digital fast for a time, even while still in the city, is a practice that may be useful for us.

I have several times found that a digital fast has been helpful. I set up an auto-reply in my email that said:

> *Thank you for your email, but I will not be reading it. I am taking some time off from my computer and cellphone—a digital detox. I will be investing more of my time in face-to-face relationships with family and friends, and in reading books.*
>
> *I will be going back online on <date> and will appreciate hearing from you again at that time.*

The most realistic time for me to do this sort of thing was when I was going on vacation anyway. The nature of my work made a digital detox impossible except when on holidays.

I have a friend who has had a one month fasting from the news. He found that following the news as closely as he did was having a negative effect on his emotions and attitudes. Taking a month off from reading news on his phone or watching it on TV was quite helpful for him.

市，在一段时间内远离*数码世界，独处*也是一种对我们有益的修行。

我多次发现，数字化断食很有帮助。我在我的电子邮件中设置了自动回复，内容如下：

> *谢谢你的邮件，但我不会读。我要暂时远离电脑和手机——进行数码排毒。我会把更多时间花在与家人朋友面对面交流上，以及读书上。*
>
> *我将于<date>重新上线，届时将很高兴再次收到您的来信。*

对我来说，最现实的做这种事的时间就是度假的时候。我的工作性质决定了，除了假期，我不可能进行数码排毒。

我有个朋友戒掉了一个月的新闻。他发现，像他那样密切关注新闻，对他的情绪和态度产生了负面影响。一个月不看手机新闻或电视新闻对他很有帮助。

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文呼应了马太福音
Mt 24:42—Therefore, **stay awake (γρηγορέω)** Mt 25:13—Therefore, **stay prepared! (γρηγορέω)**[291] For you do not know the day or the hour when I will return.	**γρηγορέω**	马太 24:42——因此，**要保持警醒 (γρηγορέω)** 太 25:13—所以，**你们要预备！(γρηγορέω)** [^291]因为你们不知道我什么时候回来。	**γρηγορέω**

5:7

For those who sleep, sleep at night and those who get drunk are drunk at night.

οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν *For those who are asleep sleep at night*. The word καθεύδω to sleep gets used in this phrase twice. First, with an article in the nominative plural to form a verbal noun (*those who* or *the ones who*) that is the grammatical subject of the

5:7

睡觉的人晚上睡觉，喝酒的人晚上喝酒。

οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν *对于那些在晚上睡觉的人来说，* καθεύδω 表示睡眠。在这个短语中，καθεύδω 出现了两次。第一次，它与主格复数冠词连用，构成一个动词名词（*these who*或*the ones who*），*并作为句子"these*

[291] The word in Matthew 25 is the same one used in 1 Thessalonians. But I went with *prepared* rather than *awake* in my translation of Matthew, since in the context of the story, there was no problem with any of the young women falling asleep. They all did that.
The problem that half of them had was in not being prepared...in not taking appropriate action to ensure they were ready for the master of the household to return at any moment.

sentence *those who sleep*. Second, it is used as the main verb.

In 2:9 and 3:10 we have run into the gentive of time, to describe the time within which the action of the verb takes place. So in this case, the best way to render the genitive νυκτὸς is *at night*.

καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·*and those who get drunk are drunk at night*. Paul has created a parallel here, using a single verb twice in a phrase, and then having two such phrases.

In Greek there is no difference in word-formation between middle and passive voice for μεθύσκομαι. This is a good example of what's called the "middle-passive" form where the same morphology (word-formation) can be interpreted as either middle or passive voice depending on context. It's technically ambiguous whether Paul means *those who get themselves drunk* (middle voice, emphasizing the subject's participation in the action) or *those who are being made drunk* (passive voice, emphasizing the effect of the alcohol on them). The editor at STEPBible tags μεθυσκόμενοι as passive voice.

In this context, given that it's paired with the active μεθύουσιν (*they are drunk*), I think the middle

*who sleep”*的主语。第二次，它被用作主动词。

在 2:9 和 3:10 中，我们遇到了时间属格，用来描述动词动作发生的时间。因此，在本例中，属格 νυκτὸς 的最佳表达方式是“*at night”* 。

καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν ·*喝醉的人是在晚上喝醉的*。保罗在这里创建了一个平行词，在一个短语中使用同一个动词两次，然后有两个这样的短语。

在希腊语中，μεθύσκομαι 的中间语态和被动语态的构词法没有区别。这是一个很好的例子，即所谓的“中间被动”形式，即相同的构词法（构词法）可以根据上下文解释为中间语态或被动语态。从技术上讲，保罗指的是*那些自己喝醉的人*（中间语态，强调主语参与了这一行为），还是*那些被灌醉的人*（被动语态，强调酒精对他们的影响），这一点很模糊。STEPBible 的编辑将 μεθυσκόμενοι 标记为被动语态。

voice interpretation might make more sense—describing people actively participating in getting themselves drunk, leading to the state of drunkenness. This would align better with Paul's overall point about moral responsibility and choosing behaviors associated with darkness.

在这种情况下，考虑到它与主动语态 μεθύουσιν（*他们喝醉了*）搭配，我认为中间语态的解释可能更合理——描述人们主动参与喝醉，最终导致醉酒状态。这更符合保罗关于道德责任和选择与黑暗相关的行为的总体观点。

All this said, your translation will be much the same whether you understanding this participle as being middle or passive voice.

尽管如此，无论您将此分词理解为中间语态还是被动语态，您的翻译都会大致相同。

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文呼应了马太福音
Mt 24:48f.—But if that wicked servant says to himself, 'My master is delayed,' and begins to beat his fellow servants and eats and drinks with **drunkards** (τῶν **μεθυόντων**).....	**μεθύσκομαι**	马太福音 24:48 起——“倘若那恶仆心里说：‘我的主人迟延来’，就动手打他的同伴，并且吃喝和**醉酒**的人一同宴乐（τῶν**μεθύοντων**）……”	**μεθύσκομαι**

5:8

But since we are of the day, let us be vigilant and wear a breastplate of faith and love, and a helmet, the confidence in our salvation.

ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν *But let us who are of the day be vigilant*. The conjunction δὲ, which regularly appears as the second word of whatever phrase it is in, never the first, sets up a contrast with *those who are drunk at night* from the previous verse.

A wooden translation would be *But we, being of the day, let us be vigilant*. That phrase needs reworking, however, before it reads smoothly in English.

It is a general principle of translation that you want people to respond to your rendering as the original readers/hearers (for those who read aloud to the church in Thessalonica) responded to Paul's original text. You have missed the mark if people read your translation and instead of thinking about Paul's content they think, *Wow. This is clunky English. I can barely understand what the author is getting at*.

Now, if you think the original author *intended* his style to be awkward, and that the original recipients, all fluent in Greek, had a tough time

5:8

但既然我们属于白昼，就让我们保持警惕，戴上信仰和爱的胸甲，戴上头盔，相信我们的救赎。

ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν *但我们这些属于白昼的人应当警醒*。连词δὲ，无论它出现在哪个短语中，通常都是作为第二个词出现，而不是第一个词，这与上一节中*那些在夜间喝醉的人形成了对比*。

一种生硬的翻译应该是*"但我们，既然是白昼，就让我们保持警惕"*。然而，这句话需要重新修改，才能在英语中读得通顺。

翻译的一般原则是，你希望人们对你的译文做出的反应，就像原文的读者/听众（对于那些向帖撒罗尼迦教会大声朗读的人来说）对保罗原文的反应一样。如果人们读了你的译文，不去思考保罗的内容，而是想着*"哇，这英语太难懂了。我几乎听不懂作者的意思"*，那你就错失了关键。

现在，如果您认为原作者*有意使*他的风格显得笨拙，并且原来的接收者都精通希腊语，很难理

sorting out what was written, then it is OK for your translation to reflect that awkwardness.

But that is not the case in this letter. It was written to be easily understood, and it was! Your translation must be easily understood as well.

As in 5:6, we have a subjunctive verb νήφωμεν which Paul used as an exhortation. *Let us <do such-and-such>*. Content-wise, verse 8a repeats what was said in v. 6. It be the case that verse 7 was a parenthetical remark, and with 5:8 Paul wants to get his readers back on track with his primary train of thought.

> In all likelihood, Paul dictated this letter to a scribe. Verses 6 to 8 have the feel of Paul developing a thought, going off on a slight tangent, then coming back to where he left off, to carry on.
>
> For us, of course, tracking with one of the great minds of the last 2,000 years—and what's more, one who was inspired by the Holy Spirit—even Paul's tangents are like precious gold.

ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης *wearing the breastplate of faith and love*. Participles are verbs that have picked up some

清所写的内容，那么您的翻译可以反映出这种笨拙。

但这封信并非如此。它写得通俗易懂，而且确实如此！你的翻译也必须通俗易懂。

就像在5:6中一样，保罗用虚拟语气动词νήφωμεν来劝勉我们。*让我们<做某某>*　。从内容上看，第8节前半部分重复了第6节的内容。第7节可能是插入语，而保罗在5:8中希望引导读者回到他的主要思路上。

> 保罗很可能是向一位抄写员口述了这封信。第6至8节给人的感觉是，保罗在构思一个想法，然后稍微跑题，最后又回到他之前停下的地方，继续往下读。
>
> 当然，对于我们来说，追踪过去 2000 年来最伟大的思想家之一 — — 而且，他是受到圣灵启发的 — — 甚至保罗的切线也像珍贵的黄金一样。

ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης *穿上信和爱的护心镜*。分词是动词，它继承了名词的一些属性，例如格、性、数。ἐνδυσάμενοι*穿上/穿着*是阳性主格复数，这清楚地表明保罗将其与阳性主格复数 ἡμεῖς*我*

of the qualities of a noun, such as case, gender, and number. ἐνδυσάμενοι *putting on/wearing* is a nominative plural masculine, which clearly indicates that Paul was linking this to the nominative plural masculine ἡμεῖς *We* that is the subject of the sentence. So it is the *We* of this verse who are to wear this breastplate.

Θώρακα is accusative, since it is the direct object of the participle ἐνδυσάμενοι, while πίστεως and ἀγάπης are both performing the task that the Greek genitive so often does—namely, to express what we do in English with the word *of*.

Breastplate is a fine translation of Θώρακα , but is not a word commonly used in English. I considered rendering the word as *armor*. On the other hand, if you go to Amazon.com and search for *breastplate armor*, you will see dozens of breastplates for sale. There is a lively enough cosplay subculture that the word may be making its way back into the language.

The factor that tipped me to using *breastplate* instead of *armor* is that later in the verse, the believer is urged to add a helmet. Helmets are considered a *component* of armor. So it felt odd to have Paul saying *Put on armor and a helmet*. I ended up using the word

们联系起来，后者是句子的主语。因此，这节经文中的*"我们"*应该穿上这护心镜。

Θώρακα 是宾格，因为它是分词 ἐνδυσάμενοι 的直接宾语，而 πίστεως 和 ἀγάπης 都执行希腊语属格经常执行的任务，即表达我们在英语中用 这个词所做的*事情*。

*Breastplate*是 Θώρακα 的准确翻译，但它在英语中并不常用。我考虑过把它翻译成*armour* 。另一方面，如果你去亚马逊网站搜索*"breastplate armour"* ，你会看到几十种胸甲在售。Cosplay 亚文化非常活跃，这个词可能正在回归英语。

*"胸甲"*而不是*"盔甲"*的原因是，这节经文后面敦促信徒戴上头盔。头盔被认为是盔甲的一*部分*。所以保罗说*"穿上盔甲和头盔"感觉很奇怪*。我最终使用了*"胸甲"这个词*。但作为译者，如何将这个词翻译成英文，这需要你的判断。

保罗在这里谈到信心和爱心的护心镜。[^292]在以弗所书6:11-18，

breastplate. But it is a judgement call on your part as a translator as to how to render this word into English.

他提到公义的护心镜。上帝的军装并没有正式且一致的清单。保罗只是在玩弄一个[^293]在多个场合都适用的军装比喻。

Here, Paul talks of the breastplate of faith and love.[292] In Eph. 6:11-18, he refers to the breastplate of righteousness. There is no official, consistent inventory of the armor of God. Rather, it is Paul playing with an armor metaphor[293] that he found useful in several contexts.

在罗马书13:12中，他鼓励信徒要穿*戴光明的军装（ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός*）。无论是在帖撒罗尼迦、以弗所、罗马，还是其他任何地方，听保罗讲道，都如同听他讲述如何穿戴神所赐的军装。这是保罗的一大特点，就像他喜欢在动词前加上hyper-一样。[^294]

In Romans 13:12 he encourages believers to ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός *put on the armor of light*. To be around Paul listen to him speak, whether in Thessalonica, Ephesus, Rome, or wherever, was to hear him talk about putting on the armor of God. It was one of the things that was characteristic of Paul, rather like his love of attaching hyper— to the front of verbs.[294]

καὶ περικεφαλαίαν ἐλπίδα σωτηρίας *头盔，救赎的希望*。περικεφαλαίαν 和 ἐλπίδα 都是宾格，因此都是分词*put on的直接宾语*。我能找到的最好的处理双重直接宾语的方式是用逗号：*头盔，救赎的希望……*

καὶ περικεφαλαίαν ἐλπίδα σωτηρίας *and a helmet, the hope of salvation*. περικεφαλαίαν and ἐλπίδα are both accusative, and so are both direct object of the participle *putting on*. The best way I could find to manage dual

*"希望"*一词是ἐλπίς 的常见译法。然而，在英语中，*"希望"*一词通常指你希望发生的事情，但该事情可能会发生，也可能不会

[292] *Faith* and *love* were connected in Paul's thinking. In Gal. 5:6 he ties them together again in *faith which works through love*.

[293] Possibly finding its genesis in Is. 59:17, He wears his desire for justice like body armor, and his desire to deliver is like a helmet on his head. (NET)

[294] See 3:10 if you have forgotten this discussion.

direct objects was with a comma: *a helmet, the hope…*

Hope is a very common rendering of ἐλπίς in published translations of the NT. However, in English *hope* is a word often applied to something you want to happen, but which may or may not occur. Scripture indicates that our salvation is sure. Jesus will certainly return. Nothing is more certain than that.

In light of this, I thought it better to render ἐλπίδα σωτηρίας as *the confidence in our salvation*. Another option would be *the confident expectation of our salvation*.

This need to be vigilant is present no only in Paul's writings, but in 1 Pet. 5:8—*Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour*.

发生。圣经表明，我们的救恩是确定的。耶稣必定会再来。没有什么比这更确定的了。

鉴于此，我认为最好将"ἐλπίδα σωτηρίας"译为"*对我们得救的信心*" 。另一个选择是"*对我们得救的信心期望*" 。

这种警惕的必要性不仅体现在保罗的著作中，也体现在彼得前书5:8中——*务要警醒谨守。因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。*

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文呼应了马太福音
Matt. 24:13—But the one who endures to the end will be **saved** (**σῴζω**, the verb form of σωτηρία).	**σωτηρία**	马太 24:13—唯有忍耐到底的，必然**得救**（**σῴζω**，σωτηρία 的动词形式）。	**σωτηρία**

5:9

For God did not put us here to experience his anger, but to experience salvation through our Lord Jesus Christ,

ὅτι *For* is a conjunction that connects this verse to the previous discussion about being alert and sober, providing a theological rationale/motivation for the exhortations of vv. 6 & 8.

οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν *God did not put us (here) to experience his anger*. ἔθετο is a curious word for Paul to use here. The GNT renders the phrase *God did not choose us*. The NIV *God did not appoint us*.

> The Greek verb does not imply choosing certain persons from among a larger group, and the reference to the future contained in the English *destined* is found, not in the Greek verb itself, but in the following words, εἰς ὀργὴν.[295]

In light of this, I decided to keep close to the ordinary meaning of the verb τίθημι, *to put*. The ὀργή Paul refers to is, based on the context provided by 1:10, the judgement

5:9

因为神把我们放在世上，不是要我们经历他的愤怒，而是要我们通过主耶稣基督经历救赎

，

ὅτι *因为*是一个连词，将这节经文与前面关于保持警惕和清醒的讨论联系起来，为第 6 和 8 节的劝诫提供了神学原理/动机。

οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν *上帝没有把我们（放在这里）经历他的愤怒*。保罗在这里用ἔθετο这个词很奇怪。GNT 译作"*上帝没有拣选我们*"。NIV译作*"上帝没有任命我们"*。

> 希腊语动词并不意味着从一大群人中选择某些人，英语*destined中包含的对未来的提及*并不在希腊语动词本身中，而是在后面的词语 εἰς ὀργὴν 中。[^295]

鉴于此，我决定沿用动词τίθημι的通常含义，*即"放置"* 。根据1:10提供的上下文，保罗所指的ὀργή是指末世的审判，即主的日子，耶稣将拯救他的子民。[^20]

[295] Nida and Ellingworth, op. cit., 112.

of the end-time, at the Day of the Lord, from which Jesus delivers his people.[296]

ὁ θεὸς is in the nominative case, which is how Paul tells us it is the subject of the sentence. ἡμᾶς is in the accusative case, which makes it the direct object of the verb ἔθετο.

The εἰς...εἰς construction is common in Pauline literature for presenting contrasting destinations or purposes. See Romans 6:16 for a similar usage.

> Do you not know that….you are slaves of the one you obey, *either* of sin resulting in death ἁμαρτίας **εἰς** θάνατον, *or* obedience resulting in righteousness ὑπακοῆς **εἰς** δικαιοσύνην? (NET)

ἀλλὰ εἰς περιποίησιν σωτηρίας *but for the obtaining of salvation*. εἰς is always followed by an accusative of some sort, so we are unsurprised that περιποίησιν is—as also is ὀργὴν earlier in the verse—an accusative noun. It means *keeping; an acquiring or obtaining, acquisition*. The genitive is doing its common task of handling what we do in English with *of*, hence *of salvation*.

ὁ θεὸς 是主格，保罗告诉我们它是句子的主语。ἡμᾶς 是宾格，这使它成为动词 ἔθετο 的直接宾语。

εἰς...εἰς 结构在保罗文献中很常见，用于表达对比的目的地或目的。参见罗马书 6:16 中的类似用法。

> 难道你不知道吗……你是你所服从的人的奴隶，*要么*是罪导致死亡ἁμαρτίας **εἰς** θάνατον，*要么*服从导致正义ὑπακοῆς **εἰς** δικαιοσύνην？（网）

ἀλλὰ εἰς περιποίησιν σωτηρίας *而是为了获得救赎*。εἰς 后面总是跟某种宾格，所以我们并不惊讶 περιποίησιν（就像这节前面 ὀργὴν 一样）是宾格名词。它的意思是*保持；获取或获得，取得*。所有格正在做它常见的任务，处理我们在英语中用*of 做的事情*，因此是*of 救赎*。

鉴于“但获得救赎”是蹩脚的英语，我将其翻译为“*但经历救赎*”。

[296] Bruce, *Thessalonians*, op. cit., 112.

Given that but for the obtaining of salvation is awkward English, I rendered this *but to experience salvation.*

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *through our Lord Jesus Christ*. διά can be followed by either a genitive or an accusative. When followed by a genitive, as it is here, it means *through* or *by means of*. The genitive component of the prepositional phrase is τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ the Lord Jesus Christ. The genitive ἡμῶν is there for a different reason, to indicate possession. Jesus is not just *the* Lord. He is *our* Lord.

This whole idea of the anger of God against people who have not committed themselves to following Jesus seems odd to us. We are OK with the idea that God might be—and indeed, should be!—angry with the Russians who intentionally target Ukrainian children's-daycare centers with precision missiles.

But so many of the sins we commit seem to be victimless crimes. We cannot understand why God would *get* angry. However, as we become wiser we come to realize that victimless crimes may not exist. Going to prostitutes feeds into the

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*通过我们的主耶稣基督*。 διά 后面可以跟所有格或宾格。当后面跟所有格时，就像这里一样，它的意思是*通过*或*通过*…。介词短语的属格成分是 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 主耶稣基督。所有格 ἡμῶν 的存在有不同的原因，表示占有。耶稣不仅仅是*主*。他是*我们的*主。

上帝对那些没有委身跟随耶稣的人发怒，这种想法在我们看来很奇怪。我们完全可以接受上帝可能会——而且确实应该——对那些故意用精确制导导弹袭击乌克兰儿童托儿所的俄罗斯人发怒。

但我们犯下的很多罪孽似乎都是无受害人的罪行。我们无法理解上帝为何会*发怒*。然而，随着我们变得更加睿智，我们逐渐意识到，无受害人的罪行可能并不存在。嫖娼助长了性奴贸易，赌博则摧毁了家庭。

我们的洞察力越强，我们就越能看到我们所做的选择和所从事的行为的后果。上帝的洞察力远远超出我们自己。

无论如何，上帝对我们的目标是拯救、救赎、完整、שָׁלוֹם——触及我们内心以及与他人关系的shalom。

sex-slavery trade, and gambling destroys families.

The more insight we develop, the more ramifications we see to the choices we make and the behaviors we engage in. And God's level of insight goes far beyond our own.

In any case, God's objective for us is salvation, redemption, wholeness, שָׁלוֹם—shalom that touches our inner selves as well as our relationships with others.

Further, a fundamental aspect of the deep structure of the universe is that we should reconciled to God through Jesus, and love the people God has created. It is also fundamental to the universe that if we do not take advantage of this reconciliation, then bad things are going to happen to us. These bad things come to into sharp focus at the Day of the Lord.

此外，宇宙深层结构的一个基本方面是，我们应该通过耶稣与上帝和好，并爱上帝所创造的人类。宇宙的另一个根本性特征是，如果我们不善用这种和解，那么坏事就会降临到我们身上。这些坏事在主的日子里会变得尤为突出。

Jesus' Talk on the Mount of Olives in Matthew	**Echoes of Matthew in This Verse**	**马太福音中耶稣在橄榄山上的讲话**	**这节经文呼应了马太福音**
There are no specific echoes from Matthew 24-25 in this verse, other than the general sense that God's anger is a component of the Day of the Lord, and that those who remain loyal to Jesus, who hold out to the		这节经文并没有特别呼应马太福音24-25章的内容，只是笼统地表达了上帝的愤怒是主的日子的一部分，那些忠于耶稣、坚持到底的人将得救（马太24:13）。这是上帝为我们设定的目标。	

end will be saved (Matt. 24:13). This is God's goal for us. Clearly, Paul's thinking about God's purposes and what the future has in store was shaped and informed by what Jesus said about the future.	显然，保罗对上帝的旨意以及未来会发生什么的思考是受到耶稣对未来的言论的影响和启发的。

5:10

who died for us so that whether we are physically alive or dead, we will actually be alive together with him.

This verse carries on, as part of the same sentence, from verse 9. By writing the article + participle **τοῦ ἀποθανόντος** *the one who died* in the genitive case, Paul was making it clear that he is giving more detail about τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ from the previous verse.

περὶ ἡμῶν *for us*. The translation of περὶ varies depending on the case that follows it. Here it is followed by the genitive ἡμῶν, yielding the meaning *for us* or *concerning us*. The context clearly suggests sacrificial death, so *for us* is the better translation.

ἵνα *so that* is a conjunction that introduces a purpose clause, indicating the goal or aim of Christ's death. Of the several uses of subjunctive verbs, one is that Greek writers liked to follow ἵνα with a verb in the subjunctive

5:10

他为我们而死，这样，无论我们的肉体是活着还是死了，我们都会与他一同活着。

这节经文作为同一句话的一部分，从第 9 节开始。通过写冠词 + 分词**τοῦ ἀποθανόντος** 作为在所有格情况下*死亡的人*，保罗明确表示，他正在提供有关前一节经文中的 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 的更多细节。

περὶ ἡμῶν*为我们*。περὶ 的翻译取决于其后格。此处，它后接属格 ἡμῶν，因此含义为"*为我们*"或"*与我们有关*"。上下文明确暗示了"牺牲的死亡"，因此"*为我们*"*的*翻译更佳。

ἵνα *因此，这*是一个引导目的从句的连词，表明基督之死的目的或目标。虚拟语气动词有多种用法，其中之一就是希腊作家喜欢在ἵνα后面接一个虚拟语气的动词。因此，ζήσωμεν是虚拟语气的。

mood. So it is that ζήσωμεν is in the subjunctive.

> The form of this sentence, where a statement about the death or self-giving of Christ is followed by a clause expressing its purpose, is a recurring one in the letters of Paul. *To this end Christ died and lived again, that* (ἵνα) *he might be Lord both of the dead and of the living* (Rom 14:9); *he died for all, that* (ἵνα) *those who live might live no longer for themselves but for him who for their sake died and was raised* (2 Cor 5:15); *God for our sake made him to be sin who knew no sin, so that* (ἵνα) *in him we might become the righteousness of God* (2 Cor 5:21).[297]

> 这种句子的形式，即在关于基督的死亡或自我奉献的陈述之后，紧接着一个表达其目的的从句，在保罗书信中反复出现。*为此，基督死了，又活了，为要*（ἵνα）*作死人并活人的主*（罗马书 14:9）；*他替众人死，为要*（ἵνα）*那些活着的人不再为自己活，乃为替他们死而复活的主活*（哥林多后书 5:15）；*神使那无罪的，替我们成为罪，好*（ἵνα）*我们在他里面成为神的义*（哥林多后书 5:21）。[^297]

εἴτε γρηγορῶμεν εἴτε καθεύδωμεν *whether we are awake (or) whether we are asleep*. Paul does not know whether any given individual will be alive or dead at the moment Jesus returns, so he frames this clause hypothetically. And the way to make hypothetical statements in Koine Greek is with the subjunctive mood. Hence, both γρηγορῶμεν and καθεύδωμεν are in the subjunctive mood.

εἴτε γρηγορῶμεν εἴτε καθεύδωμεν *无论我们是醒着的（或）还是睡着的*。保罗不知道耶稣复临时，任何一个人是生是死，所以他用假设的方式表达了这个从句。在通用希腊语中，假设性陈述的表达方式是使用虚拟语气。因此，γρηγορῶμεν 和 καθεύδωμεν 都是虚拟语气。

ἅμα σὺν αὐτῷ ζήσωμεν *我们或许可以和他一起生活*。关于虚拟语气动词ζήσωμεν，我们可以表达几件事。虚拟语气本身表达的是潜力、可能性或意图

[297] Bruce, *Thessalonians*, op. cit., 113.

ἅμα σὺν αὐτῷ ζήσωμεν *we might live together with him*. There are several things we can say about the subjunctive verb ζήσωμεν. The subjunctive mood inherently expresses potential, possibility, or intent rather than definite reality (which would use the indicative mood). When used in a ἵνα clause, it indicates purpose or intended result.

In English, we often use "might" or "may" to capture this sense of purpose/intention combined with potential. It's our way of expressing that this is the aimed-for outcome rather than a simple statement of what will happen. We can see this working itself out in these verses where Paul makes a statement about the death or self-giving of Christ, followed by a clause expressing its purpose.[298]

- *To this end Christ died and lived again,* ***that*** (ἵνα) ***he might be*** *Lord both of the dead and of the living* (Rom 14:9);
- *he died for all,* ***that*** (ἵνα) ***those*** *who live* ***might live*** *no longer for themselves but for him who for their sake died and was raised* (2 Cor 5:15);
- *God for our sake made him to be sin who knew no*

，而不是明确的现实（后者需要使用陈述语气）。当它用于ἵνα从句时，它表示目的或预期结果。

在英语中，我们常用“might”或“may”来表达这种目的/意图与潜力相结合的含义。我们用这种方式来表达这是预期的结果，而不是简单地陈述将会发生什么。我们可以在这些经文中看到这一点，保罗在其中陈述了基督的死亡或舍己，随后用一个从句来表达其目的。[^298]

- *为此，基督死了，又活了，**为要作***（ἵνα）*死人并活人的主*（罗马书 14:9）；
- 并且*他替众人死了，**是叫那些**活着的人不再为自己**活**，乃为替他们死而复活的主活*（林后 5:15）；
- *神使那无罪的，替我们成为罪，好**叫我们**在他里面**成为**神的义*（哥林多后书 5:21） [^299]。

由于我们有相同的ἵνα　后跟虚拟语气动词，我们可以很高兴地将

[298] This is a recurring theme in the letters of Paul.

sin, ***so that*** (ἵνα) *in him* ***we might become*** *the righteousness of God* (2 Cor 5:21).[299]

其翻译为***我们可能****与他一起生活*。

Since we have the same ἵνα followed by a subjunctive verb, we can feel good about rendering this as ***we might live*** *together with him*.

However, this consistent translation with *might* is somewhat of an English translation convention rather than a strict necessity. Some modern translations will sometimes render these purpose clauses more directly:

- *so that we become*
- *so that he is Lord*
- *so that we live*

然而，这种与*"might"一致的翻译*在某种程度上是一种英语翻译惯例，而非严格要求。一些现代翻译有时会将这些目的从句翻译得更直接：

- *这样我们就能*
- *所以他是主*
- *以便我们生活*

The key point is that the subjunctive in these ἵνα clauses is expressing purpose or intended result, and English translators have traditionally used *might* to capture this nuance. But the *might* translation isn't mandated by the Greek grammar itself - it's just one way English has developed to express the purpose/potential aspect of these clauses.

关键在于，这些ἵνα从句中的虚拟语气表达的是目的或预期结果，而英语翻译传统上会使用*"might"（可能）*来捕捉这种细微差别。但" *might"*的翻译并非希腊语法本身所要求的——这只是英语发展起来的一种表达这些从句目的/潜在含义的方式。

You as a translator get to make a judgement call as to how to render this subjunctive verb.

作为翻译，您可以判断如何翻译这个虚拟动词。

σύν 意为"*与……一起*"或"*一起*"，是通用希腊语中一小群介词之一，其后必然跟与格名词或代词。因此，这节经文中的与格 αὐτῷ 是 σύν 之后的预期和必需的格。

[299] Bruce, *Thessalonians*, op. cit., 113.

σύν, meaning *with* or *together with,* is one of a small group of prepositions in Koine Greek that is invariably followed by a dative case noun or pronoun. Therefore, the dative αὐτῷ in the verse is the expected and required case following σύν.

This is different from many other Greek prepositions (like περί, ἐπί, or κατά) which can take multiple cases with different meanings. The consistency of σύν taking the dative makes it one of the more straightforward prepositions to work with in Greek grammar.

这与许多其他希腊语介词（例如 περί、ἐπί 或 κατά）不同，这些介词可以有多种格，含义也各异。σύν 始终采用与格，这使得它成为希腊语语法中较为直观的介词之一。

Jesus' Talk on the Mount of Olives in Matthew	Echoes of Matthew in This Verse	马太福音中耶稣在橄榄山上的讲话	这节经文呼应了马太福音
Matt. 24:42—So then stay awake! (**γρηγορέω**) Matt. 25:13—Therefore, stay prepared! (**γρηγορέω**)	**γρηγορῶμεν**	马太 24:42——那么请保持清醒！（**γρηγορέω**） 马太 25:13—因此，请做好准备！（**γρηγορέω**）	**γρηγορῶμεν**
Thematically, both 1 Thessalonians and Matthew 24-25 deal with preparedness for the Lord's coming, and emphasize that the timing is unknown but the outcome is certain for Believers.		从主题上看，《帖撒罗尼迦前书》和《马太福音》 24-25 章都涉及为主的到来做好准备，并强调时间未知，但结果对于信徒来说是确定的。	

5:11

So then, encourage each other, and build each other up, just as you are already doing.

διὸ παρακαλεῖτε ἀλλήλους *So then, encourage each other*. The conjunction διὸ *therefore* connects this verse to the preceding discussion about the Day of the Lord and Christian preparedness. It indicates that what follows is a logical conclusion from the previous argument.

παρακαλεῖτε is a 2nd person imperative—a command given to a group. It is interesting that in the Gospel of John, the noun form παράκλητος of this verb is used as a description and name of the Holy Spirit.

> We do the same sort of thing in English as the Greeks did, in creating verb/noun pairs that are related to each other. For instance:
>
> - To teach—teacher
> - To create—creation
> - To appear—appearance

ἀλλήλους is in the accusative case, functioning as the direct object of παρακαλεῖτε.

5:11

所以，你们要彼此劝勉，互相建立，正如你们素常所行的。

διὸ παρακαλεῖτε ἀλλήλους *所以，你们要彼此劝勉。*因此，连词διὸ将这节经文与前面关于主的日子和基督徒的预备联系起来。它表明接下来的内容是从之前的论证中得出的合乎逻辑的结论。

παρακαλεῖτε 是第二人称祈使句——向一群人发出的命令。有趣的是，在约翰福音中，这个动词的名词形式 παράκλητος 被用来描述圣灵，并用来指圣灵。

> 我们在英语中的做法与希腊人类似，即创建彼此关联的动词/名词对。例如：
>
> - 教书——老师
> - 创造——创造
> - 出现—外观

ἀλλήλους 在宾格中，充当 παρακαλεῖτε 的直接宾语。

καὶ οἰκοδομεῖτε εἷς τὸν ἕνα *并互相扶持*。οἰκοδομεῖτε 是另一个

καὶ οἰκοδομεῖτε εἷς τὸν ἕνα *and build each other up*. οἰκοδομεῖτε is another 2nd person plural imperative—another command.

第二人称复数祈使语气——另一个命令。

εἷς τὸν ἕνα is a curious phrase: *one the one*. It has to be an idiom of some sort, as a wooden translation makes no sense. I could find no other biblical or classical sources where this phrase is used.

εἷς τὸν ἕνα 是一个奇怪的短语：*one the one（一人一物）*。它一定是某种习语，因为生硬的翻译毫无意义。我在其他圣经或古典文献中找不到这个短语。

But it appears in this verse that we have two, roughly synonymous commands, παρακαλεῖτε and οἰκοδομεῖτε. It is reasonable to assume that ἀλλήλους *each other* and εἷς τὸν ἕνα are roughly synonymous direct objects of the verb.

但在这节经文中，我们似乎有两个大致同义的命令：παρακαλεῖτε 和 οἰκοδομεῖτε。可以合理地假设 ἀλλήλους*彼此*和 εἷς τὸν ἕνα 大致是动词的同义直接宾语。

A review of published translations, including NET, NIV, NLT, GNT, and CEV, tells you that there are hundreds of NT scholars who agree with your analysis of this phrase.

对已出版的译本（包括 NET、NIV、NLT、GNT 和 CEV）进行回顾后发现，有数百名 NT 学者同意您对这句话的分析。

> A defining characteristic of Hebrew poetry, which so influenced NT writers, is the use of *parallelism*. There are several types of parallelism, but the two types that are of greatest use to us in puzzling out difficult words or phrases are:
>
> - **Synonymous parallelism**, where the

> *平行结构*的运用，它对新约作者产生了深远的影响。平行结构有多种类型，但在我们理解难词或难句时最有用的两种类型是：
>
> - **同义平行结构**，第二行本质上是重复或重述第一行，但用不同的词语表达相同的含义。[^300]例如：
>
>   **世界和住在其间的，都属耶和华。**

second line essentially repeats or restates the first line using different words with the same meaning.[300] For example:

The earth is the LORD's, and all it contains,
The world, and those who dwell in it.

- **Antithetic parallelism**, where the second line contrasts with or provides an opposite perspective to the first line. For example:

The heart of the wise inclines to the right,
but the heart of the fool to the left.

You can understand how observing this sort of parallelism would help you define unfamiliar words. So for instance if you had an extremely rare word used in this couplet:

The heart of the wise inclines to the right,
but the heart of the fool to the @#$%.

- **平行结构**，第二行与第一行形成对比或提供相反的视角。例如：

智慧人的心偏向右边，
愚昧人的心偏向左边。

你可以理解，观察这种平行结构如何帮助你理解不熟悉的单词。比如，假设这句对句中有一个极其生僻的词：

智慧人的心倾向右边，
愚昧人的心却倾向右边。

...那么可以合理地猜测，@#$% 是一个不常见的词，意思是"*左*"。

因此，我们有：

[300] Chiasm, which we discussed in 5:5, involves a sophisticated use of parallelism.

…then it would be a fairly good guess that @#$% would be an uncommon word which means *left*.

So here, we have:

Encourage each other
Build up εἶς τὸν ἕνα

This looks more like synonymous parallelism than antithetic parallelism, so it is an easy guess that Paul intended us to understand εἶς τὸν ἕνα as being pretty much the same as ἀλλήλους.

An encouraging aspect of translating this verse is to realize that the translation teams of the published versions—who collectively have several centuries of careful study of the Bible between them—are doing no more than what you can do yourself when they come to εἶς τὸν ἕνα. Look at the phrase. Observe its immediate context. Infer a possible translation.

It is not just the published translations that reinforce your conclusions. BDAG (which represents the input of scores or hundreds more biblical scholars) also thinks that εἶς τὸν ἕνα means *each other*. It specifically mentions 1 Thess

互相鼓励
建立εἶς τὸν ἕνα

这看起来更像是同义平行而不是反义平行，因此很容易猜测保罗希望我们理解 εἶς τὸν ἕνα 与 ἀλλήλους 非常相似。

翻译这节经文的一个令人欣慰之处是，我们意识到，出版版本的翻译团队——他们加起来对圣经进行了几个世纪的仔细研究——所做的，只不过是你自己在处理εἶς τὸν ἕνα时所能做的。看看这个短语。观察它的上下文。推断一个可能的翻译。

并非只有已出版的译本才能佐证你的结论。BDAG（代表了数十甚至数百位圣经学者的贡献）也认为 εἶς τὸν ἕνα 指的是*彼此*。它在讨论 εἶς 一词的定义 5.a 中特别提到了帖撒罗尼迦前书 5:11。

καθὼς καὶ ποιεῖτε *正如你已经在做的一样。καὶ 的作用是强化连词 καθὼς。PB 试图通过"正如你**已经在做的一样**"*来强调这一点。你也可以添加诸如*"确实"*或*"事实上"之类的词。*

5:11 in definition 5.a of its discussion of the word εἷς.

καθὼς καὶ ποιεῖτε *just as you are already doing*. The καὶ serves to strengthen the conjunction καθὼς. The PB tries to bring out this additional emphasis by saying *just as you are **already** doing.* You could also include something like *indeed* or *in fact*.

ποιεῖτε: is the 2nd person present active indicative plural of ποιέω *to do*. The use of the present tense emphasizes ongoing, current activity. So the Thessalonian believers are engaged in encouraging and building each other up on an ongoing basis, right now.

Excursus: Paul and Matthew's Gospel

The parallels between 1 Thess and Matt. 24 are widely acknowledged, but most people put them down to Paul drawing on a verbal tradition that lay behind the (eventual) Matthew gospel.

But the more I learn about verbal traditions, the more I think they were not a big deal in the eastern Mediterranean of the first century.

Verbal cultures tend to *not* write many things down. Indeed, being able to read and write is not highly valued. Some years ago, I was on

ποιεῖτε：是ποιέω *to do*（*做*）的第二人称现在主动指示复数。使用现在时强调正在进行的、当前的活动。因此，帖撒罗尼迦的信徒们现在正持续不断地互相鼓励、建立。

附记：保罗和马太福音

帖撒罗尼迦前书和马太福音 24 章之间的相似之处得到了广泛的认可，但大多数人认为这是保罗借鉴了（最终的）马太福音背后的口头传统。

但是，我对口头传统了解得越多，就越觉得它们在公元一世纪的东地中海地区并不是什么大问题。

语言文化往往*不把*很多东西写下来。事实上，读写能力并不被重视。几年前，我在校园基督徒团契工作，参与了不列颠哥伦比亚省北部地区的学生事工。我的工作范围包括范德胡夫高中，附近有几个印第安原住民社区。在范德胡夫高中的整个历史上，只有一名原住民学生读到十二年级毕业。没有哪个家庭认为即使是基本的读写能力也有价值——所以所有学生都在毕业前辍学了。

staff with Inter-Varsity Christian Fellowship and got involved with student ministry in what is considered northern British Columbia. This included the high school in Vanderhoof, near which are several native Indian communities. In the entire history of Vanderhoof High School, only one native student had ever gone through to graduate from grade twelve. There were no families who thought that even basic literacy was valuable—so all of the students dropped out before graduation.

One of the missionaries my church supports is a Wycliffe Bible Translator who headed up the third and most recent failed attempt to translate the New Testament into the Cree language, spoken by native Indian communities all over Alberta. The perspective that the Cree have is that anything that is important enough to know should be packaged into a story somebody could tell. Trying to translate the Bible into Cree is, so they believe, a waste of time.

While oral cultures I have knowledge of are fairly deliberate about not writing things down, they are equally deliberate—indeed, are *highly intentional*—about telling stories.

我的教会支持的传教士之一是威克里夫圣经翻译协会的成员，他领导了第三次也是最近一次将《新约》翻译成克里语的尝试，但这次尝试以失败告终。克里语是艾伯塔省各地印第安原住民社区使用的语言。克里人认为，任何重要到值得了解的事情都应该被包装成一个可以讲述的故事。他们认为，尝试将圣经翻译成克里语是浪费时间。

虽然我所知道的口头文化相当刻意不把事情写下来，但它们同样刻意——事实上，*高度　有意为之*——讲述故事。

多年前，我的一位好友曾与居住在营地附近保留地的奇黑利斯印第安部落谈判，将一处位于不列颠哥伦比亚省的营地地产出售给他们。他总是与部落长老们开会……只不过每次开会都会有一位12岁的男孩、一位18岁的男孩和一位24岁的男孩出席。这三位年轻人的任务就是*记住*谈判中谈到的内容，并在

A close friend of mine negotiated the sale of a camp property in British Columbia many years ago to the Chehalis Indian band that lived on a reserve that was adjacent to the camp. His meetings were always with tribal elders...except that present in every meeting was a boy who was 12, another who was 18, and yet another who was 24. It was the job of these three young men to *remember* what was said at these negotiations, and to *tell stories about them* in the years and decades to come.

And then, as they grow old enough to be anticipating their own deaths, to pass these stories on to a new generation of story-tellers.

So the question is, were the inhabitants of the first century eastern Mediterranean world more like white, Euro-Canadians, who write everything down, or were they more like the Chehalis Indians, who told stories and wrote almost nothing down?

The evidence we have suggests that the Greeks wrote about *everything*.[301] The treasure trove of papyrus documents that Grenfell and Hunt discovered

未来的岁月乃至几十年里*讲述这些故事。*

然后，当他们长大到足以预见自己的死亡时，他们将这些故事传递给新一代的讲故事的人。

所以问题是，公元一世纪东地中海世界的居民是否更像白人、欧裔加拿大人，他们会把所有事情都写下来，还是更像奇黑利斯印第安人，他们会讲故事，但几乎什么都不写下来?

我们掌握的证据表明，希腊人记录了*一切*。[^301]格伦费尔和亨特发现的纸莎草文献宝库，总计约有50万份文件和残片……其中只有5000份已被翻译。但我们知道，这些文献包括书信、文学文本、圣经片段、希腊戏剧、法庭记录、星座运势、合同和遗嘱。以下是一些代表性的例子。

[301] The Greek corpus that has come down to us is more than 10X larger than the body of Latin writings. [Henry George Liddell et al., *A Greek-English Lexicon* (Oxford: Clarendon Press, 1996), v.]

The Thesaurus Linguae Graecae (TLG) is a database maintained by the University of California, Irvine, of both literary and everyday Greek writings. It contains 16 million words for the period from Homer to the end of the Koine period.

amounts to roughly ½ million documents and fragments…of which only 5,000 have yet been translated. But we know they include letters, literary texts, Bible portions, Greek plays, court records, horoscopes, contracts, and wills. Here are some representative examples.

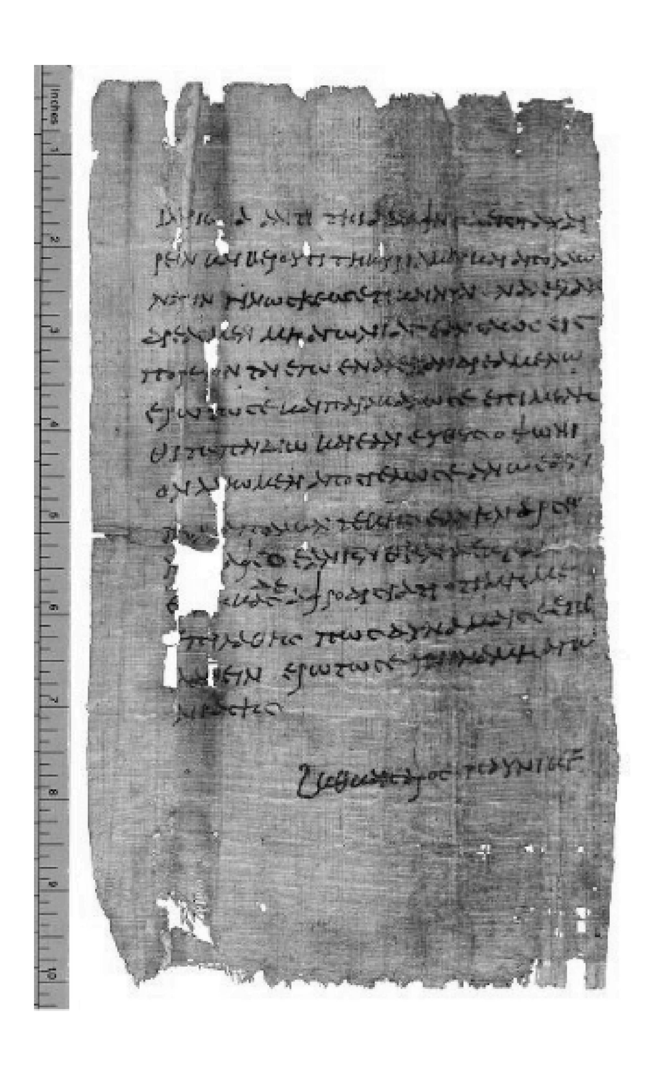
In 1:1, I referred to a letter written by a man to his wife in 1 BC to illustrate the typical way that Greek letters were opened (A to B, greetings!).

Here is the balance of that letter:[302]

在 1:1 中，我引用了公元前 1 年一位男士写给他妻子的一封信，以说明希腊字母的典型打开方式（从 A 到 B，问候！）。

这封信的其余内容如下：[^302]

[302] All photos of documents in this section have been released under a Creative Commons license, and are available at https://papyri.info.



Hilarion to my wife Alis, many greetings, also to my lady Berous and Apollonarion. Know that I am still in Alexandria; and do not worry if they wholly set out, I am staying in Alexandria. I ask you and entreat you, take care of the child, and if I receive my pay soon, I will send it up to you. Above all, if you bear a child and it is male, let it be; if it is female, cast it out. You have told Aphrodisias, "Do not forget me." But how can I forget you? Thus I'm asking you not to worry. The 29th

希拉里翁向我的妻子艾丽丝致以最诚挚的问候，也向我的夫人贝鲁斯和阿波罗纳里翁致以最诚挚的问候。请知悉，我仍在亚历山大；即使他们全部出发，也不必担心，我会留在亚历山大。我恳求你们，照顾好孩子，如果我很快收到工资，我会把工资寄给你们。最重要的是，如果你们生了孩子，而且是男孩，就让他留下；如果是女孩，就把他丢弃。你们告诉阿芙罗狄西亚：“不要忘记我。”但

year of Caesar, Pauni 23 (i.e. June 17, 1 B.C.).[303]

This kind of casual use of letter writing by somebody far enough down in the food chain that he has to wait to get his pay...this does not point to an oral culture. (Also, his wife was literate enough to read this letter.)[304]

Other documents of interest include a receipt.

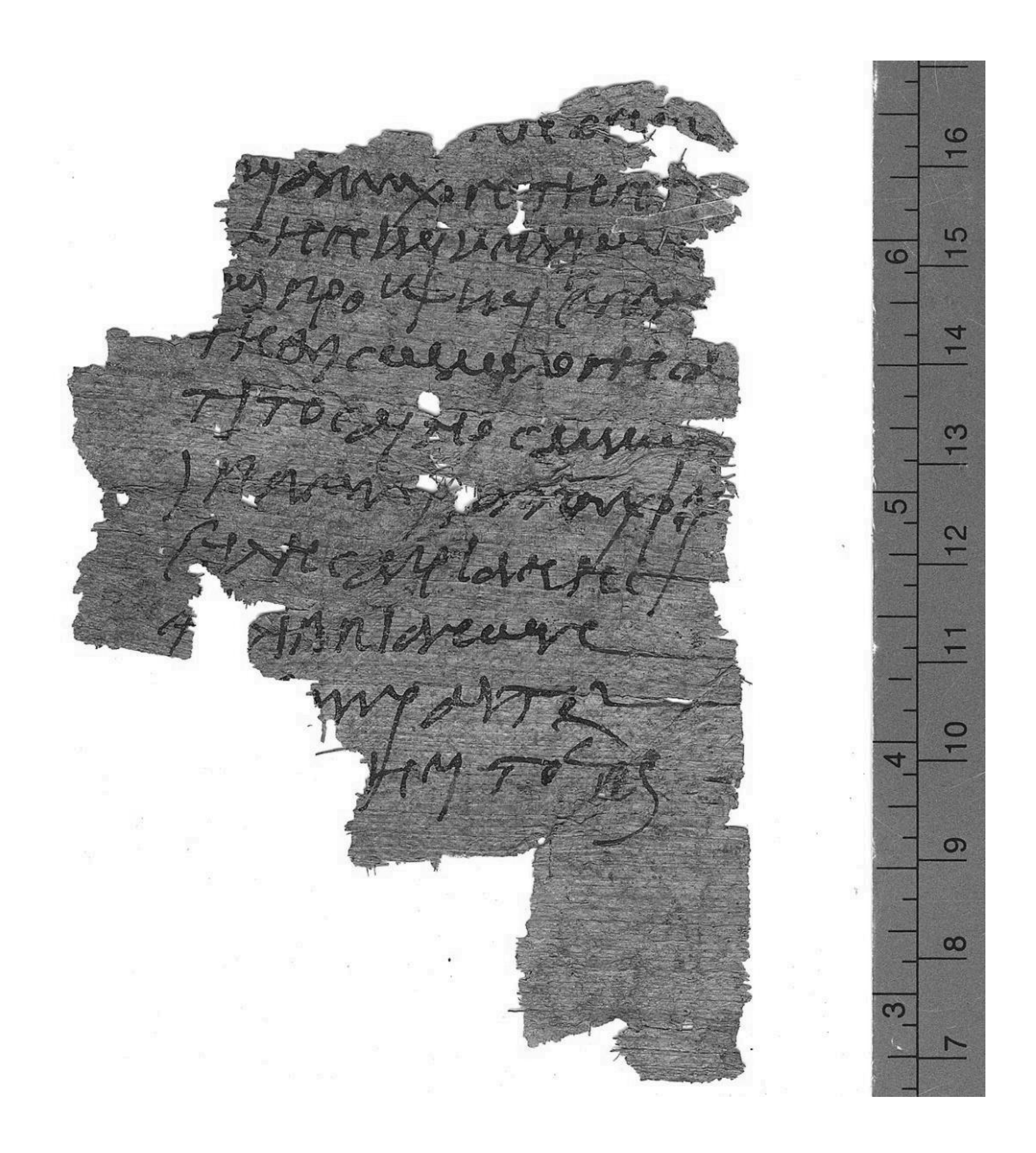
我又怎能忘记你们呢？因此，我恳求你们不要担心。凯撒二十九年，帕乌尼月二十三年（即公元前1年6月17日）。[^303]

身处食物链底层、需要等待才能拿到工资的人，竟然如此随意地使用信件……这显然与口述文化无关。（而且，他的妻子也足够有文化，能读懂这封信。）[^304]

其他感兴趣的文件包括收据。

303 Ἱλαρίωνα Ἄλιτι τῆι ἀδελφῆ πλεῖστα χαί-
ρειν καὶ Βεροῦτι τῆ κυρίᾳ μου καὶ Ἀπολλω-
ναριν. γίνωσκε ὡς ἔτι καὶ νῦν ἐν Ἀλεξαν-
δρέᾳ σμεν· μὴ ἀγωνιᾷς ἐὰν ὅλως εἰσ-
πορεύονται, ἐγὼ ἐν Ἀλεξανδρέᾳ μενῶ.
ἐρωτῶ σε καὶ παρακαλῶ σε ἐπιμελη-
θι τῷ παιδίῳ καὶ ἐὰν εὐθὺς ὀψώνι-
ον λάβωμεν ἀποστελῶ σε ἄνω. ἐὰν
πολλὰ πολλῶν τέκῃς ἐὰν ἦν ἄρσε-
νον ἄφες, ἐὰν ἦν θήλεα ἔκβαλε.
εἴρηκας \δὲ/ Ἀφροδισιάτι ὅτι μή με
ἐπιλάθῃς· πῶς δύναμαί σε ἐπι-
λαθεῖν; ἐρωτῶ σε οὖν ἵνα μὴ ἀγω-
νιάσῃς.
(ἔτους) κθ Καίσαρος Παῦνι κγ.
Grenfell and Hunt, op. cit., https://papyri.info/ddbdp/p.oxy;4;744

304 Though it is possible that there was some other person in the household who was literate who read this letter *to* Alis.



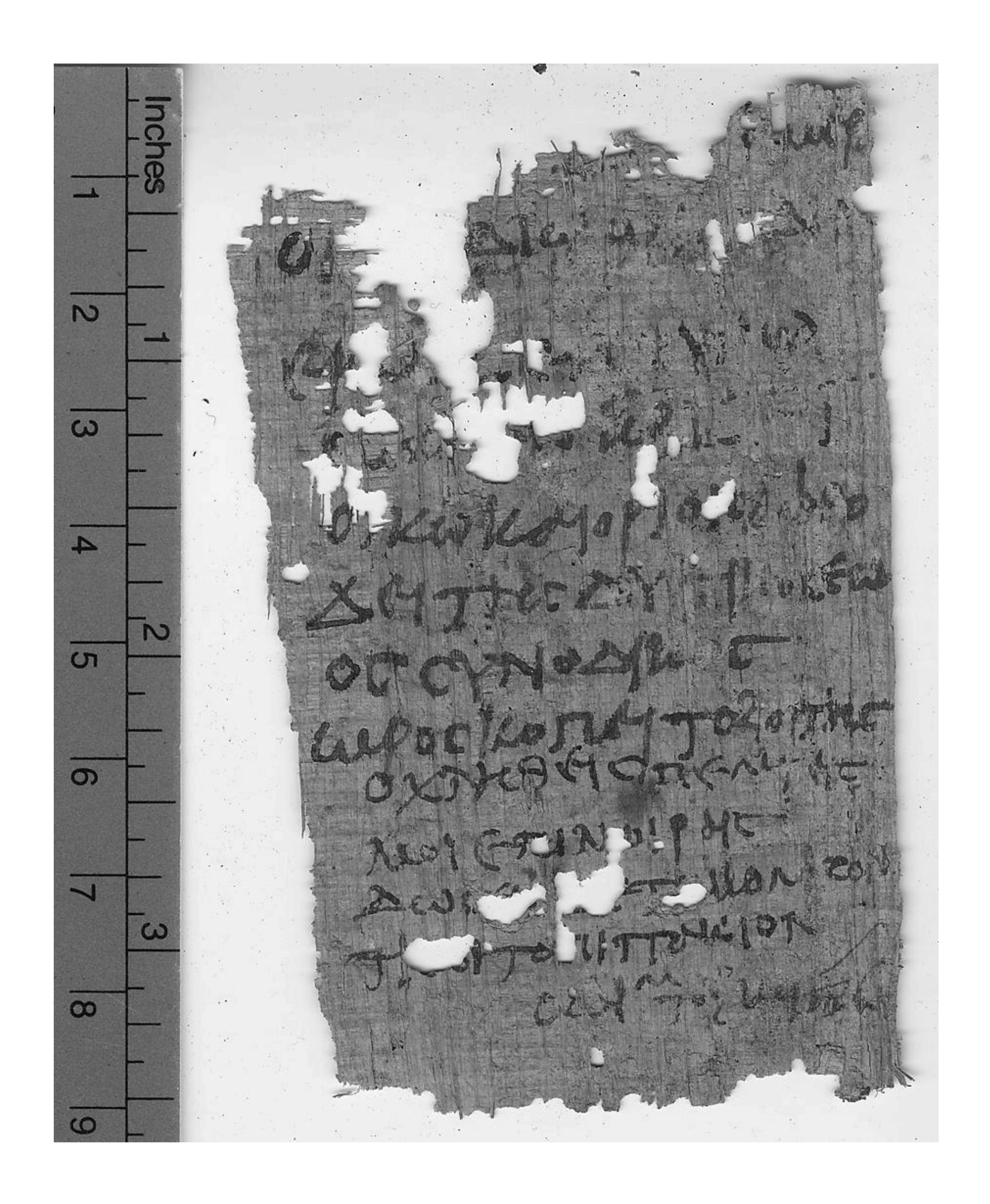
It reads, in part, *I have sold the donkey and received the price and shall guarantee (it) as aforesaid, and in reply to the formal question I consented*.[305]

其中部分内容是，*我已经卖掉了驴子并收到了价款，并将按上述方式担保，并且在回答正式问题时我表示同意。*[^305]

该文件是一份新生儿的星座运势。[^306]

[305] R. A. Coles, D. Montserrat, and J. R. Rea, eds. *The Oxyrhynchus Papyri, Volume LXIX*" (London: Egypt Exploration Society, 2005), P.Oxy.69.4746.

This document is a horoscope for a newborn baby.[306]



Grenfell and Hunt even discovered a bribery contract during their dig in

格伦费尔和亨特甚至在1903-04年的挖掘过程中发现了一份贿赂

[306] P. Schubert, ed., *The Oxyrhynchus Papyri, Volume LXI.* (London: Egypt Exploration Society, 1995), P.Oxy. LXI 4279.

1903-04. It is the first known agreement to fix a sporting event.

合同。这是已知的第一份操纵体育赛事的协议。

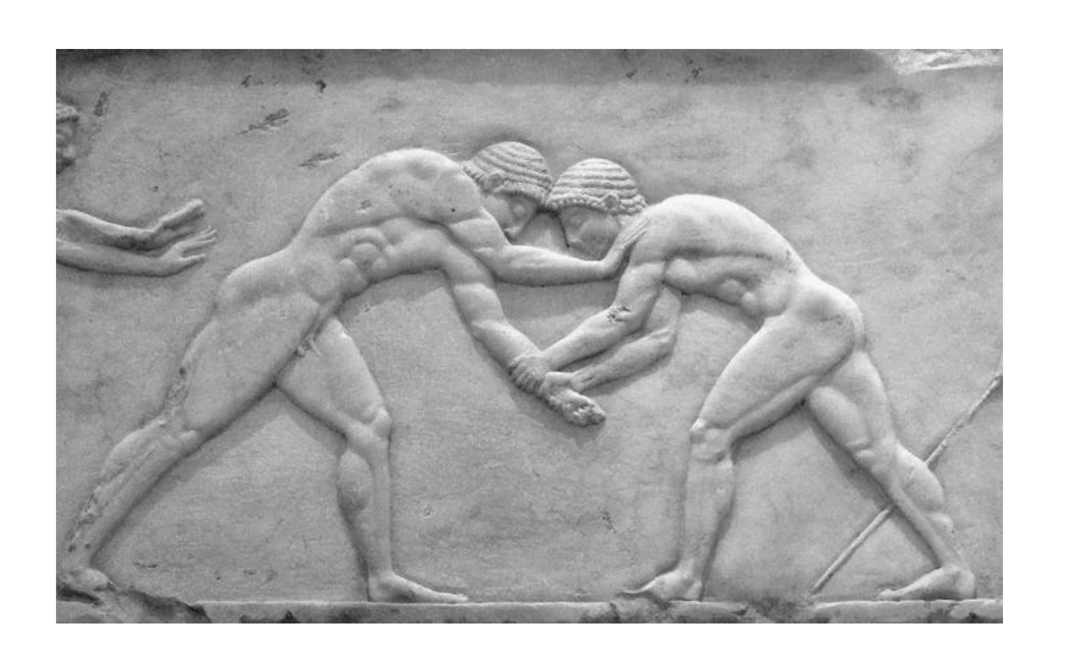


Photo: Wikimedia Commons/Fingalo

照片：维基共享资源/Fingalo

The document details an agreement to fix a wrestling match between two teenage wrestlers:

- **Participants**: Nicantinous and Demetrius
- **Date**: The 14th year of the Roman emperor Gallienus (AD 267)
- **Location**: Antinoopolis, on the Nile
- **Event**: A final bout in the sacred games honoring a deified youth named Antinous

该文件详细列出了两名青少年摔跤手之间关于操纵摔跤比赛的协议：

- **参与者**：尼坎提诺斯和德米特里厄斯
- **日期**：罗马皇帝加利恩努斯第14年（公元267年）
- **地点**：尼罗河畔安蒂诺波利斯
- **事件**：为纪念一位名叫安提诺乌斯的神化青年而举行的神圣运动会的最后一场比赛

Terms of the Agreement

The contract, which was agreed upon by Nicantinous' father and Demetrius' trainers, stipulates the following:

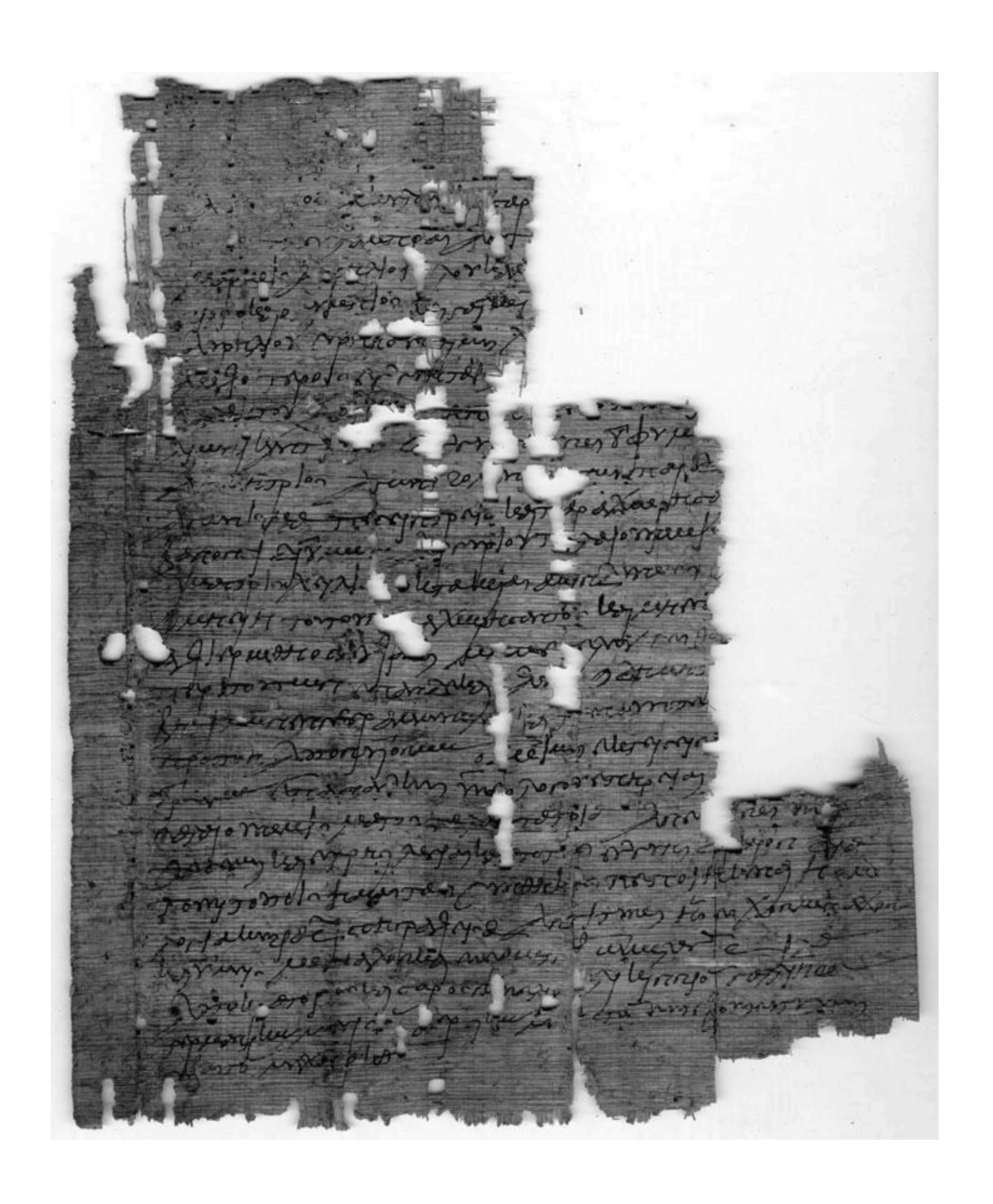
- Demetrius must "fall three times and yield".
- For intentionally losing the match, Demetrius would be paid 3,800 drachmas.
- If Demetrius were to renege on the deal, his party would owe a penalty of 18,000 drachmas.[307]

协议条款

该合同由尼坎提诺斯的父亲和德米特里厄斯的训练师达成，其中规定如下：

- 德米特里必须"跌倒三次才能屈服"。
- 由于故意输掉比赛，德米特里厄斯将获得 3,800 德拉克马的赔偿。
- 如果德米特里违背协议，他的政党将被处以 18,000 德拉克马的罚款。[^307]

[307] L. Ingrams, et al. eds., *The Oxyrhynchus Papyri, Volume XXXIV*.(London: Egypt Exploration Society, 1968).



It is absolutely true that in the rabbinic schools of the Pharisees, there was an enormous emphasis on the *oral Torah*—what Jesus

毫无疑问，在法利赛人的拉比学校里，人们非常重视*口头律法*——耶稣称之为*长老的传统*。[^308]

called the *traditions of the elders*.[308]

It is also absolutely true that none of the Twelve had the opportunity to benefit from the sort of education that a rabbinic school offered.[309]

同样千真万确的是，十二门徒中没有一个人有机会接受拉比学校所提供的那种教育。[^309]

Summary

概括

The Eastern Mediterranean culture was a highly literate one. And in a literate culture, disciplined transmission of oral content tends to wither away. In the words of Henry Jones Sr. in the third Indiana Jones movie, *I write it down so I don't* ***have*** *to remember it*.

东地中海文化是一个高度文化化的文化。而在文化发达的文化中，口头内容的规范传承往往会逐渐消亡。用《夺宝奇兵》第三部电影中亨利·琼斯的话来说，*我把它写下来，这样我就不用*_**记住**_*它了*。

My conclusion is that Paul was using the *written* account of Jesus' Mount-of-Olives talk from Matthew as he composed this letter in AD 50.

我的结论是，保罗在公元 50 年撰写这封信时，使用了马太福音中耶稣在橄榄山上讲话的*书面记录*。

This conclusion leaves me out of step with most of the people involved in NT studies. However, it leaves me in agreement with 100% of the early Christians who had anything to say about the composition of the Gospels. In addition to the internal evidence

这个结论让我与大多数从事新约研究的人意见相左。然而，它让我完全同意那些对福音书写作有所见解的早期基督徒的观点。除了帖撒罗尼迦前书的内部证据之外，他们的见证也不容轻易忽视。

[308] Though even they used written aids to memorization: Birger Gerhardsson, transl. by Eric J. Sharpe, *Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity* (Uppsala: Amquist & Wiksells), 29.

[309] Acts 4:13 When they observed the confidence that Peter and John had, and realized that they were uneducated, ordinary men they were astonished. They recognized that these men had been companions of Jesus.

from 1 Thess., their witness is not to be casually dismissed.

> For instance, Origen said, in a commentary written around A.D. 210: *Concerning the four Gospels, which alone are unquestionable in the Church of God under heaven, that first was written that according to Matthew, who was once a tax collector but afterwards an apostle of Jesus Christ, who published it for those who from Judaism came to believe....Secondly, that according to Mark*....[310]

People arguing for a late date for Matthew would be like historians in A.D. 3924 saying that Winston Churchill's famous speech where he said, after the evacuation of Dunkirk:

> *We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.*

...was delivered not on June 4, 1940, but was in fact composed by history enthusiasts in the mid-21st century.

例如，奥利金在公元 210 年左右写的一篇评论中说：*关于四本福音书，只有它们在天下的上帝的教会中是不容置疑的，第一，根据马太的说法，他曾经是一名税吏，后来成为耶稣基督的使徒，他为那些从犹太教皈依基督教的人出版了这本书……其次，根据马可的说法*……[^310]

那些认为马太福音应该晚些出现的人，就像公元 3924 年的历史学家引用温斯顿·丘吉尔在敦刻尔克大撤退后发表的著名演讲一样：

> *我们将在海滩上战斗，我们将在登陆场上战斗，我们将在田野和街道上战斗，我们将在山上战斗；我们永不投降。*

21世纪中叶的历史爱好者撰写的。

当我写下这些文字时，亲耳聆听过这场演讲的人的子孙后代

[310] Eusebius, *Ecclesiastical History, Volume II: Books 6-10*, Translated by J. E. L. Oulton, Loeb Classical Library 265. (Cambridge, MA: Harvard University Press, 1932), 75.

As I type these words, the children and grandchildren of people who actually heard this speech delivered are still alive. So who are the people in the 40th century to believe? Their own scholars, or people from the 21st century with direct connections to eyewitnesses and friends of Churchill?

仍然健在。那么，40世纪的人们该相信谁呢？是他们自己的学者，还是与丘吉尔的目击者和朋友有直接联系的21世纪人士？

Further, one of the stories told by early Christians[311] was that the Apostle Thomas left for India around the time Paul was writing this letter. [312] It is easy to imagine that the church in Jerusalem would want to send a written account of the life of Jesus with Thomas before he left on a one-way, 5,000 km trip to India. It would be helpful for Thomas to be able to make a copy of Matthew to leave with each new congregation that he planted.

此外，早期基督徒讲述的故事之一[^311]是，使徒多马在保罗写这封信的时候动身前往印度。[^312]不难想象，在多马单程5000公里前往印度之前，耶路撒冷的教会一定想给他寄一份耶稣生平的记录。如果多马能复印一份马太福音，送给他建立的每个新教会，那对他来说会很有帮助。

> Prior to becoming the dean of the School of Theology in Alexandria, in A.D. 180, Pantaenus travelled as a missionary to India and found churches that possessed copies of the Gospel of Matthew.[313]

> 在成为亚历山大神学院院长之前，公元 180 年，潘泰努斯作为传教士前往印度，发现了拥有《马太福音》副本的教堂。[^313]

然而，作为一名圣经学者，你需要明确地将重点放在文本本身，而不是鲍勃·歌德对文本的*思考*或*想象上*。你要注意卡森（DA

[311] Didascalia Apostolorum: The Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, Translated by R. Hugh Connolly. (Oxford: Clarendon Press, 1929), 58.

[312] The Mar Toma (*St. Thomas*) Church of Kerala, South India, points back to the arrival of Thomas in the mid-first century as the genesis of their Christian community.

[313] Eusebius, op. cit., 5.10.

However, as a student of the Bible, you need to keep a clear priority on the text, and not on what Bob Goethe *thinks* or *imagines* about it. You want to pay heed to D.A. Carson's warning about interpreters who reveal more about themselves than they do about the Scriptures.[314]

However, we are not *just* dealing with what Bob can or cannot imagine himself doing if he were making a one-way missionary journey across the sea. The early believers' accounts that the Gospel of Matthew was written first, and the evidence of its use by Paul in this letter constitute hard data that any biblical interpreter needs to take into account.

Does This Matter?

Perhaps not. It is certainly possible to translate 1 Thessalonians without giving Matthew a second thought.

On the other hand, my objective is that my Bible reading should engage with every aspect of my self: my intellect, my emotions, my choices, my imagination.

As I try to enter imaginatively into whatever text I am reading, I try to visualize what was in the biblical

Carson）的警告，那些解释圣经的人，他们更多地展现自我，而不是圣经本身。[^314]

然而，我们讨论的*不仅仅是*鲍勃如果要进行一次单程的跨海传教之旅，他能想象自己能做什么或不能做什么。早期信徒认为马太福音是最早写成的，而保罗在这封信中使用了它的证据，构成了任何圣经诠释者都需要考虑的确凿证据。

这重要吗?

也许不是。当然，翻译帖撒罗尼迦前书时，完全可以不用考虑马太福音。

另一方面，我的目标是阅读圣经应该涉及我自身的方方面面：我的智力、我的情感、我的选择、我的想象力。

当我尝试以想象的方式进入我所阅读的文本时，我会试着去想象圣经作者当时的想法，他们写作的动机是什么，他们口述时的语气，以及他们写作时所处的房间。虽然我总是希望主要关注圣经作者想要表达的要点，但我也会继续探究任何让我好奇的地方。

[314] D. A. Carson, ed. *New Testament Commentary Survey*." 7th ed. (Grand Rapids: Baker Academic), 2013

writer's mind, what the issues were that motivated their writing, the tone of voice they used as they dictated, the kind of room they were in as they wrote. And while I want to always focus primarily on the main point that the biblical writer was trying to make, I also follow up on any things that make me curious.

So it is that when I first translated Mark 1:6, I ended up researching the nutritional content of insects, and my Bible study notes include a recipe for Crispy Cricket Chocolate Chip Cookies.

It also led me to this observation:

> *I think that for people like John and Jesus, the kind of frenzied time management we practice was simply not possible.*
>
> *Yes, a pound of locusts has 50% more protein than a pound of steak...but it takes time to GATHER a pound of locusts. That is a LOT of insects. Gathering them would have given you a lot of time to decompress from the time you spent with people.*
>
> *Hiking 20 miles is a big deal for us...but Jesus did it all the time. There was a lot of time to chat on the trail with the*

因此，当我第一次翻译马可福音1:6 时，我最终研究了昆虫的营养成分，我的圣经学习笔记中包含了一份脆蟋蟀巧克力曲奇的食谱。

这也让我得出了这样的观察：

> *我认为，对于像约翰和耶稣这样的人来说，我们所实行的那种疯狂的时间管理是根本不可能的。*
>
> *是的，一磅蝗虫的蛋白质含量比一磅牛排高出50%……但采集一磅蝗虫需要时间。这可是一大堆昆虫。采集它们能让你从与人相处中解脱出来，享受充足的时间。*
>
> *徒步20英里对我们来说意义非凡……但耶稣一直都在坚持。路上有很多时间可以和同行的人聊天。*

我发现，当我发挥想象力，满足好奇心，并思考个人应用的层面

people who were walking along with you.

I find that as I engage my imagination, feed my curiosity, and ponder levels of personal application, it simply makes Bible reading and translation more *fun*. And *fun* is probably the biggest reason for thinking about the correspondences between Matthew's account of Jesus' Mount of Olives talk and Paul's letter to Thessalonica.

时，阅读和翻译圣经就变得更*有趣了*。*乐趣*或许正是我思考马太福音中耶稣在橄榄山上的讲道与保罗写给帖撒罗尼迦人的书信之间对应关系的最大原因。

5:12

We are asking you, brothers and sisters, to acknowledge the role of the ones who work hard for you, and guide you in the Lord and teach you.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί *We are asking you, brothers and sisters*. δὲ, in its accustomed spot as the second word in the sentence, is not functioning as a conjunction here as much as it is the marker of a new thought—a new paragraph.

ὑμᾶς is in the accusative case, since it is the direct object of the verb Ἐρωτῶμεν. We are asking…asking *whom?* Asking *you*.

This is a good time to notice again that the editor of our SBLGNT writes out everything in lower case Greek letters—except where

5:12

兄弟姐妹们，我们请求你们认识到那些为你们辛勤工作、在主里引导你们、教导你们的人所扮演的角色。

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί *兄弟姐妹们，我们正在问你们。* δὲ，在句子中通常作为第二个单词，在这里并不起连词的作用，而是新思想或新段落的标志。

ὑμᾶς 是宾格，因为它是动词 Ἐρωτῶμεν 的直接宾语。我们在问……问谁*？问你*。

现在值得再次注意的是，我们 SBLGNT的编辑把所有内容都用小写希腊字母书写——除了开始新章节的地方。这是他自己的判断——根据我们对上下文的理解，你我都会有同样的判断——我们已经不再讨论主耶稣的再来及其含义了。保罗

there is a new section starting. It is a judgement call on his part—a judgement that you and I will share, based on our reading of the context—that we have stopped talking about the return of the Lord Jesus, and its implications. Paul has started a new section here, full of parting exhortations. The editor flags this by beginning ἐρωτῶμεν with an upper case letter.[315]

在这里开辟了一个新的章节，充满了临别的劝勉。编辑用大写字母开头的ἐρωτῶμεν来标记这一点。[^315]

ἀδελφοί is tagged by STEPBible as being in the vocative case. That is because, with this word, Paul is directly addressing the Thessalonian believers by name. And because there is no indication in the context that he intends his remarks only for the men, it is appropriate to consider this a consider this a generic masculine, and translate it as *brothers and sisters*.

STEPBible 将 ἀδελφοί 标记为呼格。这是因为，保罗用这个词直接称呼帖撒罗尼迦的信徒。而且，由于上下文中没有迹象表明他只是想对男性说这句话，因此可以将其视为一个泛指的男性词，并将其翻译为“*兄弟姐妹*”。

εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν *to acknowledge the ones who labor among you*.

> The infinitive εἰδέναι is not easy to translate in this passage. More is meant than the usual *to know*, *to understand*, or *to recognize*....[316]

εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν *称赞那在你们中间劳苦的人*。

> 这段话中，不定式 εἰδέναι 不易翻译。它的含义比通常的“*知道*”、“*理解*”或“*辨认*”*更多*……[^316]

更好的翻译是将 εἰδέναι 理解为*承认*、*尊重*、*尊敬*、认可该动词的含义（参见 LSJ, 483 和 BDAG sv οἶδα 6），这也是该词在《哥林多前书》16:18 中通常的翻译方式。

[315] Paul’s original would have been in all-uppercase-letters, with no punctuation.

[316] Wanamaker, op. cit., 192.

A better rendering takes εἰδέναι in the sense of *to acknowledge, respect, honor*, recognized meanings for the verb (see LSJ, 483 and BDAG s.v. οἶδα 6), This is also the way the word is usually translated in 1 Cor. 16:18.

κοπιῶντας is an accusative plural participle from κοπιάω, meaning *working hard, laboring*. The article τοὺς turns this participle into a noun as we render it *those who*. So the two word phrase is *those who labor*. It is accusative, because it is the direct object of the infinitive εἰδέναι. The prepositional phrase ἐν ὑμῖν *in you* or *among you* gives more information about this group of people who are laboring.

It was the practice of first century Greek speakers to always follow ἐν with a dative noun or pronoun, and so it is here with ὑμῖν as a dative plural.

καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ *and guide you in the Lord*. The accusative plural article τοὺς governs not just the participle κοπιῶντας, but προϊσταμένους and νουθετοῦντας as well. This is one group of people who do these three things for the Thessalonians.

You may be puzzled by the two dots over the iota in προϊσταμένους. This indicates that the ο and the ι

κοπιῶντας 是来自 κοπιάω 的宾格复数分词，意为*努力工作*、*劳作*。冠词 τοὺς 将此分词变成名词，我们将其译为*那些人*。因此，两个词的短语是*那些劳动者*。它是宾格，因为它是不定式 εἰδέναι 的直接宾语。介词短语 ἐν ὑμῖν*在你们之中*或*你们之中，*提供了更多关于这群正在劳作的人的信息。

公元一世纪希腊语使用者的习惯是始终在 ἐν 后面加上与格名词或代词，因此这里将 ὑμῖν 作为与格复数。

καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ *并在主里引导你*。宾格复数冠词 τοὺς 不仅管辖分词 κοπιῶντας，还管辖 προϊσταμένους 和 νουθετοῦντας。这是一群为帖撒罗尼迦人做这三件事的人。

你可能对 προϊσταμένους 中 iota 上的两个点感到困惑。这表明 ο 和 ι 不是一起发音的双元音，而是应该作为两个独立的元音发音。所以不是 pr **oy** -sta-me-nous，而是 pr **o** - **ee** -sta-me-nous。

根据其在上下文中的位置，ὑμῶν 必定是分词 προϊσταμένους 的

are not a diphthong, pronounced together, but are to be pronounced as two separate vowels. So not pr**oy**-sta-me-nous, but pr**o**-**ee**-sta-me-nous.

By its place in the context, ὑμῶν has got to be the direct object of the participle προϊσταμένους. This is true even though it is genitive rather than accusative. Presumably if I drilled down deep enough in my Greek grammar books, I would find a rule someplace that explained this use of the genitive with this particular verb. But the translation of this word that is self-evident to me here is used by every other published translation. So rather than obsessing over one word, I shall press on in my translation.

These people guiding the Thessalonians are doing so ἐν κυρίῳ *in the Lord* or perhaps *in the way of the Lord*.

καὶ νουθετοῦντας ὑμᾶς *and teach you*. νου is a slightly uncommon syllable, and it comes as no surprise that the verb νουθετέω is a compound word, the first part of which is from νοῦς mind. The second part of the word is less obvious, but is derived from τίθημι *to put, to place*. So Greek coined this word to mean *to put in mind* or *to teach*.

直接宾语。即使它是属格而非宾格，情况也是如此。如果我深入研究我的希腊语法书，大概会在某处找到一条规则，解释这个特定动词的属格用法。但这个词的翻译对我来说显而易见，其他所有已出版的译本都沿用了它。所以，与其纠结于某个词，不如继续我的翻译。

*在主里*做这些事，或者可能是*在按照主的方式做这些事*。

καὶ νουθετοῦντας ὑμᾶς *并教你*。νου 是一个略微不常见的音节，动词 νουθετέω 是一个复合词也就不足为奇了。它的第一部分源自 νοῦς mind（心灵）。该词的第二部分不太明显，但它源于 τίθημι（*放置，安置*）。因此，希腊语创造了这个词，意为*"放在心里"*或*"教"*。

与之前的短语不同，其中所有格 ὑμῶν 作为介词的宾语，这里使用更典型的宾格 ὑμᾶς 来表示直接宾语。

κοπιῶντας、προϊσταμένους 和 νουθετοῦντας 三个分词的平行结构，都共用一个冠词 τοὺς，表明它们不是三个独立的组，

Unlike in the phrase before, where the genitive ὑμῶν was the object of the preposition, here the more typical accusative ὑμᾶς is used to indicate the direct object.

The parallel structure of the three participles, κοπιῶντας, προϊσταμένους, and νουθετοῦντας, all sharing a single article τοὺς, suggests these are not three separate groups but rather three aspects of the same leadership role.

A good application of this verse would be to write a note of appreciation to the pastor of your church, and others on the leadership team. Working hard is characteristic of many leaders, and burnout is an issue. We cannot solve that problem with a single note, but it is a start.

Suggesting that the pastor take a sabbatical for 1 month or 3 would be a good second step. An added benefit of the sabbatical idea is that it might give others in the congregation a chance to preach a sermon on some passage that has moved them. You of course, will preach on the return of Jesus from 1 Thessalonians. (◔‿◔)

5:13

And give them a special place in your hearts, loving them for the work they

而是同一领导角色的三个方面。

一个很好的应用是给你教会的牧师和其他领导团队写一张感谢信。努力工作是许多领导者的共同特征，而倦怠是一个问题。我们无法仅凭一张感谢信就能解决这个问题，但这可以算是一个开始。

建议牧师休假一到三个月是很好的第二步。休假的另一个好处是，它可以让会众中的其他人有机会就一些感动他们的经文进行讲道。当然，你会从帖撒罗尼迦前书讲到耶稣的再来。(◔‿◔)

5:13

你们要在心中给他们一个特别的位置，爱他们为你们所做的一切。彼此和睦相处。

καὶ ἡγεῖσθαι αὐτοὺς *并视它们为*……。第12和13节在希腊语中是一个长句。这节经文的前半部分延续了第12节的思想，其

do on your behalf. Be at peace with each other.

καὶ ἡγεῖσθαι αὐτοὺς *and to regard them*. Verses 12 and 13 are one long sentence in Greek. The first part of this verse continues the thought from verse 12, with the infinitive ἡγεῖσθαι *to regard/consider* serving as a complementary infinitive (as was εἰδέναι *to acknowledge*) to the previous verse's Ἐρωτῶμεν *we ask*.

ὑπερεκπερισσοῦ *the very highest respect,* another one of Paul's *hyper*— words, is extremely rare. It does not appear in classical Greek literature. It's not found in the Septuagint (LXX). It's absent from known papyri from the period. It appears to be a word Paul coined. He wanted the Thessalonians to *hyper-respect* their leaders.

Briefly, Paul is saying **Ἐρωτῶμεν** *We ask you* **εἰδέναι** *to acknowledge your leaders* **καὶ ἡγεῖσθαι αὐτοὺς** *and to regard them highly*.

ἐν ἀγάπῃ *in/with love*. ἐν is once again, as always, followed by a noun/pronoun in the dative case. Here it the noun ἀγάπῃ. He wants the Believers to respect and honor their leaders, and to do so with real affection for them.

中不定式ἡγεῖσθαι （*表示视/考虑）作为*前一节中Ἐρωτῶμεν（*我们请求）的*补充不定式（就像εἰδέναι（*表示承认）一样）*。

ὑπερεκπερισσοῦ 保罗的另一个*"至高无上的敬意"（hyper*）一词极其罕见。它未出现在古希腊文学中。七十士译本（LXX）中也未见其踪影。在当时已知的莎草纸文献中也找不到这个词。这个词似乎是保罗创造的。他希望帖撒罗尼迦人*高度尊重*他们的领袖。

简而言之，保罗说的**是** *我们问你* **εἰδέναι** *感谢您的领导***καὶ ἡγεῖσθαι αὐτοὺς** *并高度重视他们*。

ἐν ἀγάπῃ *充满爱*。ἐν 再次像往常一样，后面跟着与格名词/代词。这里是名词 ἀγάπῃ。他希望信徒们尊敬和尊崇他们的领袖，并怀着真正的爱意。

διὰ τὸ ἔργον αὐτῶν *因为他们的工作*。διὰ后面可以接所有格或宾格。当后面接宾格时，就像这里的τὸ ἔργον（工作）一样，意思是因为。αὐτῶν *(其中之一)* 是所有格复数，它执行所有格的一项标准功能——表达

διὰ τὸ ἔργον αὐτῶν *because of their work*. διὰ can be followed either by a genitive or by an accusative. When followed by an accusative, as here with τὸ ἔργον the work, it means because of. αὐτῶν *of them* is a genitive plural performing one of the standard tasks of the genitive—to express possession or ownership. So Paul is talking about ***their*** *work*.

εἰρηνεύετε ἐν ἑαυτοῖς. *Be at peace with each other*. It is slightly odd that there is no verse division here, as Paul starts a new idea—talking not about how the Believers are to treat their leaders, but how they ought to treat each other.

> The verse divisions we use today for the New Testament were established by Robert Estienne, who became the Royal Printer to the French King Francis I in 1539. He published a Greek NT in 1551 that used these verse divisions, which were followed by every subsequent English translation.
>
> Robert's son wrote that his father worked out these verse divisions while on horseback, during the 10 or 11 days of a trip from Paris to Lyons.

As with the word Ἐρωτῶμεν at the beginning of verse 12, εἰρηνεύετε

所有或所有权。所以保罗谈论的是***他们的****工作*。

εἰρηνεύετε ἐν ἑαυτοῖς 。*要彼此和睦*。这里没有分节，这有点奇怪，因为保罗提出了一个新的观点——不是谈论信徒应该如何对待他们的领袖，而是谈论他们应该如何彼此相待。

> 我们今天对《新约》采用的诗节划分方法是由罗伯特·埃斯蒂安 (Robert Estienne) 创立的，他于 1539 年成为法国国王弗朗西斯一世的皇家印刷工。1551 年，他出版了希腊语《新约》，并采用了这种诗节划分方法，随后的英文译本也沿用了这种划分方法。
>
> 罗伯特的儿子写道，他的父亲在从巴黎到里昂的 10 到 11 天的旅途中，骑马完成了这些诗句的划分。

与第 12 节开头的单词 Ἐρωτῶμεν 一样，εἰρηνεύετε 是第二人称复数祈使语气——命令*和平相处/努力和睦相处*。

ἐν 常被译为“*在……* ”。但我们在这封信中多次看到它被译为“*与……在一起*” 。[^317]因此，ἐν

is a 2nd person plural imperative—a command to *live at peace/try to get along with each other*.

ἑαυτοῖς 可以译为*"彼此之间"*或*"你们之间"*。

ἐν is often translated as *in*. But we have seen it several times in this letter with the sense of *with*.[317] So ἐν ἑαυτοῖς would be rendered *with each other* or *among yourselves*.

STEPBible says that ἑαυτοῖς is a *reflexive* pronoun. This means that it is a pronoun that refers back to the subject of the verb (in this case, the Thessalonians). In English, reflexive pronouns end in "-self" or "-selves," as demonstrated in phrases like "She threw herself to the floor".

STEPBible 指出 ἑαυτοῖς 是*反身*代词。这意味着它是一个指代动词主语（在本例中指帖撒罗尼迦人）的代词。在英语中，反身代词以"-self"或"-selves"结尾，例如"她把自己扔到了地板上"。

It is pretty easy for us to rationalize exceptions to the general rule of respecting the leaders in the church, or avoiding/resolving conflict with other church members. After all, leaders need to *earn* respect, and sometimes you have to stand for what is *right* (or even more, stand for *your* rights) rather than seeking to get along with others at any cost.

我们很容易将尊重教会领袖、避免/解决与其他教会成员冲突等一般规则的例外情况合理化。毕竟，领袖需要*赢得*尊重，有时你必须坚持正义 *(*甚至更重要的是，维护*自己的*权利），而不是不惜一切代价地寻求与他人相处。

But Paul's commands here are clear, and he is articulating the priorities of God himself. To treat these commands as either

但保罗在这里的命令很明确，他阐明了上帝自身的优先顺序。如果我们把这些命令视为可有可无的，或与我们的具体情况无关，就有可能让上帝……啊……对我们**感到恼火。**这几乎肯定是一件非常糟糕的事情。

5:14

[317] E.g., οὐκ ἐγενήθη εἰς ὑμᾶς **ἐν** λόγῳ μόνον ἀλλὰ καὶ **ἐν** δυνάμει The Gospel came to you not **with** words only but **with** power.

optional, or irrelevant in our particular situations, is to risk having God become…ah…**peeved** with us. That is almost surely a bad, bad things.

弟兄姊妹们，我们劝你们警戒不守纪律的人，鼓励意志消沉的人，照顾病人，对所有人保持耐心。

5:14

We encourage you, brothers and sisters, to warn those who are undisciplined, encourage the demoralized, care for the sick, and be patient with all.

παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί *We encourage you, brothers and sisters*. The conjunction δὲ in this verse, positioned as normal as the second word of the sentence, has less of a conjunctive function than it does as a connective, linking this exhortation to the previous discussion about community relationships.

παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί *弟兄姊妹们，我们劝勉你们*。这节经文中的连词δὲ，通常位于句子的第二个词，其连接功能多于连接词的功能，将这句劝勉与前面关于群体关系的讨论联系起来。

ὑμᾶς is in the accusative case, as the word *you* is the direct object of the verb. As in every other instance in 1 Thessalonians, the vocative case ἀδελφοί is best rendered as brothers and sisters, since Paul is addressing his commands to both women and men.

ὑμᾶς 是宾格，因为"*你*"是动词的直接宾语。正如帖撒罗尼迦前书中的其他例子一样，呼格ἀδελφοί 最好译作兄弟姐妹，因为保罗的命令既针对女性也针对男性。

There is no indication here that Paul is addressing just the leaders. With ἀδελφοί, the same ἀδελφοί he used in verse 12, Paul is addressing the whole body of

这里没有任何迹象表明保罗只是在向领袖们讲话。保罗在第12节中使用的ἀδελφοί，指的是全体信徒。这节经文的命令是针对所有跟随耶稣的人的。

νουθετεῖτε…παραμυθεῖσθε…ἀντέχεσθε…μακροθυμεῖτε *警告、鼓励、关心、耐心*。在这篇评论中，我通常假设你可以自己理清单词的结尾，要么是

believers. The commands of this verse are directed at all those who are following Jesus.

νουθετεῖτε…παραμυθεῖσθε…ἀντέχεσθε…μακροθυμεῖτε *warn, encourage, care, be patient*. In this commentary, I generally assume you can sort out word endings on your own, either because you recognize them, or because https://stepbible.org gives you an excellent word analysis whenever you click on a Greek word.

But this sequence of four commands provides us with an opportunity to observe the endings for imperative verbs. Since Paul is addressing a group of people directly, all these commands are in the 2nd person plural.

The standard ending for 2nd person present active imperative plural commands, for verbs that end in —ω, is —ετε.

We have two —ω verbs in this set of four, νουθετέω and μακροθυμέω. Our first thought is that if we drop the ω and add an ετε, we should get νουθετέετε and μακροθυμέετε.

But in the evolution of the Greek language, εε was a no-no. Consequently, the two short vowels εε became the long diphthong εῖ. Hence, the

因为你认识它们，要么是因为https://stepbible.org在你点击一个希腊词时会给你一个出色的词尾分析。

但这四条命令的顺序，让我们有机会观察祈使动词的词尾。由于保罗是直接对一群人说的，所以所有这些命令都使用了第二人称复数。

对于以 —ω 结尾的动词，第二人称现在时主动祈使复数命令的标准结尾是 —ετε。

在这四个动词中，我们有两个 —ω 动词：νουθετέω 和 μακροθυμέω。我们的第一个想法是，如果我们去掉 ω 并添加 ετε，我们应该得到 νουθετέετε 和 μακροθυμέετε。

但在希腊语言的演化过程中，εε 是一个禁忌。结果，两个短元音εε变成了长双元音εῖ。因此，这两个动词的祈使句是 νουθετεῖτε 和 μακροθυμεῖτε。

虽然大多数希腊动词都有 -ω 结尾，但还有其他动词家族。其余两个祈使句的字典形式是 παραμυθέομαι 和 ἀντέχομαι。-ομαι 动词的第二人称复数形式是 -εσθε。这使得ἀντέχ **ομαι**

imperative for these two verbs is νουθετεῖτε and μακροθυμεῖτε.

While most Greek verbs have —ω endings, there are other families of verbs. The dictionary form of the remaining two imperatives is παραμυθέομαι and ἀντέχομαι. The 2nd person plural ending for —ομαι verbs is —εσθε. That makes the 2nd person plural imperative for ἀντέχ**ομαι** ἀντέχ**εσθε**.

As we saw with two verbs above, the Greeks felt like having two short vowels next to each other in παραμυθέεσθε was just *not right*. So they converted the εε into a long-vowel diphthong εῖ. So the imperative form of this word is παραμυθεῖσθε.

νουθετεῖτε τοὺς ἀτάκτους *warn the undisciplined*. τοὺς ἀτάκτους is accusative case, since it is the direct object of the verb. It is not clear exactly what form being ἄτακτος might have taken. But there may be a clue in 4:11, where Paul tells the Thessalonian to *work with your own hands, just as we taught you.* He also makes a point of reminding them, in 2:9, that *Night and day, we worked so as not to be a burden on any of you as we preached to you the Good News of God*.

Our economy is quite different from that of the Roman Empire.

ἀντέχ εσθε**的第二**人称复数势在必行。

正如我们上面看到的两个动词，希腊人觉得 παραμυθέεσθε 中两个短元音相邻是*不 正确的*。因此他们将 εε 转换为长元音双元音 εῖ。所以这个词的命令式是 παραμυθεῖσθε。

νουθετεῖτε τοὺς ἀτάκτους *警告那些没有纪律的人*。τοὺς ἀτάκτους 是宾格，因为它是动词的直接宾语。ἄτακτος 的具体形式尚不清楚。但在 4:11 中可能有一个线索，保罗在那里告诉帖撒罗尼迦人要*亲手做工，就像我们教你们的一样*。他还在 2:9 中特意提醒他们，*我们昼夜做工，传神的福音给你们，免得叫你们一人受累*。

我们的经济与罗马帝国截然不同。失业对某些人来说是令人心碎的现实，难以摆脱。许多工作都有特殊的先决条件。

但即使在我们的文化中，如果有人开始依靠他的兄弟姐妹，在他*可以*工作的时候寻求经济支持——即使这份工作不是他*梦寐以求*的；即使这份工作很

Unemployment is for some a heartbreaking fact of life, from which escape is difficult. Many jobs have specialized prerequisites.

But even in our culture, if somebody starts to sponge off his brothers and sisters, looking for financial support when he *could* be working—even if the available job is not the *dream job* hoped for; even if the available job is menial—I have little doubt that Paul's command would be unchanged.

Laziness is a spiritual issue; one that church leaders must address in every century.

There is one contemporary issue, however, that Paul did not engage with, nor could he have foreseen it: spending too much time with electronic devices.

One could speculate that Paul might have felt that Believers who were being ἄτακτος *undisciplined* around social media or pornography should be admonished or warned by mature Christians.

παραμυθεῖσθε τοὺς ὀλιγοψύχους *encourage the demoralized* is a parallel command: an imperative verb followed by an accusative object. ὀλιγόψυχος was an obvious compound word whose

卑微——我毫不怀疑保罗的命令不会改变。

懒惰是一个精神问题；是每个世纪的教会领袖都必须解决的问题。

然而，有一个当代问题是保罗没有考虑到的，他也无法预见到的：花太多时间在电子设备上。

人们可以推测，保罗可能认为，成熟的基督徒应该劝诫或警告那些在社交媒体或色情内容方面*不守纪律的信徒。*

παραμυθεῖσθε τοὺς ὀλιγοψύχους *鼓励士气低落的*人是一个平行的命令：一个祈使动词，后面跟着一个宾格宾语。ὀλιγόψυχος 是一个明显的复合词，即使对于那些在希腊文学的其他部分中不认识这个词的人来说，它的意思也是显而易见的。ὀλίγος[^318]的意思是*小的、少数*。ψυχή 的意思是*呼吸、灵魂*。所以 ὀλιγόψυχος 的意思是*胆小的、灰心的、士气*

meaning would have been plain even to those who did not recognize the word from elsewhere in Greek literature.[318] ὀλίγος means *small, few*. ψυχή means *breath, soul*. So ὀλιγόψυχος means *timid, disheartened, demoralized*—people *who feel left out*.

> The word does not exist in the New Testament, but you might correctly expect that μεγαλόψυχος (where μεγας means *great*; the English prefix *mega* comes straight from Greek) describes a person who is self-confident and big-hearted.

ἀντέχεσθε τῶν ἀσθενῶν *care for the sick*. The genitive case of τῶν ἀσθενῶν is governed by this verb, as ἀντέχομαι typically takes a genitive object. ἀσθενής is an adjective that means, variously in the NT, *sick, weak, helpless, afflicted with calamaties*.

Most published versions—NET, GNT, NIV, NLT, CEV— translate this command as *help the weak*. This is certainly an acceptable translation.

It does however make ἀντέχεσθε τῶν ἀσθενῶν mean almost the same

低落——那些感到被排斥的人。

> 这个词在新约中并不存在，但你可能会正确地认为μεγαλόψυχος（其中 μεγας的意思是*伟大*；英语前缀*mega*直接来自希腊语）描述的是一个自信且心胸宽广的人。

ἀντέχεσθε τῶν ἀσθενῶν *照顾病人*。τῶν ἀσθενῶν 的所有格受此动词支配，因为 ἀντέχομαι 通常带所有格宾语。ἀσθενής 是一个形容词，在新约中有多种含义，包括*生病*、*虚弱*、*无助*、*遭受灾难*等。

大多数已出版的版本——NET、GNT、NIV、NLT、CEV——都将这条命令翻译为*"帮助弱者"*。这无疑是一个可接受的翻译。

然而，它确实使 ἀντέχεσθε τῶν ἀσθενῶν 的意思几乎与 παραμυθεῖσθε τοὺς ὀλιγοψύχου 的意思相同。如果这里四个命令中的最后一条与第一条"*警告不守纪律的人*"*的意思大致相同*，那么我认为这里

[318] The word is used several times in the LXX, including Isaiah 35:4, 54:6, 57:1, Proverbs 14:29 and 18:14.

thing as παραμυθεῖσθε τοὺς ὀλιγοψύχου. If the final command of the four here meant much the same thing as the first, *warn the undisciplined*, then I would think we had a case of chiasm here, which would suggest that the two innermost commands might be equivalent.

存在交叉结构，这表明最里面的两个命令可能是等价的。

However, *be patient with all* is not at all equivalent to *warn the un disciplined*. This suggests to me that we have four moderately distinct commands. Intervening in how people approach their jobs is a very practical thing to do—that goes beyond simple *spiritual counsel*. This practical flavor of the verse leads me to adopt *the sick* as a translation of τῶν ἀσθενῶν.[319]

然而，*"对一切都保持耐心"*并不等同于*"警告不守纪律的人"* 。这在我看来，我们拥有四条略有不同的诫命。干预人们的工作方式是一件非常实际的事情——这超越了简单的*精神咨询*。这节经文的这种实用性使我采用*"病人"*作为τῶν ἀσθενῶν的翻译。[^319]

Notwithstanding all this, *support the weak* would be a good thing to do with people who have a YouTube addiction, or those who spiral into dark thoughts as a result of TicTok algorithms.

尽管如此，对于那些沉迷于YouTube 的人，或者那些因为TicTok 算法而陷入黑暗想法的人来说，*支持弱者*是一件好事。

μακροθυμεῖτε πρὸς πάντας *be patient toward everybody*. πρὸς can be followed by a dative, or a genitive, or an accusative. When followed by an accusative, as it is here with πάντας, πρός indicates the *direction* or *object* of the

μακροθυμεῖτε πρὸς πάντας *对每个人都要有耐心*。πρὸς 后面可以接与格、属格或宾格。当后面接宾格时，就像这里的πάντας 一样，πρός 表示耐心的*方向*或*对象*。然而，在加拿大标准英语中，我们将其表述为 ***对**人有 耐心*, 而 不是***向**他们表现 出 耐心*.

[319] As I have said in several other places in this commentary, if you have *just-Bob* arguing for one translation, and hundreds of scholars arguing for a different translation, your safest option is to go with the majority.

patience. In Canadian Standard English, however, we phrase this as *being patient **with** people*, rather than *showing patience **toward** them*.

Hence, the PB translates πρὸς as *with* rather than attempting a more mechanical translation using *to* or *toward*.

5:15

See that no one gives back evil for evil, but always give back good — to each other and to others as well.

After thinking through the form of imperative verbs in the last verse, you will be unsurprised that the 2nd person plural imperative of ὁράω is formed by dropping the final **ω**, then taking the two short vowels of **αε** in ὁρά**ετε**, and morphing them into a long vowel **ᾶ**, giving us **ὁρᾶτε** *See* or *See that*.

ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ *See that nobody gives back evil for evil*. When ὁράω is used as an imperative, particularly with μή, it functions as a warning, *beware that not, take heed that not*.

In this situation, where a warning is issued which includes a μή, the verb that follows will be in the

因此，PB 将 πρὸς 翻译为*with，而不是尝试使用to*或*toward*进行更机械的翻译。

5:15

确保没有人会以恶报恶，而总是以善报善——对彼此，也对他人。

思考完上一节中祈使动词的形式后，你就不会惊讶于ὁράω 的第二人称复数祈使语气是通过去掉词尾的**ω，**然后取ὁρά **ετε中αε**的两个短元音，并将它们变形为长元音**ᾶ**，得到**ὁρᾶτε** *参见*或*看见*。

ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ *注意不要以恶报恶*。当ὁράω用作祈使句时，尤其是与μή一起使用时，它起到警告的作用，*小心不要，留心不要*。

在这种情况下，如果发出包含 μή 的警告，后面的动词将使用虚拟语气。[^320]此外，过去过去虚拟语气的功能相当于将来时。因此，ὁρᾶτε μή τις ἀποδῷ 的意思是*“小心，* τις*没人*（主格，

subjunctive mood.[320] Further, the aorist subjunctive functions as an equivalent to the future tense. So ὁρᾶτε μή τις ἀποδῷ is *Beware that* τις *nobody* (nominative case, since τις is the subject of the verb ἀποδῷ in the clause that follows ὁρᾶτε μή) *gives back* (in the future, from now henceforth).

κακὸν is in the accusative, since it is the object of the verb *to give back*. The dative pronoun τινι functions as the indirect object, indicating the recipient of the retaliatory action. *Beware that nobody gives back evil* τινι *to anyone* ἀντὶ κακοῦ *in return for evil*.

The preposition ἀντί is typically followed by a genitive case noun to indicate substitution or exchange—*in place of* or *in return for*. Thus, we have evil being returned for evil.

ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε *but always strive for good*. ἀλλὰ is a forceful conjunction *but*, and introduces the positive alternative to retaliation. τὸ ἀγαθὸν *the good* appears as an accusative neuter singular, serving as the direct object of διώκετε.

If you just finished translating verse 14, with its sequence of four imperative verbs, then you should

因为 τις 是 ὁρᾶτε μή 后面从句中动词 ἀποδῷ 的主语）*会给予回报*（在将来，从现在起）。”

κακὸν是宾格，因为它是动词“*给予*”*的宾语*。与格代词 τινι 充当间接宾语，表示报复行为的接受者。请注意，*任何人都不能以恶报恶，*以*恶报*恶。

介词 ἀντί 后面通常跟属格名词，表示替代或交换——*代替*或*换取*。因此，我们用恶报恶。

ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε *但总是努力追求善*。ἀλλὰ 是一个强有力的连词，*但是*，它引出了报复的积极替代方案。τὸ ἀγαθὸν *the good*以宾格中性单数形式出现，充当διώκετε 的直接宾语。

如果你刚刚翻译完第14节，其中包含四个祈使动词的序列，那么你应该能识别出διώκετε的词尾是第二人称复数祈使语气。BDAG对διώκω的定义4.b是*追求*、*奋斗*、*追寻*、*渴望*。保罗不仅命令我们被动地不报复，也命令我们主动地追求良善。

[320] Smyth, *Grammar*, op. cit., §2225.

recognize διώκετε as having a 2nd person plural imperative ending. BDAG's definition 4.b for διώκω is *to pursue, strive for, seek after, aspire to*. Paul commands not just passive non-retaliation but active pursuit of good.

εἰς ἀλλήλους καὶ εἰς πάντας *toward each other and toward everybody*. The final phrase employs the preposition εἰς with two accusative objects, indicating the direction or recipients of the good actions. ἀλλήλους refers specifically to fellow believers, while πάντας broadens the scope to include all people, even those outside the body of Believers.

Paul's prohibition against returning evil for evil is particularly relevant in digital spaces. The immediate and public nature of social media often tempts Christians to engage in retaliatory behavior online, whether through harsh comments, negative reviews, or public criticism.

5:16

Rejoice always.

The issue here is not one of translation. **πάντοτε χαίρετε** *Always rejoice* is easy to render into English, but difficult to put into practice.

εἰς ἀλλήλους καὶ εἰς πάντας *彼此相待，也面向所有人*。最后一个短语使用介词εἰς和两个宾格宾语，表示善行的方向或接受者。ἀλλήλους特指信徒，而πάντας则将范围扩大到所有人，甚至包括信徒团体以外的人。

保罗禁止以恶报恶，这在网络空间尤其适用。社交媒体的即时性和公开性常常诱使基督徒在网上做出报复行为，无论是通过尖刻的评论、负面评价，还是公开批评。

5:16

常常喜乐。

这里的问题不是翻译问题。**πάντοτε χαίρετε** *常常喜乐*，用英语来表达很容易，但实践起来却很难。

牢记这条诫命的上下文至关重要。这节经文并非凭空而来，而是从刚才所写的经文中衍生而来。它根植于人们对救恩的信心，以及对耶稣再来的信心，而耶稣的再来将是救恩的巅峰。时刻牢记耶稣的再来，并意识到它可能在十分钟后随时

It is important to keep in mind the context for this command. This verse does not materialize out of thin air, but follows from what has just been written. It is rooted in the people's confidence in their salvation and in the return of Jesus which will be the culmination of that salvation. Keeping Jesus' return constantly in mind, with the awareness that it could happen ten minutes from anytime, will shine a light on our current difficulties.

Paul built a foundation for the command of 5:16 back in 1:6, where he says that the Thessalonians found joy in the good news about Jesus, even though it came with persecution.

This whole area of joy is a theme in Paul's writings. He develops this a bit further in the letter he would eventually write to the Christians in Corinth. In 4:8-10 (Phillips) he says: *We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never have to stand it alone: we may be knocked down but we are never knocked out! Every day we experience something of the death of the Lord Jesus,* ***so that*** *we may also know the power of the life of Jesus in these bodies of ours.*

发生，这将有助于我们克服当前的困境。

保罗在 1:6 中为 5:16 的命令奠定了基础，他说帖撒罗尼迦人因耶稣的好消息而感到高兴，尽管这伴随着迫害。

整个喜乐领域是保罗作品中的一个主题。在他后来写给哥林多基督徒的书信中，他对此进行了更深入的阐述。在4:8-10（菲利普斯译本）中，他写道：“*我们四面受敌，却不惊惶；心里困惑，却不至绝望；我们遭逼迫，却不至孤军奋战；我们或许被击倒，却不至于被击垮！”我们每天都经历着主耶稣的死，**使**我们也能体会到耶稣生命在我们身上的大能。”*

对保罗来说，这不仅仅是*意识到*耶稣的回归——祂会纠正一切，治愈一切伤口。相反，他发现，分享耶稣的苦难——甚至死亡——与因此体验耶稣的某些人生经历之间存在着某种联系。

弄清楚如何*常常喜乐*，远非仅仅理解这条诫命那么简单。它

For Paul, it was not *just* about being aware of the return of Jesus, who would set everything right and heal every wound. Rather, he found there was some sort of connection between sharing in the suffering—and even death—of Jesus, and experiencing something of his life in consequence.

Figuring out how to *Rejoice always* is goes beyond an intellectual appreciation for the command. The imperative is clear. The task is there before us. It is something that we may spend the next forty years learning how to incorporate it into our emotional lives.

5:17

Cultivate an attitude of continual prayer.

ἀδιαλείπτως προσεύχεσθε *Pray unceasingly*. By looking at the —εσθε ending, you should recognize that the second word is an imperative from προσεύχομαι.

The —ως ending is a tip off that you may be looking at an adverb. This is very common in Greek, as one could convert an adjective into an adverb by adding —ως. In this case, ἀδιάλειπτος *unceasing, continuous* the adjective becomes

的必要性显而易见，任务就在我们面前。我们可能需要在接下来的四十年里学习如何将它融入我们的情感生活。

5:17

培养持续祈祷的态度。

ἀδιαλείπτως προσεύχ εσθε *不住地祷告*。通过查看—εσθε结尾，你应该认识到第二个词是来自προσεύχομαι的祈使句。

—ως 结尾提示你可能看到的是副词。这在希腊语中很常见，因为可以通过添加 —ως 将形容词变成副词。在这种情况下，ἀδιάλειπτος （*不间断的，持续的*）形容词变成了副词 ἀδιαλείπτως *（不间断**的**，持续的**）***。

这与第 16 节相关。在迫害和其他生活中的麻烦中保持持续喜乐的重要基础就是不断祈祷。[^321]

正如第16节一样，这节经文的关键不在于如何将其转化为纸面上的文字，而在于如何将其融入我们的生活。我们的任务不仅仅是在正式场合进行代祷

the adverb ἀδιαλείπτως *unceasing**ly**, continuous**ly**.*

This connects back to verse 16. An essential foundation of constant joy in the midst of persecution and other troubles-in-life is constant prayer.[321]

As with verse 16, the issue with this verse is not one of translation into text on the page, but translation into the fabric of our lives. The task is not just to pray intercessions in formal settings, but to have an ongoing internal conversation with God.

As I type these words, it is January in Edmonton, Canada, and the wind is gusting up to 50 kph and creating swirling vortexes of snow—2 or 3 meters in diameter and taller than the house—outside my window. As I watch these, there is an opportunity to worship the God whose whimsical sense of esthetics sets these snow pillars spinning in my front yard.[322]

I was probably 15 years old when I first decided to try to apply this verse in my life. Now, after 56 years of practice, when I am not

，更在于与神进行持续的内在对话。

当我写下这些文字时，正值加拿大埃德蒙顿的一月，风速高达每小时50公里，在我的窗外卷起直径两三米、比房子还高的雪漩。看着这些雪，我仿佛有机会敬拜那位以奇特的审美观，让这些雪柱在我家前院旋转的神。[^322]

我大概15岁时，第一次决定将这节经文应用到我的生活中。如今，经过56年的实践，当我不在睡觉或大声与人说话时，我的内心常常与上帝对话。

在我担任计算机程序员的那些年里，我总是与上帝进行着某种探讨，探讨如何正确地编写代码，才能让代码完成它需要做的事情。尤其是当软件中出现严重的bug需要修复时，我就会祈祷圣灵赐予我良好的逻辑

[321] James Everett Frame, A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians, International Critical Commentary (New York: C. Scribner's Sons, 1912), 201.

[322] It is whimsical and delightful as long as I am in a warm house looking out through a window. If I had to be out of doors today, it would be enormously cold. If I were in that situation, I'm not sure if I would be drawn to worship in quite the same fashion. I might be more given to thanksgiving for a warm house with a roof that does not leak.

asleep or speaking aloud to other people, my inner man is often in dialogue with God.

During the years I worked as a computer programmer, I was always in a discussion with God, so to speak, about the proper way to write code to make it do what it needed to do. And particularly when there was a serious software bug that needed eradicating, I would pray that the Holy Spirit would give me good logic and good intuitions as I sought to understand the origin of the software behavior.[323]

5:18

In all situations give thanks, for this is the will of God in Christ Jesus for you.

ἐν παντὶ εὐχαριστεῖτε *In everything give thanks*. I have said before that ἐν is always followed by a dative noun or pronoun. But one thing you have seen about Greek—which is true of human languages generally—is that it is flexible. Here it is followed by a

思维和直觉，帮助我理解软件行为的根源。[^323]

5:18

在任何情况下都要感恩，因为这是基督耶稣对你的旨意。

ἐν παντὶ εὐχαριστεῖτε *凡事谢恩*。我之前说过，ἐν 后面总是跟与格名词或代词。但你已经看到了希腊语的一个特点——这在人类语言中普遍存在——那就是它的灵活性。这里它后面跟的是与格*形容词*。事实上，希腊作家有时会把形容词当作名词来使用。

英语中也如此。一种情况是，当我们指代一群人时：*富人*、*穷人*、*老年人*、*失业者*。*在这些短语中，我们用形容词作为名词来指代一整类人。例如，在“富人应该帮助穷人”*这句话中，*rich*和*poor*都是形容词，它们都充当名词的功能。

[323] Once, during my mammography years, a bug appeared in a software update that could—if an obscure and unlikely set of conditions were met—tell a patient with a serious and well developed breast cancer that she was completely healthy.

This became evident to me on a Friday afternoon. I had a bad weekend—during which time I really DID pray without ceasing—trying to track down this problem, buried in a hundred thousand lines of code.

Happily (very happily indeed!), across the whole breadth of N. America, there was not a single woman who had the necessary conditions that would result in her getting an incorrect diagnosis from our app during the time it was broken. I was rejoicing in the Lord when I was able to circulate a software fix first thing on Monday morning.

dative *adjective*. The reality is that Greek writers sometimes use adjectives as though they were nouns.

We do this in English as well. One scenarios is when we refer to groups of people: *the rich*, *the poor*, *the elderly*, *the unemployed*. In these phrases, we're using adjectives as nouns to represent entire categories of people. For instance, in the sentence *The rich should help the poor*, both *rich* and *poor* are adjectives functioning as nouns.

We also see this pattern with abstract concepts. When we say *for the good of all*, we're using the adjective *good* as a noun meaning *benefit* or *welfare*. Similarly, in phrases like *in the abstract* or *in general*, we're using adjectives as though they were nouns following prepositions, just like the Greek ἐν παντὶ.

Being in the midst of a group of commands, you should be able to look at εὐχαριστεῖτε and break it down. The verb εὐχαριστέω drops the final —ω and adds an —ετε, giving us εὐχαριστέετε. The two short vowels contract into a long diphthong → εὐχαριστεῖτε *give thanks*.

τοῦτο γὰρ θέλημα θεοῦ *for this is the will of God*. We have observed before that γὰρ *for*

我们在抽象概念中也能看到这种模式。当我们说“*为了所有人的利益*”时，我们把形容词“ *good*”*用作*名词，表示“*利益*”或“*福利*” 。*同样，在*“*抽象地*”或“*一般地*”这样的短语中，我们把形容词当作名词跟在介词后面，就像希腊语 ἐν παντὶ 一样。

在一组命令中，您应该能够查看 εὐχαριστεῖτε 并将其分解。动词 εὐχαριστέω 去掉最后的 —ω 并添加 —ετε，得到 εὐχαριστέετε 。两个短元音收缩成长双元音 → εὐχαριστεῖτε*表示感谢*。

τοῦτο γὰρ θέλημα θεοῦ *因为这是上帝的旨意*。我们之前已经观察到，γὰρ*是*句子中的第二个词。这里我们并没有看到新的句子，而是看到了所谓的从句。因此，我们需要稍微调整一下思路，将 γὰρ 理解为句子或从句中的第二个词。

为了进一步解释这一点，我将使用一些您在使用传统希腊语教科书或语法时会遇到的专业术语。[^324]

appears as the second word in a sentence. Here we do not have a new sentence but rather what is called a *clause*. So we need to adjust our thinking a bit to expect γὰρ as the second word in a sentence or clause.

To explain this a bit further, I am going to use some specialized terms that you will run into if you use a conventional Greek textbook or grammar.[324]

In Ancient Greek, a *sentence* is a complete unit of thought that can stand on its own, while a *clause* is a group of words containing a subject and predicate that may or may not form a complete thought.

A predicate is everything in a clause that tells us something about the subject. Think of it as answering the question "What about the subject?" The predicate must contain a verb, but it often includes more than just the verb alone.

Think of a sentence as a complete musical composition, while clauses are like the individual phrases within that composition. A sentence in Greek must contain at least one main (independent)

在古希腊语中，*句子*是可以独立存在的完整思想单位，而从*句*是包含主语和谓语的一组词，可以形成或不形成完整的思想。

谓语是从句中告诉我们有关主语的一切内容。可以把它想象成回答“主语怎么样？”这个问题。谓语必须包含动词，但通常不仅仅包含动词。

把句子想象成一首完整的乐曲，而从句就像乐曲中的各个乐句。希腊语中，一个句子必须至少包含一个主句（独立从句），但也可以包含多个从句。

这里有一个简单的例子来说明：

ὁ ἄνθρωπος τρέχει。（“那个人跑了。”）

这既是一个从句，又是一个完整的句子，因为它用主语和谓语表达了完整的想法。

现在考虑这个更复杂的例子：

ὅτε ὁ ἥλιος ἀνέτελλεν, οἱ στρατιῶται ἐπορεύοντο。

[324] You should notice, however, that it is only now, at the end of the book of 1 Thessalonians, that I am introducing these terms. Many Greek teachers start off with these kind of terms in the first week of class.

clause, but it can also include multiple dependent clauses.

Here's a simple example to illustrate:

ὁ ἄνθρωπος τρέχει. ("The man runs.")

This is both a clause and a complete sentence because it expresses a complete thought with a subject and predicate.

Now consider this more complex example:

ὅτε ὁ ἥλιος ἀνέτελλεν, οἱ στρατιῶται ἐπορεύοντο.
When the sun was rising, the soldiers marched.

This sentence contains two clauses:

1. ὅτε ὁ ἥλιος ἀνέτελλεν *when the sun was rising*—a dependent clause introduced by ὅτε.
2. οἱ στρατιῶται ἐπορεύοντο *the soldiers marched*—the main clause.

Now, back to 5:18. γὰρ is the second word in the *clause*, with the nominative τοῦτο *this* as the subject of the clause. There is no explicit verb in this clause. It is almost a fixed rule in Greek that where there is an implied verb, it

当太阳升起时，士兵们开始行军。

这句话包含两个从句：

1. ὅτε ὁ ἥλιος ἀνέτελλεν*当太阳升起时*— 由ὅτε 引入的从属子句。
2. οἱ στρατιῶται ἐπορεύοντο*士兵行进*——主要条款。

现在回到 5:18。γὰρ 是该*从句的第二个词*，主格 τοῦτο *this*是该从句的主语。这个从句中没有明确的动词。希腊语中几乎有一条固定的规则：如果存在隐含动词，它就会是 be 动词的某种变体。[^325]

因此，我们得到了一个等式主格结构，其中动词*is*是隐含的。θέλημα 也是主格，是等式主格的第二个部分。[^326]因此，τοῦτο ≈ θέλημα。θεοῦ 捕捉的是属格的标准用法，我们将其翻译为“ *of God”* 。

ἐν Χριστῷ Ἰησοῦ *在基督耶稣里*。*神在基督耶稣里的旨意*，可以表达为*神对你们基督徒团契成员的旨意*。他们也只有积极地参与这团契，才能有效地履行神的旨意。 [^327]

will be some variant of a be-verb.[325]

So we have an equative nominative construction where the verb *is* is implied. θέλημα is also nominative, and is the second piece of the equative nominative.[326] So we have τοῦτο ≈ θέλημα. And θεοῦ is capturing a standard use of the genitive, which we translate as *of God*.

ἐν Χριστῷ Ἰησοῦ *in Christ Jesus*. *God's will in Christ Jesus* may be expressed as *God's will for you as members of the Christian fellowship*. It is while living as an active part of this fellowship, too, that they can carry out God's will effectively [327]

This phrase looks a little odd. ἐν Χριστῷ is OK, as it is ἐν followed by the dative Χριστῷ. But then there is what looks like a genitive Ἰησοῦ. We would expect Χριστῷ and Ἰησοῦ to agree with each other in case—to both be dative. Except that Ἰησοῦ ***is*** dative.

Greek names—particularly names that have been brought into Greek from other languages—are

这句话 看起来有点奇怪。 ἐν Χριστῷ 是可以的，因为它是 ἐν 后面跟与格 Χριστῷ。但还有一个看起来像属格 Ἰησοῦ 的东西。我们期望 Χριστῷ 和 Ἰησοῦ 彼此一致以防万一——两者都是与格。只不过 Ἰησοῦ***是***与格。

希腊语名字——尤其是从其他语言引入希腊语的名字——通常不规则。Ἰησοῦς 的变位如下

案件	表格
主格	Ἰησ **οῦς**
属格	Ἰησ **οῦ**
与格	Ἰησ **οῦ**
宾格	Ἰησ **οῦν**
呼格	Ἰησ **οῦ**

因此，虽然 Ἰησοῦ 看起来是属格，但从上下文来看——我们知道它应该与与格 Χριστῷ 一致，因为这两个名字一起跟在 ἐν 后面并且是介词短语 ἐν Χριστῷ Ἰησοῦ 的一部分——我们知道它必须是与格。

[325] Marcus Aurelius, writing around A.D. 175, regularly omits verbs in Book 1 of his *Meditations*. This is an exceptional situation in Ancient Greek, however, as he was writing a diary for himself and probably never intended for anybody else to read what he had written. Translators of Aurelius have always had a lively debate as to just what actual verbs he might have intended us to understand.

[326] Also known as the predicate nominative.

[327] Bruce, *Thessalonians*, op. cit., 125.

often irregular. The name Ἰησοῦς conjugates like this

Case	Form
Nominative	Ἰη**σοῦς**
Genitive	Ἰη**σοῦ**
Dative	Ἰη**σοῦ**
Accusative	Ἰη**σοῦν**
Vocative	Ἰη**σοῦ**

So while Ἰησοῦ looks genitive, from the context—where we know it ought to agree with the dative Χριστῷ, as both names together follow ἐν and are part of the prepositional phrase ἐν Χριστῷ Ἰησοῦ—we know it has to be dative.

There are a number of names that come from Hebrew which are even more irregular. Indeed, the name Ἀβραάμ is what is called indeclinable. That is to say, it never changes its form no matter how the name is used in the sentence.

Nominative	Ἀβραάμ
Genitive	Ἀβραάμ
Dative	Ἀβραάμ
Accusative	Ἀβραάμ
Vocative	Ἀβραάμ

The case we tag this name with is purely determined by its use in the sentence—by context.

The final phrase **εἰς ὑμᾶς** *for you* uses the preposition εἰς + an accusative pronoun, indicating the

希伯来语中有很多名词的变格性甚至更低。例如，Ἀβραάμ 这个名词就被称为不变格名词。也就是说，无论在句子中如何使用，它的形式都不会改变。

主格	Ἀβραάμ
属格	Ἀβραάμ
与格	Ἀβραάμ
宾格	Ἀβραάμ
呼格	Ἀβραάμ

我们标记这个名字时所用的格完全取决于它在句子中的用法，即上下文。

最后一句"ε **ἰς ὑμᾶς for you"** *（为了你们）*使用了介词 εἰς + 宾格代词，表明上帝旨意的方向或目标。ὑμᾶς 是第二人称*复数*代词，表明这条指示是针对整个群体，而非仅仅针对特定个体。

我认为这不是***为****每件事感恩*，而是在*每件事****中****感恩*。有些发生在我们身上的事很糟糕。我们知道它们很糟糕。上帝也知道它们很糟糕。就情况本身而言，没有什么值得感恩的。

然而，在糟糕的情况下，我们仍然可以感谢上帝与我们同在，上帝深切地关心我们，他会让事情好转——如果不是在今生，那么肯定会在主的日子到来时。

direction or target of God's will. That ὑμᾶς is a second person *plural* pronoun shows that this instruction is for the entire community, not just select individuals.

I do not think this is *give thanks* ***for*** *every situation*, but *give thanks* ***in*** *every situation*. Some things that happen to us are bad. We know they are bad. God knows they are bad. There is nothing much about the situation, per se, to be thankful for.

However, in the midst of bad situations, we can still be thankful that God is present with us, that God cares for us deeply, and that he will make things right—if not in this life, then certainly at the coming of the Day of the Lord.

There are also places in the NT that talk about how difficult situations can help us mature.[328] I can acknowledge this cognitively, but at an emotional level I still hate difficult situations. At some levels, my inner man *likes* being immature. I do not necessarily *want* to grow. But God is merciful, and gives me what I *need* rather than what I *want*.[329]

新约圣经中也有一些地方谈到困境如何帮助我们成熟。[^328]我承认这一点，但在情感层面上，我仍然讨厌困境。在某种程度上，我的内心*喜欢*不成熟的状态。我并不一定*渴望*成长。但上帝是仁慈的，他赐予我所*需要的*，而不是我*想要的*。[^329]

5:19-21

不要给圣灵的工作泼冷水。切勿轻视预言。另一方面，要凡事深思熟虑，善美的事要持守。

阅读保罗的信就像听一半的电话对话。我们听保罗的回答，并推断出是什么情况需要他做出这样的回答。

帖撒罗尼迦似乎有一些不正统的先知，他们正在诋毁预言的整个概念。保罗建议帖撒罗尼迦人不应该仅仅因为有些人自称代表上帝说话，却只凭着自己的思想和动机说话，就对预言的整个概念说*“不”*。他们应该始终保持开放的态度，相信圣灵

[328] James 1:2-4; Romans 5:3-5.

[329] There is a story in my family that one time, while I was living in Japan and having some real difficulties, my younger sister said, *Mother! Are you praying for patience for Bob again?!?*

5:19-21

Don't pour cold water on the work of the Holy Spirit. Never treat prophecies with contempt. But on the other hand, think carefully about everything, and hold tightly onto that which is good.

Reading a letter from Paul is like listening to half of a phone conversation. We listen to Paul's answers and have to infer what the situation was that called for such an answer.

It very much appears like there were illegitimate prophets in Thessalonica who were discrediting the whole idea of prophecy. Paul suggests that the Thessalonians ought not say *No!* to the whole idea of prophecy, just because there were some who spoke only from their own thoughts and motives while claiming to speak for God. They should always hold open the possibility that the Holy Spirit might indeed have a prophetic message for them.

That said, they should carefully evaluate every prophecy, true or merely alleged, and take to heart the true *Word from the Lord* messages. The false prophecies they discard.

We could wish for a bit more detail on how to distinguish true from false

确实可能向他们传达预言的信息。

话虽如此，他们应该仔细评估每一个预言，无论是真实的还是仅仅是所谓的，并牢记*主的真道信息*。他们应该抛弃虚假的预言。

我们希望得到更多关于如何辨别真假预言的细节。保罗在这里告诉我们的只是要仔细思考。

这节经文对我们今天来说意义重大。成功神学在世界各地的大型教会中几乎占据了垄断地位。而这些教会往往有众多先知，传达各种各样的信息——几乎没有一个真正来自主。

对此，一些教会屈服于诱惑，声称预言和其他神奇的礼物在公元一世纪末就停止了。

保罗在这些经文中的话是对这种反应的直接谴责。

τὸ πνεῦμα μὴ σβέννυτε *不要扼杀/阻碍圣灵*。在本节之前的经文

prophecies. All Paul gives us here is to think carefully.

中，我们已经看到了几个祈使动词。我们已经看到，如何通过在以-ω结尾的动词后添加-ετε，以及在词典形式中以-ομαι结尾的动词后添加-εσθε，来获得第二人称复数现在时祈使句。

These verses are enormously relevant to us today. The prosperity gospel has established a near-monopoly, worldwide, in large churches. And it is often the case that these same churches have a plethora of prophets giving all sorts of messages—virtually none of which are actually from the Lord.

The temptation that some churches have succumbed to, in reaction to this, is to say that prophecy and other miraculous gifts ceased at the end of the first century.

Paul's words in these verses are a direct rebuke to that response.

在这里，我们遇到了另一组希腊动词，它们以-μι结尾。要将它们变成第二人称复数祈使句，您不添加 —ετε，而只添加 — τε。所以动词 σβέννυ **μι**来抑制/阻碍/熄灭变成 σβέννυ **τε** 。

τὸ πνεῦμα μὴ σβέννυτε *Do not smother/hinder the Spirit*. In the verses leading up to this one, we have seen several imperative verbs. We have seen how you get a 2nd person plural present imperative by adding —ετε to a verb that ends in — ω, and adding —εσθε to verbs that have—ομαι endings in their dictionary form.

τὸ πνεῦμα 是宾格，因为它是动词的直接宾语。动词的隐含主语是*"你"* 。动词是*"不要熄灭"* 。宾语，即不要熄灭的人，是*圣灵*。σβέννυμι 通常用于扑灭火焰或光亮，这使其成为抑制圣灵活动的生动比喻。

προφητείας μὴ ἐξουθενεῖτε *不要轻视预言*与第 19 节中的结构相同。否定句 μὴ *no/not*与祈使句 ἐξουθενεῖτε*轻视/不予理会*，宾格直接宾语 προφητείας*预言*。

Here, we encounter another family of Greek verbs, ones that end in —μι. To turn these into 2nd person plural imperatives, you add not —ετε, but just

就希腊语的标准句子而言，它很可能遵循*"动词-名词-其他"的模式*。将宾语放在这些句子的开头，[^330]是故意偏离这一模式

—τε. So then the verb σβέννυ**μι** to dampen/hinder/extinguish becomes σβέννυ**τε**.

τὸ πνεῦμα is accusative, as it is the direct object of the verb. The implied subject of the verb is *you*. The verb is *do not extinguish*. The object, the person to not extinguish, is *the Spirit*. σβέννυμι is typically used for extinguishing fire or light, making this a vivid metaphor for suppressing the Spirit's activity.

προφητείας μὴ ἐξουθενεῖτε *Do not treat prophecies with contempt* has the same structure as in verse 19. The negative μὴ *no/not* with the imperative ἐξουθενεῖτε *treat with contempt/make nothing of* and the accusative direct object προφητείας *prophecies*.

To the extent that there is a standard sentence in Greek, it probably follows the pattern of *verb-noun-other*. By putting the object at the beginning of these sentences,[330] there is a deliberate deviation from this pattern. This is typically done for emphasis. So Paul is seeking to emphasize τὸ πνεῦμα and προφητείας.

πάντα δὲ δοκιμάζετε *But think carefully about everything*. In verse 21, δὲ serves as a conjunction that sets up a

的。这通常是为了强调。所以保罗试图强调“τὸ πνεῦμα”和“προφητείας”。

πάντα δὲ δοκιμάzeετε *但凡事都要仔细思考*。在第21节中，δὲ用作连接词，将随后的肯定命令与第19-20节的否定命令进行对比。δοκιμάζετε（测试）是另一个现在时祈使句，但这次没有使用μὴ，因此它是一个肯定命令。这个词带有测试金属纯度的含义，[^331]表明要仔细检查，而不是快速接受或拒绝。

τὸ καλὸν κατέχετε *紧紧抓住那美好的事物*。这节经文中的希腊文冠词展现了它的超能力，它几乎可以将任何词变成名词。在这里，它把形容词καλός变成了名词，即*“好东西”* ，或者简称为*“美好的事物”* 。

有些教派拒绝任何当代的预言恩赐（实际上是*藐视预言*），而其他教派则可能在未经充分检验的情况下接受预言。帖撒罗尼迦人在开放与辨别之间寻求平衡，这在今天仍然适用。

[330] Which is called *fronting* the object. That is, putting the object in front of the verb.

contrast between the positive commands that follow and the negative ones of vss. 19-20. δοκιμάζετε (test) is another present imperative, but this time without μὴ, making it a positive command. The word carries connotations of testing metals for purity,[331] suggesting careful examination rather than quick acceptance or rejection.

τὸ καλὸν κατέχετε *hold tightly onto that which is good*. The Greek article in this verse demonstrates its superpower, which is to be able to turn almost any word into a noun. Here it converts the adjective καλός into a noun, *the good thing* or simply *what is good*.

Some denominations reject any contemporary prophetic gifting (effectively *despising prophecies*), while others may accept prophetic words without sufficient testing. The Thessalonian balance of openness with discernment remains relevant.

Paul's command to *test everything* is particularly pertinent. North American Christians face a constant stream of new spiritual trends, teachings, and claimed revelations through social media and other platforms,

保罗吩咐我们要*凡事察验*，这一点尤其贴切。北美基督徒通过社交媒体和其他平台，不断面临新的属灵潮流、教导和所谓的启示，因此谨慎的辨别至关重要。

这些问题反映了帖撒罗尼迦教会需要在完全拒绝精神礼物和不加批判地接受所有所谓的精神表现之间做出抉择。

5:22

远离一切邪恶。

ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε *远离 各种邪恶*。ἀπέχεσθε 是一个有趣的祈使句。它以 —εσθε 结尾，与 —ομαι 动词连用，但词典里这个词的形式却是 ἀπέχω。

这将使我们了解一些有趣的希腊思想以及由此思想发展而来的语法。

主动语态动词表示句子的主语执行了动词的动作。例如，*我给孩子**刷了牙***。Brushed是主动*语态*，因为

[331] 1 Peter 1:7, Sirach 2:5, Wisdom of Solomon 3:6. Compare 1 Cor. 3:13.

making careful discernment essential.

These issues mirror the Thessalonian church's need to navigate between complete rejection of spiritual gifts and uncritical acceptance of all claimed spiritual manifestations.

5:22

Avoid every sort of evil.

ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε *Stay away from every sort of evil*. ἀπέχεσθε is an interesting imperative. It has the —εσθε ending that goes with an —ομαι verb, and yet the dictionary form of the word is ἀπέχω.

This is going to get us into an interesting bit of Greek thinking and the grammar that grows out of that thinking.

Active voice verbs indicate that the subject of the sentence did the action of the verb. *I* ***brushed*** *the child's teeth*. *Brushed* is active voice, because the *I* of the sentence is the one doing the action of the verb, *brushing*.

Passive voice verbs indicate that the grammatical subject of the sentence is not the do-er of the action. The child's

句子中的"*我*"执行了动词的动作，*即刷牙*。

被动语态动词表示句子的主语不是动作的执行者。例如，孩子的牙齿是我刷的。在这里，*牙齿*是主语，但它并没有刷牙。动词的动作是*由我做的*。

中间语态动词对我们来说更难理解，因为英语没有中间语态。在这里，动词的主语作用于自身或为了自身利益。在希腊语中，*"我刷牙"的*动词用的是中间语态，因为我既是动作的执行者，也是动作的接受者。此外，刷牙也是为了自己的利益——防止蛀牙。

—ω 动词的中间语态和被动语态都以
— ομαι 结尾。然而，希腊语中有些动词没有—*ω*词形。它们*只能*以 —ομαι 结尾。我们在 5:14 讨论过的 παραμυθέομαι 和 ἀντέχομαι 动词就是如此。

teeth were brushed by me. Here, *teeth* is the subject, but it is not doing the brushing. The action of the verb is being done *by me*.

Middle voice verbs are more difficult for us to understand, since English has no middle voice. Here, the subject of the verb acts upon itself or for its own benefit. In Greek, *I brushed my teeth* would have the verb in the middle voice, since I am the one doing the action, and I am also the one receiving the action. As a bonus, in brushing my teeth I am acting for my own benefit—preventing myself from getting cavities.

—ω verbs in the middle voice and those in the passive voice alike have
—ομαι endings. There are some verbs in Greek, however, that do not *have* an —ω word form. They exist *only* as verbs with —ομαι endings. This is true of the verbs παραμυθέομαι and ἀντέχομαι that we discussed in 5:14.

Traditionally, these have been called *deponent verbs*—verbs that exist only with passive or middle endings (passive and middle endings are the same, you recall) which function as

传统上，这些被称为*异相动词*——仅以被动语态或中间词尾结尾的动词（你记得，被动语态和中间词尾是一样的）起作用，就好像它们具有主动语态的含义一样。

然而，我们对异相动词理解的转折点发生在 2010 年圣经文学学会 (SBL) 会议上，学者们达成共识，认为应该放弃将异相动词作为一种语法类别。

现代学者认为，这些所谓的异相动词实际上是被误解的正统中语态动词。例如，动词ἔρχομαι“*我来/去*”*的含义*并非主动，而是表达主语出于自身利益而采取的行动。

然而，就我们希腊语水平而言，这主要是一个学术性的争论。由于英语*没有*中间语态，我们通常把中间语态动词翻译成主动语态。

那么，5:22 中的动词 ἀπέχω 的第二人称现在时*主动*祈使复数形式为 ἀπέχ **ετε** 。它的第二人称

though they have active voice meanings.

现在时*中间*祈使复数形式为 ἀπέχ **εσθε** 。

However, a turning point in our understanding of deponent verbs occurred at the 2010 Society of Biblical Literature (SBL) conference, where scholars reached a consensus that deponency should be abandoned as a grammatical category.

ἀπέχω 有点奇怪的一点是，它在主动语态和中间语态中的含义截然不同。在主动语态中，ἀπέχω 的意思是“*完全接受*” 。但当它以中间语态词尾使用时，它的意思是“*避免*”或“*弃权*” 。

Modern scholars argue that these so-called deponent verbs are actually proper middle voice verbs that have been misunderstood. For example, the verb ἔρχομαι *I come/go* is not *active in meaning* but rather expresses an action done in the subject's self-interest.

保罗用介词短语表示要戒除*所有/每一种*εἴδους*类型/形式的*παντὸ邪恶。 εἴδους 是 εἶδος 的属格形式，并且被配置为属格，因为介词 ἀπὸ 后面总是跟着一个属格。

However, at our level of Greek this is a largely academic argument. Since English *has* no middle voice, we typically translate middle voice verbs as though they were active voice anyway.

在路加福音 3:22 中，εἶδος 这个词被用来表示表面现象。*圣灵降临在他身上，　鸽子的**形状***。但在帖撒罗尼迦前书的这节经文中，保罗并不是告诉人们要远离那些*看起来邪恶*的事物。他是告诉他们要避开邪恶*的*事物。

The verb ἀπέχω in 5:22 would, then, have a 2nd person present *active* imperative plural form of ἀπέχ**ετε**. It also has a 2nd person present *middle* imperative plural of ἀπέχ**εσθε**.

我十几岁的时候，参加过一个教会，那里总是引用钦定本圣经（KJV）里的这节经文：“*戒除一切邪恶的表象*” 。教会对这节经文的解释是，如果教会长老认为某种行为不妥，他们就会禁止它。

One thing that makes ἀπέχω a bit odd is that it has a distinctly

different meaning in the active voice and the middle voice. In the active voice, ἀπέχω means *to receive in full*. But when it is used with a middle voice ending, it means *to avoid* or *to abstain*.

With the prepositional phrase Paul is saying to *abstain* ἀπὸ *from* παντὸς *all/every* εἴδους *kind/form* πονηροῦ of evil. εἴδους is the genitive form of εἶδος, and is configured as genitive because the preposition ἀπὸ is always followed by a genitive.

In Luke 3:22, the word εἶδος is used of superficial appearance. *the Holy Spirit came down upon him in the bodily* ***appearance*** εἶδος *of a dove*. But in this verse in 1 Thessalonians, Paul is not telling the people to stay away from things that *look* evil. He is telling them to avoid things that *are* evil.

When I was in my early teenaged years, I attended a church that always quoted this verse as it appeared in the KJV: *Abstain from all appearance of evil*. The way this was interpreted there was that if any of the church elders thought some behavior looked bad, they would forbid it.

In practice, this supported a rule-driven approach to following God that was very like that of the Pharisees in Jesus' day. This verse was used to rationalize all

在实践中，这支持了一种以规则为导向的跟随神的方法，这种方法与耶稣时代的法利赛人非常相似。这节经文被用来合理化各种对圣经文字的添加，例如：

- *不要跳舞（是的，大卫跳舞；圣经甚至命令跳舞；*[^333]*但我们告诉你无论如何不要这样做）。*
- *不要加入童子军。* （说实话，我真不明白童子军到底有什么问题。或许，在明火上烤薄饼、睡在帐篷里，就等于是通往撒旦崇拜的大门？）[^333]

保罗在歌罗西书 2:21-22 中批评了这种对圣经附加内容的态度，他说，你们既然与基督同死，脱离了世上属灵权势的辖制，为什么你们的生活好像必须遵守这样的规则："不要摸**这个**！不要尝**那个**！不要碰**这个其他的东西**！"？

5:23

愿和平之神亲自使你彻底圣洁，愿他保守你存在的各个方面

sorts of additions to the words of Scripture, like:

- *Do not dance (Yes, David danced; the Bible even commands dancing;[332] but we are telling you not to do it anyway).*

- *Do not join the Boy Scouts.* (I honestly do not know what the issue with Scouting was. Cooking bannock over an open fire and sleeping in a tent was somehow the gateway to Satan worship, maybe?)[333]

Paul critiques this approach to biblical add-ons in Col. 2:21-22 where he says Since you died with Christ to the spiritual powers of this world, why do you live as if you had to obey such rules as: "Do not handle **this**! Do not taste **that**! Do not touch **this other thing**!"?

5:23

May the God of peace himself make you thoroughly holy, and may he keep every aspect of your being—spirit, mind, and body—whole and blameless until the return of our Lord Jesus Christ.

——精神、思想和身体——完整无缺，直到我们的主耶稣基督再来。

αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς *愿赐平安的神亲自使你们全然圣洁*。正如我们在这封书信中多次看到的那样，δὲ在这里的作用较少，而较多地充当了过渡标记，表明保罗的思想从先前*对人民的劝诫转向了为*人民祈祷。

主要动词 ἁγιάσαι 是过去式祈愿语气，表达愿望或祈祷。祈愿语气在新约中相当罕见，在 34,280 个动词中，只有 68 个是祈愿语气。祈愿语气通常用英语单词***may***或***might*** *such-and-such happens*来表达。

ὁ θεὸς*上帝*是主格，也是句子的主语。αὐτὸς 强调：*上帝本身*。τῆς εἰρήνης 是属格的标准用法，用来表达英语*中的*。在这个语境中，它表达了上帝性格的

[332] Ps. 149:3, 30:11. Also see Ecclesiastes 3:4.

[333] Of course, none of us knew then about the amount of sexual abuse that was occurring in some Boy Scout troops. My experience with Scouting was nothing but positive, however.

Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς *May the God of peace himself make you completely holy*. As we have seen on several occasions in this epistle, δὲ is here serving less as a conjunction and more as a transitional marker, indicating a shift in Paul's thought from his previous exhortations *to* the people to this prayer *for* the people.

The main verb ἁγιάσαι is in the aorist optative, expressing a wish or prayer. The optative mood is fairly rare in the New Testament, Out of 34,280 verbs, there are only 68 instances of the optative mood. Optatives are often rendered by the English word ***may*** or ***might*** *such-and-such happen*.

ὁ θεὸς *God* is nominative case, and so is the subject of the sentence. αὐτὸς adds emphasis: *God himself*. τῆς εἰρήνης is a standard use of the genitive, to express the English *of*. In this context, it is expressing that an essential aspect of the character of God is that it is characterized by peace.

So then αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι is *May the God of peace himself make you holy*.

We have just had a number of commands from Paul. Holiness is something that the Thessalonian Believers need to strive for, and

一个基本方面是其特征是和平。

那么αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι 就是*愿和平之神亲自使你圣洁*。

我们刚刚领受了保罗的一系列诫命。圣洁是帖撒罗尼迦信徒需要努力追求、操练意志才能达到的。同时，圣洁也是神亲自在他子民的生命中成就的。这两件事都是真实的。

德语中有一个优雅的文字游戏，可以在这里应用。圣洁*既是*礼物，也是*任务*。

ὑμᾶς*你*是宾格，因为它是动词 ἁγιάσαι 的直接宾语，*愿（上帝）使你圣洁*。ὁλοτελεῖς 这个词在新约中仅出现在这里，是一个形容词，修饰宾格复数 ὑμᾶς。因此，它也属于宾格复数。*愿上帝使你完全/彻底圣洁*。

有趣的是，保罗用动词ἁγιάζω 的过去式来书写。根据我们对圣经作者使用过去式的观察，这表明保罗指的是一个决定性或完

exercise their wills to become. At the same time, it is something that God himself takes initiative to produce in the lives of his people. Both of these things are true.

There is an elegant wordplay in German that is applicable here. Holiness is both *Gabe und Aufgabe*. It is both *gift* and *task*.

ὑμᾶς *you* is accusative, as it is the direct object of the verb ἁγιάσαι *may (God) make you holy*. The word ὁλοτελεῖς, which occurs only here in the NT, is an adjective modifying the accusative plural ὑμᾶς. Hence, it is also in the accusative plural. *May God make you completely/thoroughly holy*.

It is interesting that Paul wrote the verb ἁγιάζω in its aorist form. Based on our observations of how biblical writers used the aorist, it suggests that Paul was thinking of a decisive or complete action rather than an ongoing process.

For us, the task of becoming holy is certainly a process. By using the aorist, Paul may have been alluding to the Day of the Lord, when God will complete the process of making us holy, and free us forever from sin and the consequences of Fall.

The next phrase is a long one, with the optative verb at the very end. **ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ**

整的动作，而不是一个持续的过程。

对我们来说，成为圣洁当然是一个过程。保罗使用过去式，可能是在暗示主的日子，那时上帝将完成使我们成为圣洁的过程，永远将我们从罪和堕落的后果中释放出来。

下一个短语很长，祈愿动词在最后。**ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα...τηρηθείη** *愿你的精神、思想和身体得到守护/保存/保存*。所有三个名词 τὸ πνεῦμα、ἡ ψυχὴ 和 τὸ σῶμα 均为主格，如它们的定冠词 τὸ、ἡ 和 τὸ 以及它们自己的词尾所示。它们一起充当被动祈愿动词 τηρηθείη 的复合主语（可以保留）。

人的灵与魂之间有相当多的重叠。假设保罗并非有意重复，而且他似乎在谈论一个人的整个存在，PB 将 ἡ ψυχὴ 视为*心智*。[^334]

ὑμῶν *你们的*功能是表明拥有。保罗正在为***你们的****灵魂*、*思想和身体*祈祷。

τὸ σῶμα...τηρηθείη *may your spirit, mind and body be guarded/preserved/kept*. All three nouns, τὸ πνεῦμα, ἡ ψυχὴ, and τὸ σῶμα, are in the nominative case, as indicated by their definite articles, τὸ, ἡ, and τὸ, plus their own endings. They function together as the compound subject of the passive optative verb τηρηθείη (may be preserved).

There is quite a bit of overlap between the spirit and the soul of a person. Assuming Paul did not intend a simple redundancy, and since he appears to be talking about the whole being of a person, the PB treats ἡ ψυχὴ as being *the mind*.[334]

ὑμῶν *of you* functions to indicate possession. Paul is making his prayer for ***your*** *spirit, mind and body*.

The direct object of the verb is an accusative adjective **ὁλόκληρον** *whole, complete, perfect*. The phrase also contains an adverb that means almost the same thing: **ἀμέμπτως** *blameless*. It is awkward trying to translate both the adjective and the adverb. NET Bible solves this by combining the two words into a single concept: *May your spirit and soul and body be kept* ***entirely blameless***. PB treats both words as though they

动词的直接宾语是宾格形容词 **ὁλόκληρον** *完整的*、*圆满的*。这个短语还包含一个副词，意思几乎相同： **ἀμέμπτως** *无可指摘*。试图同时翻译形容词和副词会很尴尬。NET 圣经通过将两个词合并为一个概念来解决这个问题：*愿你的灵*、*魂*、*体**完全无可指摘***。PB 将这两个词都视为形容词， *whole 和 blameless* 。修饰灵/心/体。

ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *在我们的主耶稣基督再来时*。 ἐν τῇ παρουσίᾳ 是介词短语，其中 ἐν 后跟与格冠词和名词。παρουσία 是耶稣的门徒和耶稣本人在马太福音 24:3、27、37 和 39 中用来指他再来的词。τοῦ κυρίου Ἰησοῦ Χριστοῦ 是一个完整的标题，所有格执行标准的所有格任务，我们用英语短语***of*** *the Lord来捕获 耶稣基督*。*ἡμῶν our*也是属格，表示所有格。

ἐν 是一个极其通用的介词。它可以被翻译成多种英语。有些版本[^335]将 ἐν τῇ παρουσίᾳ 译为“耶稣*再来时”* 。这意味着，主要的

[334] LSJ ψυχὴ, s.v. definition IV.4

were adjectives, *whole and blameless*., modifying spirit/mind/body.

ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *at the return of our Lord Jesus Christ*. ἐν τῇ παρουσίᾳ is a prepositional phrase where ἐν is followed by a dative article and noun. παρουσία is the word used by Jesus' disciples and by Jesus himself to refer to his return, in Matthew 24:3, 27, 37 and 39. τοῦ κυρίου Ἰησοῦ Χριστοῦ is a full title, with the genitive performing a standard genitive-task which we capture with the English phrase ***of** the Lord Jesus Christ.* ἡμῶν *our* is also genitive, indicating possession.

ἐν is an exceptionally versatile preposition. It can be translated in several ways into English. Some versions[335] render the phrase ἐν τῇ παρουσίᾳ as ***at** the return* of Jesus. This sees the primary work of sanctification occurring at the moment that Jesus returns, at the Day of the Lord.

Given that the rest of the phrase talks about God's work in the Believer's spirit, mind and body, other translations render ἐν as *until*.[336] This approach visualizes God's work of sanctification as being

成圣工作发生在耶稣再来的时刻，即主的日子。

鉴于该短语的其余部分谈论的是上帝在信徒的灵、心智和身体上所做的工作，其他翻译将ἐν译为"*直到*"。[^336]这种方法将上帝的圣化工作视为正在进行中，在当下，并持续到耶稣再来。

作为翻译者，您必须根据语法、直接上下文以及新约其余部分的上下文来决定如何在您自己的版本中呈现这一点。

5:24

那呼唤你的人是忠实的，他必成就此事！

这节经文极其令人安心和鼓舞。我们蒙召要对性不道德说*"不"*。我们蒙召要勤奋工作，成为值得信赖的人。总而言之，我们蒙召要成为圣洁。这是一项艰巨的任务，我们可能永远都无法实现。

然而，让我们预备好迎接耶稣的再来，并非我们能独自完成的任务。神是信实的，我们可

[335] Including the GNT, NET and NIV.

[336] PB, Phillips, NLT and CEV.

ongoing, in present time, and continuing until Jesus returns.

You as a translator must make a decision based on the grammar, immediate context, and context of the rest of the New Testament as to how to render this in your own version.

5:24

The one who calls you is faithful and will do it!

This is an enormously reassuring and encouraging verse. We are called to say *No* to sexual immorality. We are called to work diligently, and to be known as reliable people. In a word, we are called to be holy. This is a daunting task, and one that we may despair of ever achieving.

But the task of keeping us ready for the return of Jesus is not one that we do on our own. God himself is faithful, and can depend on him to bring us across the finish line.

πιστὸς ὁ καλῶν ὑμᾶς *The one who calls you is faithful*. The nominative article ὁ turns the participle derived from καλέω *to call* into a noun: the one who calls. While the participle is doing duty as a noun, it retains some verb-like qualities, and can take

以依靠他带领我们跨越终点线。

πιστὸς ὁ καλῶν ὑμᾶς *那呼唤你的人是信实的*。主格冠词 ὁ 将源自 καλέω 的分词"*呼唤*"变成了名词：那呼唤你的人。虽然分词履行名词的职责，但它保留了一些动词的特性，并且可以将宾格 ὑμᾶς*你*作为直接宾语。

这里有一个等格主格结构，ὁ καλῶν ≈ πιστὸς。be 动词是暗示性的，而不是明说的。*呼唤你的人是可靠的/忠实的/可靠的/值得信赖的*。

ὃς καὶ ποιήσει *以及谁会做*。ὃς 被称为*关系代词*。它引导*关系从句*。关系从句连接并修饰主句中的名词或代词。在本例中，ὃς 指的是给*你打电话的人 ὁ καλῶν ὑμᾶς*，并向我们提供了更多关于此人的信息。

最常见的关系代词是 ὅς *who*、*that* 和 ὅστις *whoever*、*whichever*、*anyone who* 。关系代词的性数与其先行词一致，但格不一定一致。关系代词的格由其在

the accusative ὑμᾶς *you* as a direct object.

We have an equative-nominative construction here, ὁ καλῶν ≈ πιστὸς. The be-verb implied rather than stated. *The one-who-calls you (is) dependable / faithful / reliable / trustworthy*.

ὃς καὶ ποιήσει *and who will do*. ὃς is called a *relative pronoun*. It introduces a *relative clause*. A relative clause connects to, and modifies a noun or pronoun in the main clause. In this case, ὃς points back to ὁ καλῶν ὑμᾶς *the one who called you,* and gives us more information about this individual.

The most common relative pronouns are ὅς *who, that* and ὅστις *whoever, whichever, anyone who*. Relative pronouns agree with their antecedents in gender and number, but not necessarily in case. The case of the relative pronoun is determined by its grammatical function within its own clause, not by the noun in the main clause (which is called the *antecedent*).

In this case, ὃς is nominative, because it is the subject of the verb ποιήσει.

An example of a relative pronoun in the genitive case would be Matt.

自身从句中的语法功能决定，而不是由主句中的名词（称为*先行词*）决定。

在这种情况下，ὃς 是主格，因为它是动词 ποιήσει 的主语。

所有格关系代词的一个例子是 Matt 。 1:16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, **ἐ ς *ἧς* ἐγεννήθη** *Ἰησοῦ*雅各*生了玛丽的丈夫约瑟，约瑟是玛丽的丈夫耶稣啊*。 **ἧς** 。

ἐξ/ἐκ 后面总是跟属格，就像 ἧς 一样。它是阴性单数，因为它指向的是 Μαρίας，而 Μαρίας 是阴性单数名词。

在帖撒罗尼迦前书 5:24 中，*"and who will do"*翻译得不够准确。*"And he will do it"*或*"and God will make this happens"*翻译得更准确。JB 菲利普斯的译本用词更多，但却很好地传达了保罗所说的精神：*那召你们的本是全然信实的，他必完成他所计划要做的事*。

5:25

弟兄姊妹们，也请为我们祷告。

1:16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, **ἐξ ἧς** ἐγεννήθη Ἰησοῦ *Jacob fathered Joseph the husband of Mary,* ***by whom*** *was born Jesus*. **ἧς**.

ἐξ/ἐκ is always followed by a genitive, as ἧς is. It is feminine singular because it is referring back to Μαρίας, a name which is feminine and singular.

Here in 1 Thess 5:24, *and who will do* is inadequate as a translation into proper English. *And he will do it* or *and God will make this happen* are much better. J.B. Phillips' version uses more words, but very much communicates the spirit of what Paul was saying: *He who calls you is utterly faithful and he will finish what he has set out to do*.

5:25

Brothers and sisters, pray for us too.

Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν *Brothers and sister, pray for us*.

If you have been translating your way through 1 Thessalonians, there is not much new to say about this verse. It uses the generic masculine, so the best rendering of Ἀδελφοί is *brothers and sisters*.

As you look at the word ending of προσεύχ**εσθε**, you are unsurprised that it is the 2nd

Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν *弟兄姐妹们，请为我们祈祷。*

如果你一直在翻译《帖撒罗尼迦前书》，那么这节经文就没什么新意了。它使用了阳性名词，所以 Ἀδελφοί 的最佳翻译是*"兄弟姐妹"*。

εσθε的词尾时，您会毫不惊讶地发现它是 προσεύχ **ομαι**的第二人称现在时中祈使复数形式，这是一个缺少 —ω 形式的中声动词。

当 περὶ 后面跟着属格时（就像这里一样），我们将其翻译为 *about*、*concerning*、*for* 。

保罗显然相信祷告*能带来益处*。它不同于简单的冥想。上帝就像电话那头的人，他会回应祷告。所以，祷告是我们*能够*也*应该*为彼此做的事。

事实上，有迹象表明，如果我们不祷告，上帝就会对我们*生气*。《新约圣经》西番雅书3:1说："*耶路撒冷，这败坏悖逆的城，必遭灾……它既不信靠耶和华，**也不求他的帮助**。*"

我通常觉得，宇宙的创造者竟然会聆听我的祷告，这本身就是一件奇妙的事。但事实上，上帝如此渴望我向他求助，如果我不这样做，他就会*生气*。

person present middle imperative plural form of προσεύχ**ομαι**, a middle voice verb that lacks an —ω form.

When περὶ is followed by a genitive, as it is here, we render it as *about, concerning, for*.

Paul clearly believed that *prayer does stuff*. It is different from simple meditation. God is the person at the other end of the phone, so to speak, and he responds to prayer. So praying is something we *can* and *ought to* do for each other.

In fact, there are indications that God gets *peeved* with us if we do NOT pray. The GNT version of Zeph. 3:1 says, *Jerusalem is doomed, that corrupt, rebellious city….It has not put its trust in the Lord* ***or asked for his help***.

I normally think it is some sort of amazing thing that the creator of the whole universe would listen to my prayer at all. But in fact, God is so eager for me to ask for his help, that he gets *angry* if I don't do it.

5:26

Greet all of our brothers and sisters there with a warm handshake.

ἀσπάσασθε τοὺς ἀδελφοὺς πάντας *Greet all our brothers and sisters.*

5:26

热情地与在场的所有兄弟姐妹握手致意。

ἀσπάσασθε τοὺς ἀδελφοὺς πάντας *问候我们所有的弟兄姐妹*。这节经文再次包含了我们熟悉的词形和语法。τοὺς ἀδελφοὺς 是宾格复数，是动词"*问候*"*的直接宾语*。冠词 τοὺς 是新约作者极其常用的工具。它经常被省略，有时被翻译成"*the* "，而在像这样的上下文中，应该翻译成所有格"*our*"。

πάντας *all*是一个形容词，在数、性和格上与 ἀδελφοὺς 一致，为我们提供了有关兄弟姐妹的更多信息 - 即保罗谈论的是他们所有人。

以 —ομαι 结尾的动词，ἀσπάσασθε 具有熟悉的 —ασθε 结尾，用于第二人称复数不定过去时祈使句。我们毫不惊讶地看到这个动词的字典形式是ἀσπάzeομαι。

Once again, this verse contains familiar word forms and grammar. τοὺς ἀδελφοὺς is accusative plural, as the direct object of the verb *Greet*. The article τοὺς is was an enormously versatile tool for NT writers. It is often left untranslated, is sometimes translated as *the*, and in a context such as this, should be translated with the possessive *our*.

πάντας *all* is an adjective that agrees in number, gender, and case with ἀδελφοὺς, giving us more information about the brothers (and sisters)—namely, that Paul is talking about ALL of them.

ἀσπάσασθε has the familiar —ασθε ending for the 2nd person plural aorist imperative for a verb that ends in —ομαι. We are unsurprised to see that the dictionary forml of this verb is ἀσπάζομαι.

ἐν φιλήματι ἁγίῳ *with* *a holy kiss*. The preposition ἐν is always followed by a dative, so that is the form that φιλήματι *a kiss* takes—a dative singular neuter. ἁγίῳ is an adjective, which agrees with the noun it modifies,[337] that tells what sort of kiss it is to be: a *holy* kiss.

The practical application of this verse is a bit difficult in a North American context. If you visit a

ἐν φιλήματι ἁγίῳ*以**圣洁之吻*。介词 ἐν 后面总是跟与格，因此 φιλήματι 的*吻就是这种形式*——单数中性与格。ἁγίῳ 是一个形容词，与它修饰的名词一致，[^337]表明这是一个什么样的吻：*圣洁之*吻。

在北美，这节经文的实际应用有点困难。如果你去一座新教堂，在教堂里遇到的人，你可能不会有好结果。

公元一世纪的文献中没有任何迹象表明加拿大人曾使用过握手礼。但即使是拥抱，在很多场合也不符合文化习俗。

我记得有一次见到一位认识的基督徒女士，我走到她身后，给了她一个拥抱——可惜她不是我想象中的那个人。她是一个我根本不认识的女人。我说："*对不起，我把你当成别人了。*" 她说："*你以为我是谁？*" 这时我的记忆力突然下降了。当然，任何有即兴发挥能力的人都会编造一个答案。但我只能结结巴巴地说："*我不记得我以为你是谁了。*"

[337] So it is also dative singular neuter.

new church, and give the people you meet there a kiss, it is not likely to go well for you.

There is no hint in first century writings that the Canadian handshake was ever used. But even a hug is culturally-inappropriate in many settings.

I remember once seeing a Christian woman I knew, and I came up behind her and gave her a hug—except it was not who I thought it was. It was a woman I did not know at all. I said, *I'm sorry, I thought you were somebody else*. She said, *Who did you think I was?* At this point my memory failed to work. Of course, anybody with an ability to improvise would have made up an answer. But all I could do was to stammer and say, *I can't remember who I thought you were*.

The point is that if a hug can sometimes misfire, a kiss would be worse. If the goal for our own translations is to leave our readers (1) unaware that they *are* reading a translation, and (2) responding to this epistle the way the *first* readers of it responded, then the word-for-word translation *Greet all of the brothers and sisters with a holy kiss* is going to fail.

重点是，如果拥抱有时不尽如人意，那么亲吻就更糟糕了。如果我们翻译的目标是让读者（1）不知道自己*正在*阅读的是译本，以及（2）对这封书信的回应与最初*的*读者一样，那么逐字逐句地翻译《*用圣洁的吻问候众弟兄姊妹*》*注定*会失败。

然而，已有数十个已出版的英文版本与我的观点不符。[^338]

因此，你可以在自己的译本中继续使用*圣洁的吻*，因为你可以放心，（1）有数百名圣经学者*同意*你的翻译，但同时也知道你所冒的风险是（2）你的读者中*没有*一个人会明白这节经文的要点。

5:27

我奉主的名郑重委托你负责向全体兄弟姐妹宣读这封信。

动词 ἐνορκίζω (*我恳请*) 转换为第一人称单数是出乎意料的，但这可能意味着保罗从他口述的抄写员手中接过了这封信的写作……这与帖撒罗尼迦后书 3:17 相对应，保罗在那里告诉读者，他

There are, however, dozens of published English versions that disagree with me on this.[338]

So you can go ahead with *a holy kiss* in your own translation, secure in the knowledge that (1) you have hundreds of Bible scholars who *agree* with your rendering, while knowing that you are taking the risk that (2) *none* of your readers are going to get the point of this verse.

习惯用自己的手写最后的问候语，以证明其真实性。如果这种说法正确，最初的读者当然会立即注意到笔迹的变化，并且大概会认出这是保罗的，因为使徒在其他地方似乎暗示他的笔迹很不寻常（加拉太书 6:11）。[^339]

5:27

I solemnly entrust you, in the name of the Lord, with the responsibility of reading this letter to all the brothers and sisters.

The shift to the first person singular in the verb ἐνορκίζω *I adjure*) is unexpected, but probably means that Paul took over writing the letter from the scribe to whom he had been dictating.... This corresponds to 2 Thes. 3:17, where Paul tells his readers that it is his practice to write the final greetings in his own hand as a sign of authenticity. The original readers would of course have immediately noted the change in handwriting, if this suggestion is correct, and would presumably have recognized

ἐνορκίζω ὑμᾶς τὸν κύριον *我在主里嘱咐你*。正如我们所料，宾格ὑμᾶς是动词ἐνορκίζω的直接宾语。τὸν κύριον在我们看来有点奇怪。我们预期*在主里*应该用与格而不是宾格来表达。然而，动词ἐνορκίζω具有法庭的含义，并且通常用宾格来表达下达命令的权威。

ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς *将此信读给所有的兄弟姐妹听*。PB 利用希腊文冠词 ὁ 的灵活性，将 τὴν ἐπιστολὴν 翻译为***这****封信*，而不是***那****封信*。

[338] CEV and Phillips alone recognize the same *translation* issue that I do.

it as Paul's since elsewhere the apostle seems to imply that his script was unusual (Gal. 6:11).[339]

ἐνορκίζω ὑμᾶς τὸν κύριον *I charge you in the Lord*. The accusative ὑμᾶς is the direct object of the verb ἐνορκίζω, as we would expect. τὸν κύριον seems a bit odd to us. We would expect *in the Lord* to be expressed by a dative rather than an accusative. However, the verb ἐνορκίζω has courtroom connotations, and it was common that the authority by which a command was given would be expressed in the accusative case.

ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς *to be read this letter to all the brothers and sisters*. The PB takes advantage of the flexibility that the Greek article ὁ enjoyed to render τὴν ἐπιστολὴν as ***this*** *letter* rather than ***the*** *letter*.

Given the forceful way that Paul starts this verse, we would rather expect the Greek to be expressed in the form of *this letter should be read* or *must be read*. The most natural way to express this would be with δεῖ *it is necessary* + infinitive + accusative object.

鉴于保罗这节经文开头的语气如此强硬，我们更希望希腊文的表达方式是"*这封信应该读作* "或"*必须读作* "。最自然的表达方式是δεῖ（*这是必要的*） +动词不定式+宾格宾语。

第27节中我们看到的是动词不定式+宾格宾语。从上下文来看，保罗似乎暗示了δεῖ。无论如何，PB被翻译成好像δεῖ确实存在。

τοῖς ἀδελφοῖς 是动词的间接宾语，在英语中自然地被译为*to the brothers and sisters* ，*其中ἀδελφοῖς 被理解为包括兄弟姐妹在内的阳性名词*。πᾶσιν 是形容词 πᾶς 的与格复数，它与ἀδελφοῖς 一致并对其进行修饰，因此可以理解为***所有****的兄弟姐妹*。

保罗为何如此强烈地要求将他的信宣读给所有人听，这有点令人费解。这是他信中唯一一次发出这样的命令。

然而，我们应当记住，这只是保罗写给教会的第二封信——加拉太书是第一封。保罗本人或许认为，他在这里所写的是耶稣

[339] Wanamaker, op. cit., 208.

What we have in verse 27 is the infinitive + accusative object. It rather seems from the context that Paul would be implying the δεῖ. In any case, the PB is translated as though the δεῖ was indeed present.

亲自授予的权柄，但他不确定帖撒罗尼迦人是否默认如此。他觉得需要鼓励他们向全体会众宣读这封信。

τοῖς ἀδελφοῖς is the indirect object of the verb, and is naturally rendered—with ἀδελφοῖς being understood as a generic masculine that includes both the brothers *and* the sisters—into English as *to the brothers and sisters*. πᾶσιν is the dative plural of the adjective πᾶς, which agrees with and modifies ἀδελφοῖς so as to be understood as ***all*** *of the brothers and sisters*.

然而，似乎没过多久，地中海地区的教会就承认保罗的每一封书信都具有权威性——是来自主的话语。教会一旦收到保罗的信，就会立即抄写，并热情地与附近的其他教会分享。从此以后，就无需再命令人们阅读他的书信了。

Just why Paul would be so forceful in commanding that his letter be read to all and sundry is a bit mysterious. This is the only instance of such a command in his letters.

However, we might keep in mind that this was only the second letter Paul had written to a church—Galatians being the first. It could be that Paul himself felt that what he wrote here came with the delegated authority of Jesus himself, but he was not sure that the Thessalonians would understand this to be so by default. He felt he needed to

我真希望路加在写《使徒行传》的时候，能更详细地描述保罗书信的传播过程。难道不是有八个人在一周的晚上聚在一起，一个人大声朗读信函，另外七个人抄写副本寄给其他教会吗？

在羊皮纸上书写成本高昂，因为制作羊皮纸的过程极其繁琐。牛皮、山羊皮或绵羊皮经过化学处理后，[^340]被绷在画框上，再用锋利的刀刮平两面。[^341]莎草纸比羊皮纸便宜，但耐用性较差，但只能从埃及购买。

encourage them to read this letter to the whole congregation.

However, it seems that not long would pass before each of Paul's letters was acknowledged by churches throughout the Mediterranean area as being authoritative—a word from the Lord. As soon as a church received a letter from Paul, copies were made and enthusiastically shared with other nearby congregations. There was no further need to command people to read his letters.

I could wish that Luke, when he was writing the book of Acts, had included a bit more detail about the process by which Paul's letters were disseminated. Did eight people get together in the evenings for a week, with one person reading the letter aloud and the other seven writing out copies to send to other churches?

Writing on parchment was an expensive proposition, since making parchment was such an exacting process. The hide of a calf, goat, or sheep was chemically treated,[340] stretched onto a frame, then scraped on

但是，当圣灵启发路加写作时，他显然觉得满足鲍勃的好奇心并不是那么重要，唉!

5:28

愿主耶稣基督的恩典与你们同在。

ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν *愿主耶稣基督的恩典与你们同在。*在新约中，动词总是在句子中表达，除了be动词。be动词通常被隐含表达，就像这里一样。

ἡ χάρις 是主格，作为祝福的主语。 τοῦ κυρίου 表达了属格最常见的功能——捕捉我们用单词*of所做的事情。我们的主耶稣基督的*短语 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 中的每个词也是属格，与属格 κυρίου 一致。

这节经文的最后一个词 ὑμῶν 也是属格，但原因不同。它是介词

[340] We know that by the 8th century, calcium hydroxide (slaked lime) was being used. We are not entirely sure what the process was in the 1st century. But we know that durable parchment was being made. We today can still read Codex Sinaiticus, which was written on parchment around A.D. 330.

both sides with a sharp knife.[341] Papyrus was cheaper and less durable than parchment, but could only be purchased from Egypt.

But as the Holy Spirit inspired Luke to write, he clearly felt that satisfying Bob's curiosity was a pretty low priority, alas!

5:28

The grace of our Lord Jesus Christ be with you.

ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν *The grace of our Lord Jesus Christ (be) with you*. In the NT, the verb is always expressed in sentences, with the exception of the be-verb. It was often left implied, as it is here.

ἡ χάρις is nominative case, as the subject of the benediction. τοῦ κυρίου is expressing the most common function of the genitive—to capture what we do in English with the word *of*. Every word in that phrase τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *of our Lord Jesus Christ* is also genitive, to agree with the genitive κυρίου.

The final word in the verse ὑμῶν is also genitive, but for a different reason. It is part of a prepositional

短语 μεθ' ὑμῶν *with you*的一部分。当然，这是 μετὰ ὑμῶν，其中 μετὰ 中的 —ὰ 被省略了，因为下一个词以元音开头。然后，τ 变成了 θ，因为后面的词以粗略的呼吸音开头。

保罗在书信的结尾与他在 1:1 开头的一样，希望帖撒罗尼迦的信徒能够充分感受到上帝的恩典。[^342]

[341] *The Manufacture of Parchment*, https://pergament.ee/interesting-facts-about-parchment/the-manufacture-of-parchment/ goes into a good bit more detail. I found this fascinating reading.

phrase μεθ’ ὑμῶν *with you*. This is, of course, μετὰ ὑμῶν, where the —ὰ of μετὰ is dropped because the next word starts with a vowel. Then the τ becomes θ because the word following starts with a rough breathing mark.

Paul ends the letter as he begins it in 1:1, with the wish that God’s grace would be fully experienced by the Believers in Thessalonica.[342]

Translation Helps / 翻译帮助

If one attempts to translate portions of the New Testament, there are some issues that come up again and again. Rather than attempting to always deal with them comprehensively in the body of the commentary, I will look at some of those issues here.

如果有人尝试翻译《新约》的部分内容，就会发现有些问题会反复出现。我不会试图在注释正文中全面地讨论这些问题，而是在这里探讨其中的一些问题。

Flashcards

抽认卡

For those of you who benefit memorizing vocabulary using flashcards, I have done an analysis of this book that you can use before you go too deeply into translation.

对于那些通过抽认卡记忆词汇的人来说，我对这本书做了分析，你可以在深入翻译之前使用它。

[342] Once you begin to notice chiasm, you start seeing it everywhere. In this letter, the Paul’s wish and prayer for God’s grace for the Thessalonians is like a pair of bookends for the letter.

If you have never used flashcards before, just go to an office supply store and buy a pack of 3 inch by 5 inch index cards. Put a word on the front of a card as it appears in the text of 1 Thess. and put the lemma, analysis, and definition on the other side.

如果你以前从未使用过抽认卡，可以去文具店买一包3英寸 x 5英寸的索引卡。在卡片正面写上帖撒罗尼迦前书中出现的单词，在另一面写上词干、分析和定义。

There are 572 distinct word forms in the Greek of 1 Thessalonians (if τά and τῷ are considered two separate words, even though they are both forms of ὁ). 478 of these are used only once or twice. Memorizing all of these would be a lot of work for not much return.

帖撒罗尼迦前书的希腊文中有572个不同的词形（如果τά和τῷ被视为两个独立的词，即使它们都是ὁ的形式）。其中478个词形只使用过一两次。记住所有这些词形需要付出很多努力，但回报却不大。

On the other hand, memorizing just **48** words will let you sight-read 50.3% of the text in 1 Thessalonians. That is an achievable goal that will deliver significant benefits to you. Here are the 48 words that are used 6 or more times in 1 Thessalonians.

另一方面，只记住**48** 单词能让你视读《帖撒罗尼迦前书》50.3%的文本。这是一个可以实现的目标，并且会给你带来显著的益处。以下是《帖撒罗尼迦前书》中出现6次或以上的48个单词。

Text	**Lem-ma**	**Defini-tion**	**Fre-quen-cy**	**文本**	**引理**	**分析**	**定义**	**频率**
καί	καί	and, even, also	82	καί	καί	连词	甚至，也	82
ἐν	ἐν	in, by, with	53	ἐν	ἐν	介词	在、通过、与	53

ὑμᾶς	σύ	you (object)	33	ὑμᾶς	σύ	人称代词，宾格复数	你（对象）	33
ἡμῶν	ἐγώ	of us, our	31	ἡμῶν	ἐγώ	人称代词，属格复数	我们，我们的	31
τοῦ	ὁ	the	28	τοῦ	ὁ	定冠词，阳性单数属格	这	28
ὑμῶν	σύ	of you, your	27	ὑμῶν	σύ	人称代词，属格复数	你，你的	27
εἰς	εἰς	into, to, for	26	εἰς	εἰς	介词	进入、到、为了	26
τό	ὁ	the	24	τό	ὁ	定冠词，宾格单数中性	这	24
γάρ	γάρ	for, because	23	γάρ	γάρ	连词	因为，因为	23
καί	καί	also, even	18	καί	καί	副词	甚至	18
οὐ	οὐ	not	18	οὐ	οὐ	副词	不是	18
ὁ	ὁ	the	16	ὁ	ὁ	定冠词，阳性单数主格	这	16
θεοῦ	θεός	of God	16	θεοῦ	θεός	名词，属格单数阳性	上帝的	16
τόν	ὁ	the	15	τόν	ὁ	定冠词，阳性宾格单数	这	15
δέ	δέ	but, and, now	15	δέ	δέ	连词	但是，现在	15

ὑμῖν	σύ	to/for you	14	ὑμῖν	σύ	人称代词，与格复数	给你/为你	14
ἀδελφοί	ἀδελφός	brothers	14	ἀδελφοί	ἀδελφός	名词，呼格复数阳性	兄弟	14
τῇ	ὁ	the	13	τῇ	ὁ	定冠词，与格单数阴性	这	13
κυρίου	κύριος	of the Lord	13	κυρίου	κύριος	名词，属格单数阳性	主的	13
ὑπό	ὑπό	by, under	13	ὑπό	ὑπό	介词	由、根据	13
μή	μή	not	13	μή	μή	副词	不是	13
ἀλλά	ἀλλά	but, rather	13	ἀλλά	ἀλλά	连词	而是	13
καθώς	καθώς	just as, according as	13	καθώς	καθώς	连词	正如，根据	13
πρός	πρός	to, toward, with	13	πρός	πρός	介词	到，朝向，与	13
ὅτι	ὅτι	that, because	12	ὅτι	ὅτι	连词	因为	12
τῆς	ὁ	the	12	τῆς	ὁ	定冠词，单数阴性属格	这	12
τήν	ὁ	the	10	τήν	ὁ	定冠词，宾格单数阴性	这	10
τούς	ὁ	the	10	τούς	ὁ	定冠词，阳性宾格复数	这	10
οἱ	ὁ	the	10	οἱ	ὁ	定冠词，阳性	这	10

						主格复数		
διά	διά	through, by means of	10	διά	διά	介词	通过，借助于	10
ἡ	ὁ	the	10	ἡ	ὁ	定冠词，主格单数阴性	这	10
ὑμεῖς	σύ	you (subject)	10	ὑμεῖς	σύ	人称代词，主格复数	你（主语）	10
τῶν	ὁ	the	10	τῶν	ὁ	定冠词，阳性属格复数	这	10
ἡμᾶς	ἐγώ	us (object)	9	ἡμᾶς	ἐγώ	人称代词，宾格复数	我们（对象）	9
θεῷ	θεός	to/for God	9	θεῷ	θεός	名词，与格单数阳性	为了上帝	9
οἴδατε	οἶδα	you know	9	οἴδατε	οἶδα	动词，第二人称完成主动指示复数	你知道	9
περί	περί	about, concerning	9	περί	περί	介词	关于，关于	9
Ἰησοῦ	Ἰησοῦς	of Jesus	8	Ἰησοῦ	Ἰησοῦς	名词，属格单数阳性	耶稣	8
ὡς	ὡς	as, like, how	8	ὡς	ὡς	连词	如同、像、如何	8
ἡμεῖς	ἐγώ	we (subject)	7	ἡμεῖς	ἐγώ	人称代词，主格复数	我们（主语）	7
θεός	θεός	God	7	θεός	θεός	名词，主格单数阳性	上帝	7

ἵνα	ἵνα	in order that, so that	7	ἵνα	ἵνα	连词	为了	7
Χριστοῦ	Χριστός	of Christ	6	Χριστοῦ	Χριστός	名词，属格单数阳性	基督	6
πάντοτε	πάντοτε	always	6	πάντοτε	πάντοτε	副词	总是	6
ἐπί	ἐπί	on, upon, over	6	ἐπί	ἐπί	介词	在...之上，之上，之上	6
αὐτοί	αὐτός	they, themsel ves	6	αὐτοί	αὐτός	人称代词，阳性主格复数	他们自己	6
ἐκ	ἐκ	from, out of	6	ἐκ	ἐκ	介词	从...出发，从...出去	6

ἀγαπάω in 1 Thess.

Together, the verb and noun forms of *love* (ἀγαπάω and ἀγάπη) are used five times in 1 Thessalonians. It is worth drilling down on this concept to see what Paul had in mind. Rather than approach this question directly from 1 Thessalonians, I will use John 21, where a second verb for *to love*, φιλέω, is used. This makes it possible for us to look for contrasting meanings.

The Issue

As we see the alternating use of ἀγαπάω and φιλέω in John 21, it is natural to ask if

ἀγαπάω 在 1 Thess 。

*爱*的动词和名词形式（ἀγαπάω 和 ἀγάπη）在帖撒罗尼迦前书中共使用了五次。值得深入研究这个概念，看看保罗究竟想表达什么。我不会直接从帖撒罗尼迦前书来探讨这个问题，而是参考约翰福音第21章，那里使用了第二个表示*爱的动词* φιλέω。这使我们能够寻找对比的含义。

问题

当我们看到约翰福音第 21 章中 ἀγαπάω 和 φιλέω 交替使用

different shadings of meaning were intended.

> 15) When, then, they had eaten breakfast, Jesus said to Simon Peter, " Simon son of John, do you **love (ἀγαπάω)** me more than these others do?" Peter replied, "Yes, Lord. You know that I **love (φιλέω)** you." Jesus said back to him, "Feed my lambs."
>
> 16) Jesus then asked him a second time, "Simon son of John, do you **love (ἀγαπάω)** me." Peter replied, "Yes, Lord, you know that I **love (φιλέω)** you." Jesus said, "Take care of my sheep."
>
> 17) Then he said a third time, "Simon son of John, do you **love (φιλέω)** me?" Peter's feelings were hurt that he had asked the third time, "Do you **love (φιλέω)** me?" So he said, "Lord, you know everything. You know that I **love (φιλέω)** you." Jesus replied again, "Feed my sheep."

The Complete Jewish Bible believes that there are different shades of meaning, and translates part of verse

时，我们很自然地会问这是否有意表达不同的含义。

> 15) 他们吃完早饭后，耶稣对西门彼得说："约翰的儿子西门，你**爱（ἀγαπάω）吗?** 你比这些人更爱我吗？"彼得回答说："主啊，是的，你知道我**爱（φιλέω）**你。"耶稣回答他说："你喂养我的小羊羔。"
>
> 16) 耶稣第二次问他说："约翰的儿子西门，你**爱**我吗？"彼得回答说："主啊，是的，你知道我**爱**你。"耶稣说："你牧养我的羊。"
>
> 17) 耶稣第三次说："约翰的儿子西门，你**爱**我吗？"彼得因为第三次问"你**爱**我吗？"就伤心，说："主啊，你是无所不知的，你知道我**爱**你。"耶稣又回答说："你喂养我的羊。"

*《犹太圣经全书》*认为这句话有多种含义，并将第15节的部分内容翻译为"*你爱我吗？*"他回答说："*是的，主，你知道我是你的朋友*。"

15 as *Do you love me?* He replied, *Yes, Lord, you know I'm your friend*.

Clues to the Original Language of This Conversation

While we don't know exactly what Jesus' words were in Aramaic, the translators of the New Testament into Syriac (a dialect of Aramaic, very similar to the Palestinian Aramaic[343] that Jesus spoke) used only one word, ܪܚܡ, to render both of ἀγαπάω and φιλέω in this passage.[344]

ܟܕ ܕܝܢ ܐܫܬܪܝܘ ܐܡܪ ܝܫܘܥ ܠܫܡܥܘܢ
ܟܐܦܐ ܫܡܥܘܢ ܒܪ ܝܘܢܐ ܪܚܡ ܐܢܬ ܠܝ
ܝܬܝܪ ܡܢ ܗܠܝܢ ܐܡܪ ܠܗ ܐܝܢ ܡܪܝ ܐܢܬ
ܝܕܥ ܐܢܬ ܕܪܚܡ ܐܢܐ ܠܟ ܐܡܪ ܠܗ
ܪܥܝ ܠܝ ܐܡܪܝ ܀

Early Greek-Speaking Christians

Chrysostom, Cyril of Alexandria, and Augustine, all of whom were native Greek speakers, each discussed John 21, and none of them alluded to any significant

此次对话原文的线索

虽然我们不知道耶稣的话用阿拉姆语到底是什么意思，但将《新约》翻译成叙利亚语（阿拉姆语的一种方言，与[^343]耶稣所说的巴勒斯坦阿拉姆语非常相似）的人只使用了一个词ܪܚܡ来翻译这段话中的ἀγαπάω 和 φιλέω。[^344]

ܟܕ ܕܝܢ ܐܫܬܪܝܘ ܐܡܪ ܝܫܘܥ ܠܫܡܥܘܢ
ܟܐܦܐ ܫܡܥܘܢ ܒܪ ܝܘܢܐ ܪܚܡ ܐܢܬ ܠܝ
ܝܬܝܪ ܡܢ ܗܠܝܢ ܐܡܪ ܠܗ ܐܝܢ ܡܪܝ ܐܢܬ
ܝܕܥ ܐܢܬ ܕܪܚܡ ܐܢܐ ܠܟ ܐܡܪ ܠܗ
ܪܥܝ ܠܝ ܐܡܪܝ ܀]

早期讲希腊语的基督徒

金口圣约翰、亚历山大的西里尔和奥古斯丁都是希腊语母语人士，他们都讨论了约翰福音第 21 章，但他们都没有提到这些动词之间存在任何显著差异。

[343] People who spoke Syriac could almost surely understand people who spoke Palestinian Aramaic. The big difference was not in the language itself, but in the evolution of a regional alphabet for the language that came to be called *Syriac*. ܪܚܡ and רחמ represent the same Aramaic word, pronounced identically; just notated with different alphabets.

[344] We know that Christians from Syria started making translations of the New Testament almost as soon as the Greek original came into existence. By the 400's, a standard Syriac translation—called the Peshitta—had been published and was widely used throughout the East.

difference between these verbs.

拉丁语新约第一版的译者与叙利亚语版本的译者一样，在这段经文中使用了一个词来翻译 ἀγαπάω 和 φιλέω。[^345]

The translators of the first versions of the New Testament in Latin, like the translators of the Syriac version, used a single word to render both ἀγαπάω and φιλέω in this passage.[345]

直到 19世纪，人们才开始认识到这段话中 ἀγαπάω 和 φιλέω 的含义不同。

It was not until the 19th century that the idea took hold that ἀγαπάω and φιλέω were intended to connote different things in this passage.

ἀγαπάω 和 φιλέω 约翰福音中的其他地方

ἀγαπάω and φιλέω Elsewhere in John

约翰似乎交替使用了这两个词。这两个词都用来描述上帝对人类的爱。

John seems to use these words interchangeably. Both terms are used of God's love for man.

> 3:16 神**爱**世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。

> 3:16 For this is the way God **loved (ἀγαπάω)** the people of the world: he gave his one and only Son, so that everyone who trusts in him will not die but have eternal life.

> 16:27 父自己**爱（φιλέω）**你们，因为你们已经爱我，又信我来了。

> 16:27 The Father himself **loves (φιλέω)** you, for you have loved me and believed that I came God.

这两个词都用来指天父对圣子的爱。

> 3:35**父爱 （ἀγαπάω）**儿子，并赐给他管理一切的权柄。

[345] Cum ergo prandidissent dicit simoni petro ihs simon iohannis **amas** diligis me dicit ei etia dne tu scis quia **amo** te dicit ei pasce agnos meos.

Both words are used in reference to the Father's love for the Son.

> 3:35 The Father **loves (ἀγαπάω)** the Son, and has given him authority over everything.

> 5:20 For the Father **loves (φιλέω)** the Son, and shows him everything he is doing, and he will show him even greater works than these. You are going to be amazed.

Both are used of Jesus' love for people.

> 11:3 So the sisters sent a message to Jesus and said, "Lord, the one you **love (φιλέω)** is sick."

> 11:5 Jesus **loved (ἀγαπάω)** Martha, her sister, and Lazarus.

So too of the love of people for other people.

> 13:34 I am giving you a new commandment: **love (ἀγαπάω)** each other, just as I have loved you. Again I say, love each other.

> 15:19 If you were at home in this world, the world would **love (φιλέω)** you

> 5:20　父爱**子**，将他所作的一切事指给他看，还要将比这更大的事指给他看，叫你们希奇。

两者都用来表达耶稣对人类的爱。

> 11:3　姐妹俩就打发人去见耶稣，说：“主啊，你所**爱的人 (φιλέω)**病了。”

> 11:5　耶稣**爱 (ἀγαπάω)**马大、她的妹妹和拉撒路。

人们对其他人的爱也是如此。

> 13:34我赐给你们一条新命令，就是**爱　(ἀγαπάω)**彼此相爱，正如我爱你们一样。我再说一遍，你们要彼此相爱。

> 15:19 如果你在这个世界上安居，世界就会**爱 (φιλέω)**你回来。但你实际上并不“属于这个世界”，因为我拣选了你，让你离开这个世界，而世界正是因为这个原因才恨你。

最后，约翰用这两个词来描述人们对耶稣的爱。

back. But you are not really 'of this world', for I have chosen you to come out of the world, and the world hates you for that reason.

8:42 耶稣对他们说:"如果上帝是你们的父，你们就会**爱** (**ἀγαπάω**) 我。因为我是从神而来，如今我在这里。我不是自己来的，而是他差遣了我。

16:27 父自己**爱**你们，因为你们**爱** (**φιλέω**)我并相信我来自上帝。

Finally, John used both of these words to describe the love of people for Jesus.

8:42 Jesus said to them, "If God was your Father, you would **love (ἀγαπάω)** me. For I am come from God and I am here now. I did not come on my own accord, but he sent me.

16:27 The Father himself **loves (φιλέω)** you, for you have **loved (φιλέω)** me and believed that I came God.

"The third time"

If the words ἀγαπάω and φιλέω differed in meaning, it seems unlikely that John would have ever said that Peter's feelings were hurt that Jesus had asked the third time, *Do you love me?* in verse 17. For Jesus did not use the same *words* three times in a row. He asked:

- Verse 15 Do you ἀγαπάω me?

"第三次"

如果ἀγαπάω和φιλέω这两个词的含义不同，约翰似乎不太可能会说彼得因为耶稣在第17节第三次问"*你爱我吗? "而感到受伤*。因为耶稣并没有连续三次使用相同的*词。他问道:*

- 第 15 节 你爱我吗?
- 第 16 节 你爱我吗?
- 第 17 节 你爱我吗?

彼得的回答中，他所要求的爱和他感受到的爱之间没有任何矛盾。它带着一种爱，一种力量。

约翰在写他的福音书时似乎认为这两个词是可以互换的。

- Verse 16 Do you ἀγαπάω me?
- Verse 17 Do you φιλέω me?

In Peter's answer there is no sense of any discrepancy between the kind of love demanded and the love felt. It comes with a ναί, Κύριε.

John seemed to write his gospel with the understanding that these two words were interchangeable.

C.S. Lewis

Lewis wrote an enormously popular and influential book in 1958, called *The Four Loves*. In it, he talks of four different Greek words for *love*.[346]

στοργή	the instinctive love that parents and children have for each other.
ἔρως	romantic love (although we get our word "erotic"

CS刘易斯

1958年，刘易斯写了一本非常受欢迎且影响深远的书，名为*《四种爱》*。在书中，他用四个不同的希腊词来表达*"爱"*。[^346]

στοργή	父母与子女之间本能的爱。
ἔρως	浪漫的爱情（虽然我们的"色情"一词源自ἔρως，但这与我们表示色情的词πόρνος 不同）。
φιλία	深厚的朋友之间的浓烈爱情。
ἀγάπη	四种爱中最伟大的一种：无私的爱、无论环境如何变化而存在的爱、上帝亲

[346] Lewis talks only about the noun forms of these words, but they all have verb equivalents, of course. ἀγάπη/ἀγαπάω, ἔρως/ἐράω, etc.
Neither στοργή nor ἔρως (nor their verb-equivalents) occur in the New Testament. However, what Lewis says about these words is still interesting.

	from ἔρως, this is not the same as πόρνος, from which we get our word for pornography).	自表现的爱。
φιλία	the strong love between deep friends.	
ἀγάπη	the greatest of the four loves: selfless love, the love that exists regardless of changing circumstances, the kind of love that God himself shows.	

This is great, isn't it? Thought-provoking. Profound. Preachers have loved this book for the last 65 years. The only problem is that, when you start reading the Bible for yourself rather than reading what other people

这很棒，不是吗？发人深省，意义深远。65年来，传教士们一直喜爱这本书。唯一的问题是，当你开始自己阅读圣经，而不是阅读别人对圣经的评价时，你会发现它并不完全*正确*。[^347]

路加福音 11:43 法利赛人有祸了，因为你们**爱(ἀγαπάω)**会堂里最好的座位，并在市场上得到认可。

约翰福音 3:19审判的根据就是：光来到宇宙中，人**爱 (ἀγαπάω)**黑暗，他们喜欢黑暗胜过光明，因为他们的行为是邪恶的。

SAY about the Bible, it is not precisely *true*.[347]

> Luke 11:43 Woe to you, Pharisees, for you **love (ἀγαπάω)** the best seats in the synagogues and to be recognized in the marketplace.

> John 3:19 This is the basis for judgement—that the light has come into the universe and people **loved (ἀγαπάω)** darkness, preferring it to the light, because their deeds were evil.

> John 12:43 For they **loved (ἀγαπάω)** a good reputation with men more than a good reputation with God.

> 2 Tim. 4:10 For Demas abandoned me, since he **loved (ἀγαπάω)** this material world, and went to Thessalonica. Crescens

> 约翰福音 12:43 因为他们**爱 (ἀγαπάω)**在人面前的良好声誉比在上帝面前的良好声誉更重要。

> 提摩太后书 4:10 因为底马**爱我，就离弃了我。** (ἀγαπάω) 这个物质世界，然后去了塞萨洛尼基。克雷申斯去了加拉太，提图斯去了达尔马提亚。

当法利赛人的无神论、以自我为中心的爱也被称为*agape爱时*，精明的圣经教师不会试图过于僵化地将固定的神学包袱归咎于*agape这个词*。

另外，不要从一篇讲道，甚至CS Lewis的书开始，然后倒推到圣经里去。相反，应该从经文开始，尽可能地学习，然后再去找CS Lewis，看看他是否有更深入的见解。

[347] As a general rule, if C.S. Lewis says one thing, and Bob Goethe says another, you should definitely believe C.S. Lewis. But in this case, it is worth noting that a significant number of evangelical scholars see ἀγαπάω and φιλέω in John 21 as being synonymous/interchangeable, including C.K. Barrett, G.R. Beasley-Murray, D.A. Carson, and F.F. Bruce.

We can see that the 1984 edition of the NIV was trying to capture a difference between ἀγαπάω and φιλέω when they translated verse 16 as: *Again Jesus said, "Simon son of John, do you **truly love** me?" He answered, "Yes, Lord, you know that I **love** you…."*

However, by the time of the 2011 edition, the translators had concluded that the two words were interchangeable. They reveal this by using a single English word only to translate both Greek words.

*Again Jesus said, "Simon son of John, do you **love** me?" He answered, "Yes, Lord, you know that I **love** you…."*

So it is not *just* Bob who is disagreeing with C.S. Lewis.

went to Galatia, and Titus to Dalmatia.

Astute Bible teachers will not try to be too inflexible in attributing a fixed theological baggage to the word *agape* when the godless, self-centered love of the Pharisees is also called *agape* love.

Further, don't start with a sermon, or even C.S. Lewis' book, and work backwards into the Bible. Rather, start with the text of Scripture, learn what you can, and THEN go to C.S. Lewis to see if he has any further insights.

And he does indeed have inspiring insights...even if he is not quite correct in his analysis of word usage in the NT.

The other thing is that, according to Moisés Silva, *Theology,* op. cit., 113, φιλέω was a hugely common word for love during the *Classical Greek* period in the language, around 450 BC. But during the *Koine* period, in the first century AD, φιλέω was being

他确实有鼓舞人心的见解……即使他对新约中词语用法的分析并不完全正确。

另一件事是，根据莫伊塞斯·席尔瓦（Moisés Silva）在其著作《*神学*》（上文第113页）中的说法，φιλέω在*古希腊语*时期（大约公元前450年）是一个非常常见的表示爱的词。但在公元一世纪的*通用*希腊语时期，φιλέω在世界各地的希腊语使用者中已经不那么常用了。[^348]

既然如此，ἀγαπάω 的形式在新约中使用了 143 次，而 φιλέω 的形式仅使用了 25 次，这也许并不奇怪。

约翰和文字游戏

约翰的写作风格似乎以文字游戏为特色——倾向于改变词汇，但无意在含义上造成重大差异。在第21章中，我们看到：

- 第 15 节中为 ἀρνίον（*绵羊，羔羊），但第 15 节中为 πρόβατον（绵羊*）。 16-17。
- 21:15、17 中的βόσκω（*照料、放牧、喂养）*

used less commonly by Greek speakers everywhere.[348]

That being the case, it is perhaps no surprise that forms of ἀγαπάω are used in the NT 143 times, while forms of φιλέω are used only 25 times.

John and Wordplay

John's writing style seems to be characterized by wordplay—by a tendency to vary his vocabulary without intending a significant difference in meaning. In chapter 21, we see:

- ἀρνίον (*sheep, lamb*) in v. 15, but πρόβατον (*sheep*) in vv. 16–17.
- βόσκω (*to tend, graze, feed*) in 21:15, 17, but ποιμαίνω (*to herd, tend, shepherd*) in v. 16.
- οἶδα (*to know*) in vv. 15–17a, but γινώσκω (also *to know*) in v. 17b.
- three different words for *fish* used in vv. 5–13: προσφάγιον, ἰχθύς, and ὀψάριον.

While these words (like virtually all synonyms in any language) are distinguishable

，*但*第 16 节中的ποιμαίνω（*放牧、照料、牧羊人）。*
- vv 中的οἶδα（*知道）。*15-17a，但第 17b 节中的γινώσκω（也*知道）。*
- vv 中使用的三个不同的词来表示*鱼。* 5–13：προσφάγιον、ἰχθύς和 ὀψάριον。

虽然这些词（就像任何语言中几乎所有同义词一样）在某些情况下是可以区分的，但从我对这段经文的解读来看，约翰在这里不太可能用第一对词来区分两种不同类型的人，也不太可能用第二对词来区分两种不同类型的事工。他也不是在谈论三种不同的鱼。

相反，我认为，即使以我们目前的通用希腊语流利程度，我们也可以对约翰的写作风格发表一些看法：他喜欢使用同义词，即使他从阿拉姆语翻译的对话可能只使用了一个词。[^349]

结论

[348] This is not unlike the way that *thee/thou/thine* are still used in 21st century English, but are a good bit less common than they were 400 years ago, during Shakespeare's time.

in some contexts, from my reading of this passage it seems unlikely that John here intends to differentiate between two distinct types of people with the first pair of terms and between two distinct types of ministry with the second pair. Nor is he somehow talking about three different types of fish.

Rather, I think we are in a position—even at our current level of fluency in Koine Greek—to be able to say something about John's writing style: he loves to use synonyms, even when the conversations he was translating from Aramaic may have used a single word only.[349]

Conclusion

The classic use of *word studies* is to discover subtle differences between words—to unpack the shades of meaning that distinguish them.

In this case, however, a comprehensive investigation of ἀγαπάω and φιλέω in the

*词汇研究*的经典用途是发现单词之间的细微差别——揭示区分单词的含义。

然而，在这种情况下，对新约圣经，尤其是约翰福音中的ἀγαπάω和φιλέω进行全面研究，并没有发现任何细微的差别。相反，***这两个词可以互换使用。***最可能的结论是，耶稣/约翰改变了他们用来表达爱的词语，以使希腊语中的内容更少重复，更易于阅读。

圣经作者根据***上下文***来告诉我们ἀγαπάω是否是一件好事……

> *神**爱**世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。*

…或者是一件坏事：

> *因为底马抛弃了我，因为他**贪爱**这个物质世界……*
>
> *你们法利赛人有祸了！因为你们喜爱会堂里的首位，喜欢在街市上被人认出来。*

[349] While this is definitely true of John, it *may* be *also* true of other biblical authors/translators. *I love* (ἀγαπάω) *those who love* (φιλέω) *me* (Prov 8:17 LXX, where the two terms render the same Hebrew verb, אָהַב). If we ever get to the place where simply translating the Bible becomes too easy, we can continue to challenge ourselves by attempting to characterize the writing styles of various biblical authors.

New Testament, and in the Gospel of John particularly, reveals no subtle differences. Rather, ***the words are used interchangeably.*** The most likely conclusion is that Jesus/John varied the words they used for love to make the Greek less repetitive and more readable.

Biblical writers depend on the ***context*** to tell us whether ἀγαπάω is a good thing…

> *For this is the way God* ***loved*** *the people of the world: he gave his one and only Son, so that everyone who trusts in him will not die but have eternal life.*

…or a bad thing:

> *For Demas abandoned me, since he* ***loved*** *this material world….*

> *Woe to you, Pharisees, for you love the best seats in the synagogues and to be recognized in the marketplace.*

So also with φιλέω.

Why, then, was Peter feeling hurt in John 21? John himself TELLS us exactly why: he was hurt "*because he said to*

也是如此。

那么，为什么彼得在约翰福音21章中感到受伤呢？约翰自己告诉我们确切的原因：他受伤是*因为"耶稣第三次问他说*：'你爱我吗？'" 很可能，他三次问彼得这个问题，是为了提醒彼得他曾三次不认耶稣。他给了彼得三次机会来重申他的爱。

回到帖撒罗尼迦前书，通过查看上下文，你可以确定保罗使用爱的含义。

如果你能读到希腊原文就好了

…这句话你永远都不应该说出口。

有一次，我在攻读神学硕士学位时，一位同学来找我，关切地问道："*难道就因为我不懂希腊文，就注定错过上帝赐予我的美好吗？'*我安慰他说，这根本不是什么危险，因为上帝是神，他选择在我们的生活中运用圣经。

him a third time, do you love me?" Probably, he asked Peter this question three times as a way of reminding Peter of his three denials of Jesus. He gives Peter three chances to reaffirm his love.

To circle back to 1 Thessalonians, you will determine the content of Paul's use of love by looking at the context.

If Only You Could Read This in the Original Greek

…is a phrase that should never pass your lips.

Once while I was working on my Master of Divinity degree, a fellow student came to me, concerned, and asked, *Am I doomed to miss out on God's best for me because I don't read Greek?* I reassured him that this was not at all a danger, because of who God is and how he has elected to use Scripture in our lives.

The Holy Spirit inspired the four Gospels to be written, FROM DAY ONE, *in translation!* All the clues we have suggest that the language that was spoken on the street in first century Palestine was Aramaic—the language that the people first learned when exiled in Babylon, which was continued even after the Persians

圣灵启示四本福音书从第一天起就*以翻译形式写成！*我们掌握的所有线索都表明，公元一世纪巴勒斯坦街头使用的语言是阿拉姆语——这是犹太人被流放巴比伦时最初学会的语言，即使在波斯人允许犹太人返回以色列后，这种语言仍然沿用至今。[^350]例如：

- 马可福音 5:41 *然后，他轻轻地握住孩子的手，对她说："Talitha koum"，这在阿拉姆语中是"小女孩，我叫你起来"的意思。*
- 马可福音 7:34*耶稣又望天叹息，说："以法大！"在亚拉姆语中，意思是"开了吧"。*
- 马太福音 27:46*约在酉初，耶稣大声喊着说："以利！以利！拉马撒巴各大尼？"这在亚拉姆语中的意思是："我的上帝！我的上帝！为什么离弃我？"*

是亚拉姆语原文，否则我们无法领会耶稣话语的全部含义。但除了这三处以及其他几个例子外，耶稣的话都翻译成了希腊语。

allowed the Jews to return to Israel.[350] For instance:

- Mark 5:41 *Then, gently taking the child by the hand, he said to her, "Talitha koum," which is Aramaic for, "Little girl, I say to you, get up."*
- Mk. 7:34 *Then he looked up to heaven and said with a sigh, "Ephphatha", which is Aramaic for "Be opened."*
- Matt. 27:46 *At about three o'clock Jesus shouted with a loud voice, "Eli, Eli, lema sabachthani?" which is Aramaic for, "My God, my God, why have you forsaken me?"*

These three instances are places where the NT author felt we could not get the whole flavor of what Jesus said unless, so to speak, we heard it *in the original Aramaic*. But with the exception of these and just a few more instances, we got the words of Jesus translated into Greek.

然而，虽然我们读的是翻译版的耶稣话语，我们仍然能听到圣灵的声音在对我们说话。我们发现，上帝真实的、写下来的话语，深深地渗入我们内心深处。

那么，我们陷入了一个有点矛盾的境地。一方面，当我们阅读翻译版圣经时，圣灵会赐予我们神最好的启示。然而，当我们从希腊语翻译过来时，我们常常会获得一些全新的领悟。

正如许多圣经悖论一样，我相信我们可以通过几个行动步骤来解决这个问题。首先，我们不会破坏人们对他们所使用圣经版本的信心。我们不会建议说，只要他们能读希腊文，圣灵就能对他们进行更深刻的教导。

与此同时，我们继续学习希腊语，并寻找与基督身体里的其他人分享所学的方法。即使我自己这样做，我也尽量不提及这些

[350] Even after the return to Palestine, Aramaic would have been spoken. Not only was it the language most people had been speaking in Babylon, but after the Persians conquered Babylon, they chose to keep Aramaic as the official language of their empire, which included Palestine.

Israel's experience here was not unlike that of immigrants to Canada. First generation immigrants continue to speak the language of *the old country*. Their children *understand* the language of the old country, since it was spoken in their homes growing up, but the language they are most comfortable *speaking* is English.

In the third generation, even the ability to *understand* the language of the old country is lost.

Israel was in exile for long enough for Aramaic to become the language of young people, rather than Hebrew.

And yet, although we read the words of Jesus in translation, we still hear the voice of the Holy Spirit speaking to us. We find that the genuine, written Word of God soaks into the deepest recesses of our hearts.

We have a bit of a paradox, then. On the one hand, the Holy Spirit gives us God's very best while we read the Bible in translation. And yet, we often have insights while translating from Greek that are brand new to us.

As with so many biblical paradoxes, I believe we resolve this with several action steps. First, we do nothing to undermine people's confidence in the Bible version they are using. We do not suggest that the Holy Spirit would speak to them more profoundly if only they could read Greek.

At the same time, we carry on with our Greek studies, and look for ways of sharing what we learn with others in the Body of Christ. But even as I do this myself, I try to do it without mentioning that the genesis of this or that insight came from my efforts in Greek translation.

> Until I began actually instructing Greek during the Covid lockdown in 2022, virtually nobody other than my fellow MDiv. students knew

领悟的起源，这些领悟源于我从事希腊语翻译的努力。

> 直到2022年新冠疫情封锁期间，我开始真正教授希腊语，除了我的神学硕士同学之外，几乎没有人知道我会读希腊语。 50年来，我大概只跟别人提过四五次。[^351]

每当我在翻译希腊语时*顿悟*时，我都会尝试进行逆向工程，以便我所学到的知识都能从英文圣经中得到推导。例如，直到我深入研究2:17中的ἀπορφανίζω这个词时，我才想到保罗写信给帖撒罗尼迦人时所感受的情感有多么深刻。

然而，虽然我似乎只使用英文圣经，但我仍然可以探讨帖撒罗尼迦信徒与保罗之间的联系，并指出保罗如何描述自己像母亲（2:7），像父亲（2:11）。保罗在2:17中说，当你被迫突然抛弃孩子时，你的感受与他自己被迫突然抛弃孩子时的感受完全一样。

that I could read Greek. I probably only mentioned it 4 or 5 times to anybody else over the space of 50 years.[351]

这样，我既能让人们受益于我在希腊语研究中发现的知识，又不会损害他们对日常使用的NIV圣经的信心。此外，我还为他们示范了一种他们自己可以用英语进行文本细读的方法。

Whenever I have an *Aha!* moment while translating Greek, I try to reverse engineer it so that whatever I learn can be derived from the English Bible. For example, it was only when I drilled down into the word ἀπορφανίζω in 2:17 that I thought about how deep were the emotions Paul felt was when he wrote to the Thessalonians.

避免与他人分享我的希腊知识的最后一个原因是，这样做可能会导致*我*对自己的能力产生不恰当的自豪感 - 一种微妙的吹嘘（*当我昨天阅读希腊语新约时，我有了这个惊人的见解......*）这可能会让魔鬼在我的生活中立足。

However, while apparently using only the English Bible, I could still talk about the bond that the Thessalonian believers and Paul had with each other by drawing people's attention to how Paul described himself as feeling like a mother (2:7), like a father (2:11). And Paul says in 2:17 that the way you would feel if you were compelled to suddenly abandon your children is just the way he felt whenhe was compelled to suddenly abandon them.

翻译困难和过时的词汇

在评论的主体中，我讨论了翻译希腊语单词的挑战，因为这些单词有对应的英语，只有经常去教堂的人才能理解。[^352]

This way, I am giving people the benefit of what I discover in my

[351] I do recall once where I was having a discussion with some Mormon missionaries. They kept saying that the Bible was *the Word of God insofar as it is translated correctly*.

As we went about in circles, I got exasperated, took my Greek NT out of my bag, slammed it on the table, and said, *OK. Show me the passages you think are translated wrong. Let's unpack them together*.

This, of course, was a futile move on my part, and only illustrated that you can win the argument with out actually winning the person.

Greek study, but doing so in a way that does not undermine their confidence in the NIV Bible they use every day. Further, I am modelling for them a sort of close reading of the text that they can do for themselves, in English.

The final reason for avoiding sharing about my Greek knowledge with others is that doing so could potentially lead *me* to an inappropriate pride in my abilities—to a subtle boasting (*When I was reading in my Greek NT yesterday, I had this amazing insight….*) that could give the Devil a foothold in my life.

Translating Difficult and Obsolete Words

In the body of the commentary, I have discussed the challenge of translating Greek words that have an English equivalent which is only likely to be understood by regular church attenders.[352]

In the Polar Bear version, I have attempted to find equivalents from mainstream, 21st century Canadian English. So in the gospels, I have experimented with rendering οἱ μαθηταί *the disciples* as *the men Jesus was mentoring* or sometimes as *Jesus' mentees*. In the same way, I have rendered τὰ ἔθνη the Gentiles as *the*

在北极熊版本中，我尝试在21世纪主流的加拿大英语中找到对应的词· 因此，在福音书中，我尝试将"*门徒*"（*οἱ μαθηταί*）译为*耶稣指导的人*，有时也译为*耶稣的门徒*。同样，我根据上下文，将"外邦人"（τὰ ἔθνη）译为*未皈依者*、*异教徒*、*其他族群*或*各种人群*。

这很成问题，因为我的一些经文措辞变得不通顺。至于"法利赛人"（*Pharisee*）*这个词*，英语中根本没有其他对应的词。

这个问题没有简单的解决办法。作为一名译者，如何让新约作者的文字——其原始读者能够轻松理解——被现代读者理解，是译者面临的挑战。然而，有一个解决方案可以解决这个问题，而且《好消息译本》已经有效地运用了它：添加词汇表。

每当 GNT 使用不常见的词，但没有其他英语对应词，或者需要对原始文化背景有相当了解时，他们就会将其包含在卷末的单词表中。

[352] Refer back to 2:16

unconverted, the pagans, other ethnic groups, or *various people groups*, depending on the context.

This is problematic in that the wording of some of my verses becomes awkward. And with respect to the word Φαρισαῖος *Pharisee*, the English language simply does not contain another equivalent word.

There is no easy solution here. Making what the New Testament authors wrote—which was easily understood by their original readers—comprehensible to modern readers is the challenge you take on as a translator. However, there is one solution to this problem that has been effectively employed by the Good News Translation: to include a glossary.

Whenever the GNT uses a word that is uncommon, but for which no other English equivalent is available, or which presumes significant knowledge of the original cultural setting, they include it in the word list at the back of the volume.

WORD LIST

This Word List identifies many objects or cultural features whose meaning may not be known to all readers.

Abib The first month of the Hebrew calendar, corresponding to the period from about mid-March to about mid-April. This month is also called Nisan.

Abyss The place in the depths of the earth where the demons were imprisoned until their final punishment.

Acacia A flowering tree, a type of mimosa, with hard and durable wood.

Adar The twelfth month of the Hebrew calendar, corresponding to the period from about mid-February to about mid-March.

Agate A semiprecious stone of various colors, but usually white and brown.

Alabaster A soft stone of usually light

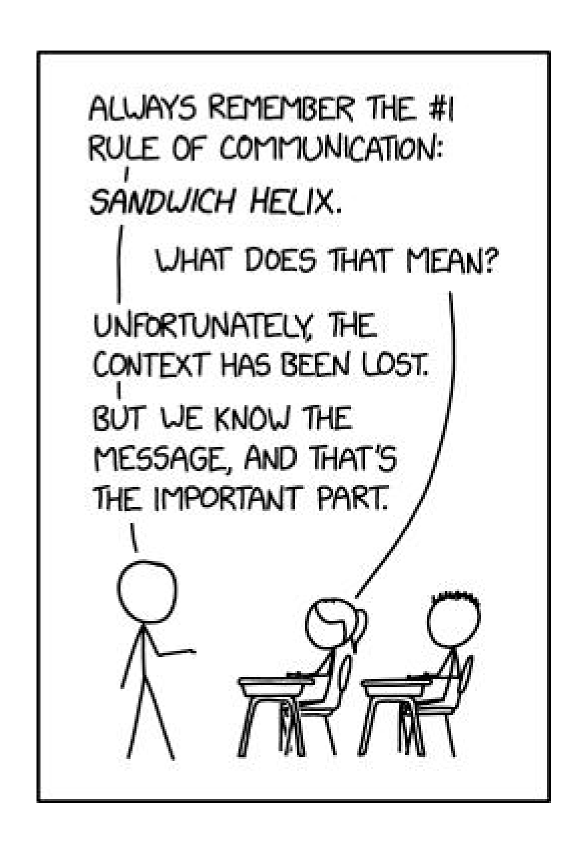
fer to Paul and other Christian workers. The word may have the sense of "messenger."

Areopagus A hill in Athens where the city council used to meet. For this reason the council itself was called Areopagus, even after it no longer met on the hill.

Artemis The Greek name of an ancient goddess of fertility, worshiped especially in Asia Minor.

Asherah A goddess of fertility worshiped by the Canaanites; her male counterpart was Baal. After the Hebrews invaded Canaan, many of them began worshiping these two gods.

Word Studies and Context 词汇研究和语境



https://xkcd.com/3003/, used by permission.[353]

https://xkcd.com/3003/ ，经许可使用。[^353]

This comic illustrates a key principle in biblical interpretation. *The paragraph*, rather than the individual word or even the sentence, *is the fundamental unit of meaning in the Bible*.

这幅漫画阐释了圣经解读的一个关键原则：*圣经的基本意义单位是段落*，而不是单个的单词，甚至不是句子。

While individual words are important, their actual meaning often only starts to come into focus when used in a sentence.

虽然单个单词很重要，但它们的实际含义通常只有在用于句子中时才开始显现。

And beyond this, sentences form coherent thoughts in paragraphs:

除此之外，句子在段落中形成连贯的思想：段落将相关的句子组

[353] https://xkcd.com/license.html

Paragraphs group related sentences together, forming a complete idea or argument.[354]

合在一起，形成完整的想法或论点。[^354]

In fact, in both Greek and English, there are words that can take opposite meanings depending on the context. Take the verb *to dust*.

事实上，在希腊语和英语中，有些词根据上下文可以具有相反的含义。例如，动词“*to dust”就是一个例子*。

It can mean to *apply* an almost microscopic powdered substance to something, as in *I dusted the cake with icing sugar*.

它的意思是将几乎微小的粉末状物质*涂抹在某物上，例如我在蛋糕上撒了糖霜*。

It can also mean to *remove* an almost microscopic powdered substance from something, as in *I dusted the coffee table*. Because of the context differences, native English speakers never misunderstand this verb.

它还可以表示从某物上*除去*几乎极微小的粉末状物质，例如“*我掸了掸咖啡桌*”。由于语境的差异，英语母语人士从来不会误解这个动词。

It is the sentence, at least, that gives words meaning. Without a sentence, the words *sandwich helix* in the comic above are just so much gibberish.[355]

至少，句子赋予了文字意义。如果没有句子，上面漫画里的[^355]*“三明治螺旋”就只是一堆胡言乱语。*

Linguists say that the paragraph which wraps around a word *disambiguates* the word.

语言学家认为，环绕一个词的段落*可以消除*该词的歧义。例如，“银行”一词可以指金融机构，也可以指河边。上下文

[354] In 2:20, we see this principle in action, as the word δόξα requires a different translation than it does in 2:12.

[355] And one could imagine that if these words DID have a meaning, it would take more than one sentence to unpack that meaning. It might take even more than a paragraph. It might require an entire Wikipedia article.

For example, the word "bank" could refer to a financial institution or the edge of a river. It is the context that clarifies which meaning is appropriate.

才能明确哪种含义更贴切。

It is convenient to discuss translation issues on a verse-by-verse basis. But when you share your translation with others, it will be good to follow the example of (close to) 100% of the published Bible versions, and arrange your verses into paragraphs.[356]

逐节讨论翻译问题很方便。但当你与他人分享你的译文时，最好效仿（几乎）100%已出版的圣经版本，将经文按段落排列。[^356]

Mark 3
Good News Translation

The Man with a Paralyzed Hand

3 Then Jesus went back to the synagogue, where there was a man who had a paralyzed hand. [2] Some people were there who wanted to accuse Jesus of doing wrong; so they watched him closely to see whether he would cure the man on the Sabbath. [3] Jesus said to the man, "Come up here to the front." [4] Then he asked the people, "What does our Law allow us to do on the Sabbath? To help or to harm? To save someone's life or to destroy it?"

But they did not say a thing. [5] Jesus was angry as he looked around at them, but at the same

Mark 3
New International Version

Jesus Heals on the Sabbath

3 Another time Jesus went into the synagogue, and a man with a shriveled hand was there. [2] Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. [3] Jesus said to the man with the shriveled hand, "Stand up in front of everyone."

[4] Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent.

[5] He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the

Mark 3 New Living Translation

Jesus Heals on the Sabbath

3 Jesus went into the synagogue again and noticed a man with a deformed hand. [2] Since it was the Sabbath, Jesus' enemies watched him closely. If he healed the man's hand, they planned to accuse him of working on the Sabbath.

[3] Jesus said to the man with the deformed hand, "Come and stand in front of everyone." [4] Then he turned to his critics and asked, "Does the law permit good deeds on the Sabbath, or is it a day for doing evil? Is this a day to save life or to destroy it?" But they wouldn't answer him.

[5] He looked around at them angrily

You can see that the translators of these three versions made different judgement calls on just where the paragraph breaks should come—but they have *all* arranged their verses into

您可以看到，这三个版本的译者对于段落分隔的位置做出了不同的判断——但他们*都将*诗句安排成了段落，以帮助我们理解单个的单词。

[356] It was the King James Version, with each verse beginning on a fresh line, that trained us, so to speak, to ignore context at the level of the paragraph. There *were* no paragraphs.

paragraphs, to help us comprehend the individual words.

So What Are We to Make of Word Studies?

This is an excellent question, and one that you may take the next five years to think about and answer. To get you started, here is are a pair of queries I addressed to Perplexity.AI Pro.

那么我们该如何进行词汇研究呢？

这个问题问得非常好，你可能需要花五年时间去思考并解答。为了帮助你入门，以下是我向 Perplexity.AI Pro 提出的两个问题。



https://www.perplexity.ai/search/give-me-a-bibliographic-citati-ABd9mTcaQV.kF54DH1yPGg#1

https://www.perplexity.ai/search/give-me-a-bibliographic-citati-ABd9mTcaQV.kF54DH1yPGg#1

Participles

Participles are the Swiss Army Knife of Koine Greek. Authors used them to perform many different tasks, which can make them challenging for us to translate.

分词

分词是通用希腊语的“瑞士军刀”。作者们用它们来完成许多不同的任务，这给我们的翻译带来了挑战。



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The Tense of Greek Participles

希腊分词的时态

In English, we could say that verb tenses deal in absolute time. They tell us whether the action took place in the past or present, or if it is yet to come in the future.

在英语中，我们可以说动词时态与绝对时间有关。它们告诉我们动作是发生在过去、现在，还是在将来发生。

For Greek participles, however, tense tells us about the timing of action *relative to the main verb* of the sentence. So then:

- Present participles usually indicate action occurring *at the same time* as the main verb. A present participle used with a past tense main verb would indicate simultaneous action in the past.
- Aorist participles often indicate action occurring

句子*主要动词的*时间。因此:

- 现在分词通常表示与主要动词*同时发生的动作*。现在分词与过去时主要动词连用，表示过去同时发生的动作。
- 主要动词*之前*发生的动作。
- 主动词*之后*发生的动作。

prior to the main verb.

- Future participles indicates action that will occur *after* the main verb.

- Perfect participles typically indicate *a completed action with ongoing results at the time* of the main verb.

- 完成分词通常表示在主动词*发生时动作已完成且结果正在发生。*

Common Uses of Participles

分词的常见用法

There are five broad categories of participle use in the NT.

新约中分词的用法大致可分为五类。

First, they may be used like adjectives to modify nouns. ὁ λέγων ἄνθρωπος = *the speaking man*

首先，它们可以像形容词一样用来修饰名词。 ὁ λέγων ἄνθρωπος =*说话的人*

Second, they may be used by an author like adverbs, functioning in several ways to modify verbs. These include:

- Time: ἐλθὼν εἶδεν = *after he arrived, he saw*
- Manner: κλαίων εἶπεν = *he spoke with tears in his eyes*
- Cause: γνόντες τὸν θεὸν = *because they knew God*
- Concession: καίπερ ὢν υἱός = *although being a son*[357]

其次，作者可以像使用副词一样使用它们，以多种方式修饰动词。这些包括：

- 时间：ἐλθὼν εἶδεν =*他到达后，他看到*
- 方式：κλαίων εἶπεν =*他含着泪水说话*
- 原因： γνόντες τὸν θεὸν =*因为他们认识上帝*
- 让步：καίπερ ὢν υἱός = *虽然是儿子*[^357]

[357] *Concessive force* is Greek-class jargon for expresses an idea like *although*, *even though*, or *despite*. It shows that one thing happened DESPITE something else that might normally prevent it. This is the usages in 1 Thess. 2:2.

Third, participles complete the meaning of certain verbs. For instance, εἶδον αὐτὸν ἐρχόμενον = *I saw him coming*.

Fourth, when preceded by an article, participles may function as nouns. ὁ πιστεύων = *the one who believes*

Fifth, participles can function like main verbs, particularly where you have an aorist participle appearing ahead of an aorist main verb.

In English, we are happy to say He opened the door and went in. This involves two indicative verbs, *opened* and *went*, connected by an *and*.

Speakers of Koine Greek, however, preferred not to do this. Rather they liked to have a participle followed by an indicative verb, with no *and*. ἀνοίξας τὴν θύραν εἰσέβη is properly rendered into English as *He opened the door and went in*, even though *opened* is actually a participle.[358] So also in Luke 5:11, ἀφέντες πάντα ἠκολούθησαν αὐτῷ. *They abandoned everything and followed him*.

第三，分词完成某些动词的含义。例如，εἶδον αὐτὸν ἐρχόμενον =*我看到他来了*。

第四，当分词前面有冠词时，它可以充当名词。ὁ πιστεύων =*相信的人*

第五，分词可以起到主动词的作用，特别是当不定过去分词出现在不定过去主动词之前时。

在英语中，我们很高兴地说他打开门进去了。这涉及两个指示动词，*opened*和*went*，*由and*连接。

然而，通用希腊语使用者不喜欢这样做。他们更喜欢用分词跟陈述动词，而不使用“*and*”。ἀνοίξας τὴν θύραν εἰσέβη 的正确翻译是“*他开门进去*”，尽管*“opened”*实际上是一个分词。[^358]路加福音 5:11 中也是如此，“ἀφέντες πάντα ἠκολούθησαν αὐτῷ”。*他们撇下一切，跟从了他*。

这些类别之间可能存在重叠。有时圣经作者想要传达一些关于时间的信息，同时也想将分词翻

[358] Greek-class jargon for this construction is that *the participle is one of attendant circumstance*. *Attendant* means *accompanying* or *going along with something*. *Circumstance* refers to a condition or fact accompanying an event. So the term tries to capture how these participles express actions that *attend* (go along with) the main verb.

There can be overlap between these categories. Sometimes biblical writers intended to communicate something about time, and also to have the participle translated[359] as a main verb. There may be some of this overlap in 1 Thess 2:2.

My goal in Greek is to be able to keep a reader's edition of the Greek NT at the head of my bed, and read a chapter from it before going to sleep at night.

But when it comes to participles, I sometimes take the dog for a walk and spend 30 minutes thinking about the context of a single word, and pondering how the author intended his readers to understand it.

Greek Infinitives

In Koine Greek, infinitives typically play dependent roles in sentences. They often serve functions such as:

- Complementary infinitives (completing the idea of another verb). E.g., οὐδεὶς **δύναται** δυσὶ κυρίοις *δουλεύειν*. *No one can serve two masters* (Matthew 6:24).

译[^359]成主要动词。帖撒罗尼迦前书 2:2 中可能存在一些这样的重叠。

我学习希腊语的目标是能够在床头放一本希腊语新约读者版，并在晚上睡觉前读一章。

但当谈到分词时，我有时会带着狗去散步，花 30 分钟思考一个词的上下文，并思考作者希望读者如何理解它。

希腊语不定式

在通用希腊语中，不定式通常在句子中起从属作用。它们通常具有以下功能：

- 补足不定式（完成另一个动词的意思）。例如，οὐδεὶς δύναται **δυσὶ** κυρίοις *δουλεύειν* 。*没有人能事奉两个主*（马太福音6:24）。

  更生硬的翻译，语法更透明，可能是*没有人**能够*** *侍奉两个主人*，其中主动词用粗体表示，不定式用下划线表示。

- 目的不定式。此用法的一个例子是帖撒罗尼迦

[359] It is anachronistic to talk about Paul would have wanted his words translated into English. But perhaps you can get the drift of what I am trying to say here anyway.

A more wooden translation which is more transparent about the grammar could be *No one* ***is able*** *<u>to serve</u> two masters*, where the main verb is bold and the infinitive is underlined.

- Purpose infinitives. An example of this usage is in 1 Thess 1:9-10. You **turned** (the main verb) from idols. Why? *To serve* God, and *to wait* for the return of Jesus.

  A purpose infinitive can also be expressed with an εἰς plus an article just before the infinitive. E.g., καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. *And the Son of Man will be delivered up to be crucified* (Matthew 26:2).

- A function of infinitives that sometimes overlaps purpose infinitives is to express a result. E.g., καὶ ἐθεράπευσεν αὐτοὺς *ὥστε* τὸν ὄχλον *θαυμάσαι*. *And he healed them, <u>so that</u> the crowd <u>marveled</u>* (Matthew 15:31).

  This construction shows the outcome or consequence of Jesus

前书 1:9-10。"你们（主要动词）**离弃了偶像"。为什么?** *为了侍奉*神，*等候*耶稣的再来。

目的不定式也可以用 εἰς 加上不定式前面的冠词来表达。例如，καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι。*人子将被交给人，钉在十字架上*（马太福音 26:2）。

- 有时与目的不定式重叠的不定式的一个功能是表达结果。例如，καὶ ἐθεράπευσεν αὐτοὺς *ὥστε* τὸν ὄχλον *θαυμάσαι* 。*他治好了他们，群众<u>都希奇</u>*（马太福音15:31）。

  这种结构表明了耶稣治愈人们的结果或后果——它导致人群惊叹。

- 当前面有ἐν 加冠词时，它可以表达有关时间的内容。例如， *ἐν τῷ λέγειν* αὐτὸν ταῦτα…γυνὴ…εἶπεν。*<u>他正说着</u>这些话的时候，一名女子**开口了***。（路加福音 11:27）。

  由于不定式为我们提供了有关主动词的详细信

healing the people - it resulted in the crowd marveling.

息，因此我们会说这个不定式起着副词的作用。

- It can express something about time, when preceded by an ἐν plus an article. E.g., *ἐν τῷ λέγειν* αὐτὸν ταῦτα…γυνὴ…εἶπεν. *While he was saying these things, a woman* ***spoke***. (Luke 11:27).

  Since the infinitive is giving us details about the main verb, we would say that this infinitive is functioning as an adverb.

- With an article, it can act like a noun. νυνὶ δὲ καὶ *τὸ ποιῆσαι* ἐπιτελέσατε. *Now finish the work* (2 Corinthians 8:11, NIV).

  The case of the article can give you a tip off for how the author intended the the infinitive to function in the sentence. In the case of 2 Cor. 8:11, where the article is in the accusative case, the infinitive is acting like a noun in the role of a direct object.

  The neuter article nominative and accusative are formed identically: τό. As you inspect the context

- 对于冠词来说，它可以充当名词。 νvvὶ δὲ καὶ *τὸ ποιῆσαι* ἐπιτελέσατε。*现在完成工作*（哥林多后书 8:11，NIV）。

  冠词的格可以让你了解作者意图如何在句子中发挥不定式的作用。在哥林多后书 8:11 中，冠词是宾格，不定式就像名词一样，充当直接宾语。

  中性冠词主格和宾格的构成相同：τό。当您检查句子的上下文时，您可能会清楚地发现作者的意思是给定的不定式充当句子的主语。例如， *τὸ* δὲ ἀνίπτοις χερσὶν *φαγεῖν* οὐ κοινοῖ τὸν ἄνθρωπον。*但不洗手吃饭并不会使人"有罪"*（马太福音15:20）。

  在这个例子中， *eating* 是一个动词名词。当我们把动词*flying变成*名词时，我们也做了同样的事情。例如， *Flying 是一种令人愉悦的体验。*

of a sentence, it may become apparent to you that the author meant a given infinitive to function as the subject of the sentence. E.g., *τὸ* δὲ ἀνίπτοις χερσὶν *φαγεῖν* οὐ κοινοῖ τὸν ἄνθρωπον. *But eating with unwashed hands does not make a man 'sinful'* (Matthew 15:20).

In this example, *eating* is a verbal noun. We do the same thing when we turn the verb *flying* into a noun. E.g., *Flying is a delightful experience*.

So, while it's generally safe to expect infinitives to play dependent roles in Koine Greek, it's not an absolute rule. Context and usage are always key in determining the exact function of an infinitive in any given sentence.

因此，虽然在通用希腊语中，不定式通常可以充当从属角色，但这并非绝对规则。上下文和用法始终是决定不定式在任何句子中具体功能的关键。

WWLLS

The classic case of producing a *translation* that nobody understands is Luke 14:2 in the ESV. *And behold, there was a man before him who had dropsy*.

The first problem is with the word *Behold*. While not altogether unintelligible, this is not a word that is used in Canadian Standard English. In coaching my Greek

WWLLS

*翻译得没人能理解的*典型例子是ESV 版的路加福音 14:2。*"看哪，在他面前有一个患水肿的人。"*

第一个问题出在*"Behold "这个词上*。虽然这个词并非完全无法理解，但它并非加拿大标准英语中使用的词。在辅导我的希腊语学生时，我总是让他们思考一下WWLLS，*Lisa LaFlamme会怎么说?*

Lisa LaFlamme是一位著名的加拿大记者，曾长期担任加拿大电视台（CTV）全国新闻节目主持人。网络新闻主播们是*加拿大标准英语的典范（并且在某种程度上有助于定义）*。[^360]

我告诉我的学生，如果他们无法想象丽莎·拉弗拉姆 (Lisa LaFlamme) 说*"看哪，今天魁北克发生了一起火车失事事故"*，

students, I always ask them to consider WWLLS, *What would Lisa LaFlamme say?*

Lisa LaFlamme is a renowned Canadian journalist, and was a long-time anchor of the CTV national news broadcast. Network news anchorpeople exemplify (and to some extent, help to define) what constitutes *Canadian Standard English*.[360]

I tell my students that if they can never imagine Lisa LaFlamme saying, *And behold, there was a train wreck today in Quebec*, then they may not use the word *Behold* in their translations.

The second, and far more significant issue with how the ESV handles this verse is with the word *dropsy*.

Dropsy was once a word used in professional medical literature. An influential work using the word was William Withering, *An Account of the Foxglove, and Some of Its Medical Uses: With Practical Remarks on Dropsy and*

*那么他们可能不会*在翻译中使用*"看哪"*这个词。

ESV 处理这节经文的第二个也是更重要的问题是*"dropsy"这个词*。

*"水肿"（Dropsy）*一词曾出现在专业医学文献中。威廉·威瑟林（William Withering）在其著作*《毛地黄及其部分医学用途：附水肿和其他疾病的实用评论》*（An Account of the Foxglove, and Some of Its Medical Uses: With Practical Remarks on Dropsy and Other Diseases，1785）中曾使用该词。[^361]尽管该著作出版于1785年，但直到19世纪仍被提及。例如：

- Pereira, J. (1842)。*《药物学与治疗学要素》*。Pereira 承认 Withering 对理解洋地黄的贡献，并根据 Withering 的原始发现详细介绍了洋地黄的应用和作用。

[360] This appears to be equally true for the CBS Evening News anchor in the United States, defining American Standard English, and with the announcers of the NHK in Japan, defining Standard Japanese.

Other Diseases (1785).[361] Though published in 1785, this work continued to be referred to into the 1800s. Examples would include:

- Pereira, J. (1842). *Elements of Materia Medica and Therapeutics*. Pereira acknowledges Withering's contributions to the understanding of digitalis, detailing its applications and effects based on Withering's original findings.

- Bennett, J. H. (1858). *The Principles and Practice of Medicine.* In this textbook, Bennett cites Withering's observations on the therapeutic effects of foxglove, emphasizing its role in managing dropsy and heart conditions.

- Wood, H. C. (1866). *A Treatise on Therapeutics*. Wood references Withering's work when discussing the historical

- Bennett, JH (1858). *《医学原理与实践》。* 在本教科书中，Bennett 引用了 Withering 对毛地黄疗效的观察，强调其在治疗水肿和心脏病方面的作用。

- Wood, HC (1866)。 *《治疗学论文》* 。Wood 在讨论洋地黄在治疗水肿和其他疾病中的历史背景和临床应用时引用了Withering的著作。

- 巴恩斯，约瑟夫·K.，（1870年）。*《内战时期的医学和外科史》。*本书探讨了洋地黄在治疗各种疾病中的应用，并参考了威瑟林对该植物药用特性的基础研究。

- Baker, J. (1875)。 *《毛地黄的医学史》* 。本书详细探讨了毛地黄在医学中的历史应用，并引用了Withering 1785年的

[361] Digitalis is derived from the foxglove plant, and is still used today in treatment of heart ailments.
The term dropsy has been replaced by the word edema, and is often related to congestive heart failure (CHF). Edema is, however, a word like fever that describes a symptom which can be related to a number of underlying conditions, including CHF, kidney failure, liver failure, sepsis, or cancer.
The NASB translates ὑδρωπικός as *edema*—which works very well with the 4.6% of the population who are medical professionals, but less well with those who are not.
The Polar BEAR attempts to get at the difficulty in rendering this word for the general reader with: *There was a man there, right in front of him, suffering from a painful medical condition*.
Edema can also be related to pregnancy, but in that case the issue usually resolves itself in 9 months or so.

context and clinical applications of digitalis in treating dropsy and other ailments.

- Barnes, Joseph K., (1870). *The Medical and Surgical History of the War of the Rebellion.* This work discusses the use of digitalis in treating various conditions, referencing Withering's foundational studies on the plant's medicinal properties.
- Baker, J. (1875). *The Medical History of the Foxglove*. This publication specifically examines the historical use of foxglove in medicine, citing Withering's 1785 work as a critical reference point for its therapeutic applications.

However, the word started to disappear from the English language over the course of the 19th century, replaced by other, more precise diagnostic terms. The final published reference that I could locate that used this term was F. F. Hoffmann, "Dropsy; Its Therapeutics", *Buffalo Medical*

著作作为其治疗应用的重要参考。

19世纪开始从英语中消失，取而代之的是其他更精确的诊断术语。我能找到的最后一篇使用该术语的出版参考文献是F.F. Hoffmann的《水肿及其治疗学》，《*布法罗医学杂志*》 ，1904年6月；43(11):725–730。[^362]

*"水肿"*一词终于从医学文献中完全消失了。到了 21纪，一千名加拿大人中没有一个人知道这种诊断指的是哪种疾病。[^363]

*翻译*的整个理念是从读者*不懂的*语言中获取信息，然后用读者*懂的语言表达出来* 明白。如果你翻译了，*但*读者仍然不知道原作者的意思，那么你就错过了重点。

"我们记得你"—— μνείαν ποιούμενοι (1 Thess 1:2)

尽管 μνείαν 这个词在新约中只出现了 7 次，但您甚至在查

Journal, 1904 Jun; 43(11):725–730.[362]

The word *dropsy* finally vanished completely from medical literature by 1905. And in the 21st century, not one Canadian in a thousand knows what sort of condition this diagnosis would refer to.[363]

The whole idea of *translation* is to take things from a language the reader does *not* understand, and express then in a language the reader *does* understand. If you produce a *translation* and your reader still does not know what the original author was saying, you have rather missed the point.

"We Remember You"—μνείαν ποιούμενοι (1 Thess 1:2)

Even though the word μνείαν is only used 7 times in the NT, you can get to the place where you have a hunch about its translation even before you look it up.

阅之前就能对它的翻译有所预感。

有一组词的前三个字母是 μνε—或 μνη— 这些词都与记忆有关：记住你的朋友、记住已经去世的人、记住死者安葬的坟墓等等。

- μνεία 记忆；提及某人
- μνῆμα 纪念碑，纪念馆
- μνημεῖον 坟墓，坟墓
- μνήμm 记忆，纪念
- μνημονεύω 要记住
- μνημοσύνη一段回忆
- μνημόσυνον 纪念祭品
- μνησικακέω 记住邪恶；记仇
- 复仇的

在讲述耶稣从坟墓中复活的段落中，你会经常遇到这个 μνε/μνη— 词组。

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[362] https://pmc.ncbi.nlm.nih.gov/articles/PMC8768415/

[363] I normally tell my Greek students that this was a simple oversight on the part of the ESV translation committee.

The day they translated Luke 14 was when the annual Crossway Publishing company picnic was happening, and two of the ESV scholars were signed up to referee the children's soccer game, and another three were cooking bratwurst and burgers on grills they brought from home.

They said, *We could sit here trying to figure out how to render the word* ὑδρωπικὸς *for 21st century English speakers, or we could just go with the KJV rendering that was good enough in 1611. If we go with dropsy we can all head on down to Seven Gables Park now and get the BBQs fired up*.

There is a word group where the first three letters are μνε— or μνη— which all have to do with remembering: remembering of people who are your friends, remembering of people who have died, the tombs where dead people have been laid, etc.

- μνεία a memory; a mention of someone
- μνῆμα a monument, memorial
- μνημεῖον a grave, tomb
- μνήμη a memory, a memorial
- μνημονεύω to remember
- μνημοσύνη a memory
- μνημόσυνον a memorial offering
- μνησικακέω to remember evil; hold a grudge
- μνησίκακος vengeful

You will run into this μνε/μνη— word group all the time in passages that talk about Jesus rising from the tomb.

Greenwood and the Aorist Tense

I have found Kyle Greenwood, *Dictionary of English Grammar for Students of Biblical Languages* (Grand Rapids: Zondervan Academic, 2020) enormously helpful. It does have one mysterious gap in it, however: it

格林伍德和过去时

我发现凯尔·格林伍德（Kyle Greenwood）的*《圣经语言学生英语语法词典》*（大急流城：Zondervan Academic，2020）非常有帮助。然而，它确实有一个神秘的漏洞：它没有关于过去时的部分。

为了弥补这个缺口，我设计了自己的过去时处理方式，将其格式化为可以用剪刀剪成4.5英寸 x 6.5英寸的尺寸。你可以直接用锋利的刀和尺子从当前卷中剪下下一页，然后把它贴在你的《格林伍德》里。

在本书的其余部分，我尽量谨慎地添加脚注，以注明参考文献的作者。由于我力图在一页可以剪下来并插入我的《格林伍德》一书中的页面中，对过去时态进行简洁的描述，因此我根本没有添加脚注。

本治疗包括几段引言和近似引言，出自：

- Wallace，*《语法》*，同上。
- Rodney J. Decker，《穷人的搬运工》，斯坦利·E·波特所著*《新约希腊语动词体裁及其时态和语气的浓缩与总*

has no section on the aorist tense.

To rectify this gap, I created my own treatment of the aorist, formatted to be cut down with scissors to 4.5” by 6.5” dimensions. You may simply use a sharp knife and a ruler to cut the following page out of the current volume, and stick it inside your copy of Greenwood.

In the rest of this volume, I attempt to footnote carefully, to give credit to authors I used as sources. Because of my efforts to create a concise description of the aorist tense in a page that could be cut out and inserted in my copy of Greenwood, I have not footnoted at all.

This treatment includes several quotes and near-quotes from:

- Wallace, *Grammar*, op. cit.
- Rodney J. Decker, “The Poor Man’s Porter”, A condensation and summarization of *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood* by Stanley E. Porter (New York: Peter Lang, 1993), https://www.ntresources.com/wp-content/uploads/2022/04/porter.pdf

结》（纽约：Peter Lang，1993 年），https://www.ntresources.com/wp-content/uploads/2022/04/porter.pdf

过去式

英语中，过去时的基本功能体现在一般过去时中。它是故事讲述者的默认动词时态，也是福音书和使徒行传中最常用的时态。

未完成时态就像一段视频，记录着动作的展开，强调过去正在进行的活动（例如，*他当时在走路*）。而过去时态则更像是一张快照，告诉你动作已经发生，但其本身并不会透露更多信息。作者认为动作（*体*）是完整的。

一张学生学习的快照能告诉你他学习了，但无法告诉你他学习了多久。他可能学习了10分钟，也可能学习了10个小时。他也可能学习了8个小时，每30分钟休息一次。

50年前，希腊语教授有时会讲解过去时，认为它指的是*点状*动作。学生打开书本的时间只有几分之一秒……就在拍摄照片的瞬间。但现在我们意识到，这种对过去时的看法与新约作者的使用方式并不相符。快照并不能告诉你这个动作是瞬间发生的还是间歇性重复的。它们只是告诉你这个动作发生了。想要了解更多信息，你必须在上下文中寻找与所讨论动词相关的其他线索。

Aorist

The basic function of the aorist is captured by the simple past tense in English. It is the story-teller's default verb tense, and so is the most common tense used in the Gospels and Acts.

Unlike the imperfect, which is like a video of the action as it unfolds, and emphasizes ongoing activity in the past (*He was walking*), the aorist is more like a snapshot that tells you that the action took place, but by itself doesn't tell you much more than that. The author is thinking of the action (the *aspect*) as complete or whole.

A snapshot of a student studying tells you that he studied, but doesn't tell you for how long. He might have studied for 10 minutes or 10 hours. He might have studied for 8 hours, with a break every 30 minutes.

50 years ago, Greek professors sometimes taught that the aorist was about *punctiliar* action. The student had his book open for a fraction of a second only…for just the time it took to snap the picture. But we realize now that this view of the aorist does not fit with the way NT writers used it. Snapshots do not tell you if the action was momentary or repeated at intervals. They just tell you the action happened. For more information, you must look to other clues in the context that surrounds the verb in question.

Romans 5:14 **ἐβασίλευσεν** ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως *Death* ***reigned*** *from Adam to Moses*. The verb by itself tells you that the action happened. The context (*from Adam to Moses*) tells you that the action continued over a span of centuries.

There are two significant nuances in the way authors may use the aorist.

罗马书 5:14 **ἐβασίλευσεν ὁ** *θάνατος ἀπὸ Ἀδὰμ* μέχρι *Μωϋσέως* *从亚当到摩西，死亡**统治着***。动词本身告诉你该动作发生了。上下文（从*亚当到摩西*）告诉你，这一行动持续了几个世纪。

作者使用过去时的方式有两个重要的细微差别。**首先**，它可以用来强调状态或动作的开始。约翰福音 11:35 **ἐδάκρυσεν** ὁ Ἰησοῦς。*耶稣**开始哭泣***。

译者如果对过去式在动作起始处的使用不够重视，可能会给我们这些圣经读者带来麻烦。马可福音第13章谈到了世界末日，最终以耶稣的再来而告终。如果我们在第30节中使用过去式的变体（这些事***都要成就**，这世代才会过去*），那么这一章就很难理解了。

但是，如果圣马可在这里使用了过去时，假设他的读者会从行动开始的角度来理解它，那么这一章读起来会更自然（在所有这些事情***开始发生**之前，这一代人肯定不会消亡*）。

第二**个**细微差别出现在书信中。保罗有时会用过去式来描述写信或送信给某人，因为从书信读者的角度来看，写信或送信的行为是过去发生的。但从保罗的角度来看，这个行为发生在现在，他正坐在那里，手里拿着笔……而这种过去式最自然的翻译就是使用英语现在时。"*我**打发推基古**去你们那里*，"[Τύχικον] **ἔπεμψα** πρὸς ὑμᾶς（以弗所书 6:22）。

有时，动词体（即动作的形象化方式；在不定过去时的情况下，为*完整的*或*整个的*）完全压倒了不定过去时的过去时间成分。

First, it may be used to emphasize the initiation of a state or action. Jn. 11:35 **ἐδάκρυσεν** ὁ Ἰησοῦς. *Jesus **began to weep***.

Translators that give insufficient weight to the initiation-of-action use of the aorist can cause problems for us as Bible readers. Mark 13 speaks of the end of the world, culminating with the return of Jesus. If we use a variation of the simple past tense for the aorist in verse 30 (*this generation will certainly not pass away until all these things **have happened***), then the chapter is difficult to understand.

But if St. Mark used the aorist here, assuming his readers would understand it in terms of initiation-of-action, then the chapter reads more naturally (*this generation will certainly not pass away until all these things **begin to happen***).

The **second** nuance in how NT authors use the aorist occurs in the epistles. Paul sometimes uses the aorist to describe writing something or sending somebody, since from the perspective of the readers of the letter, that action of writing or sending is in the past. But the action is in present time from Paul's perspective , who is sitting there with pen in hand…and the most natural translation of this type of aorist is to use the English present tense. *I **am sending*** [Tychicus] *to you*," [Τύχικον] **ἔπεμψα** πρὸς ὑμᾶς (Eph 6:22).

Sometimes verbal aspect (i.e. the way the action is visualized; in the case of the aorist, as *complete* or *whole*) completely overwhelms the past-time component of the aorist tense.

- Lk. 16:4—*I* ἔγνων ***know** what I intend to do* (time = **present**)

- 路加福音 16:4—*我*ἔγνων ***知道**我打算做什么*（时间=**现在**）
- 约翰福音 17:14—*世界* ἐμίσησεν***将会恨**他们*（时间=**未来**）
- 路加福音 7:35—*智慧* ἐδικαιώθη***得到了**她所有孩子的证明*（时间 =**全时间的**；始终真实：过去、现在和未来）。

对于希腊语初学者来说，最安全的做法是用英语的一般过去时来翻译过去时，除非上下文另有要求。

- John 17:14—*the world* ἐμίσησεν ***is going to hate*** *them* (time = **future**)
- Lk. 7:35—*wisdom* ἐδικαιώθη ***is vindicated*** *by all her children* (time = **omni-temporal**; always true: past, present and future).

Beginning students of Greek are safest to translate the aorist with the English simple past, unless the context demands otherwise.



Prepositions and Lexicons

There are some prepositions, such as ἐν in 1:1, that are always followed by nouns in a particular case. **ἐν** is invariably followed by a noun in the dative case. The translation of ἐν is always going to be along the lines of *in, inside, at, among, with*, as is appropriate to the context.

However, you cannot begin to translate the preposition **περὶ** until you look at the case of the noun that follows it. When περὶ is followed by a noun in the accusative case, it will be translated as *around, about, nearby*. However, when it is followed by a noun in the genitive case, it is translated as *about, concerning, in regard to*.

You are going to run into one or more prepositions in practically every

介词和词汇

有些介词，例如 1:1 中的 ἐν，在特定格中总是跟名词。ἐν 后面**总是**跟名词，与格形式。ἐν 的翻译通常应遵循*in*、*inside*、*at*、*among*、*with* *等形式*，具体取决于上下文。

然而，在翻译介词**περὶ之前，你必须先**了解它后面名词的格。当περὶ后面跟着宾格名词时，它会被翻译成*around*、*about*、*nearby* 。然而，当它后面跟着属格名词时，它会被翻译成*about*、*concerning*、*in respect to* 。

几乎在翻译的每一节经文中，你都会遇到一个或多个介词。我打印了下面的图表，并把它贴在我的桌子上，这样我就能很容

verse you translate. I printed out the chart below and keep it taped to my desk, so I can easily refer to it for the most common ways to render frequently appearing prepositions.

易地参考它，找到最常见的介词的翻译方法。

Preposition	Genitive	Dative	Accusative
ἀνά			up
ἀντί	instead of, in place of, for		
ἀπό	from, away from, of		
διά	through, by, with, at, during		because of, on account of
εἰς			into, to, for, in, toward, among, near, until
ἐκ	out of, from, by		
ἐν		in, within, by, with, among, near, on	
ἐπι	on, upon, at, about, over, when	upon, on, at, about, on the basis of	to, on, upon, at, for, about, against
κατά	against, down		according to, along, throughout, during
μετά	with, among		after, behind
παρά	from	with	beside, by, more than
περί	about, concerning, for		around, near
πρό	before, prior, in front of, at, above		
πρός	for, in the interest of	at	to, toward, with, at, by, near
σύν		with, besides	
ὑπέρ	on behalf of, because of, for, in place of, about		above, beyond, over
ὑπό	by, at the hands of		under, below

While this chart is helpful, there will be times when you need to dig into a lexicon to find a usage case

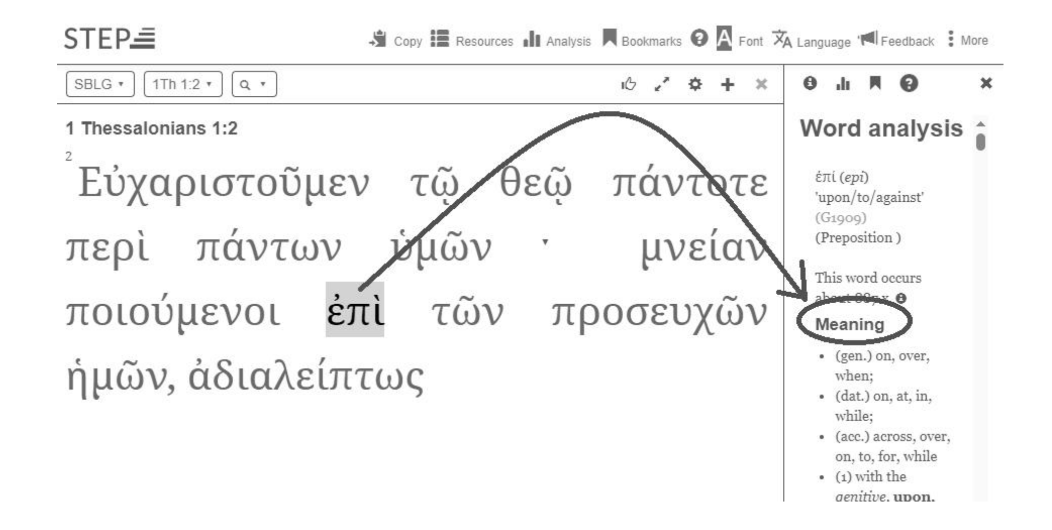
虽然这张图表很有用，但有时您需要深入研究词典来找到似乎适

for a given preposition that seems to fit with the context you are trying to translate from.

合您要翻译的上下文的特定介词的用法案例。

There are three main lexical resources you can draw on. The first are the relatively concise translations given in the *Meaning* section in STEPBible.

您可以使用三种主要的词汇资源。首先是STEPBible 中*“含义”部分提供的相对简洁的翻译。*

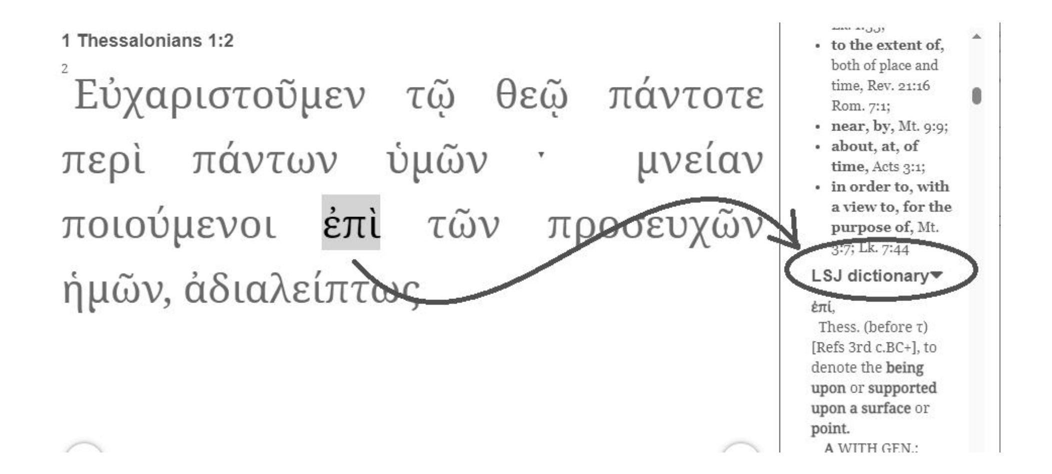


If that does not help you, then you can dig into the LSJ section below. It contains the entry on the word from the Liddell-Scott-Jones lexicon to Ancient Greek.

如果这没有帮助到你，那么你可以深入研究下面的 LSJ 部分。它包含从 Liddell-Scott-Jones 词典到古希腊语的该词条。

The LSJ (named after the primary editors, Liddell, Scott and Jones) is a general lexicon, attempting to cover the whole of the Ancient Greek period, dealing with classical authors like Plato or Thucydides, as well as with the LXX and the NT.

LSJ（以主要编辑 Liddell、Scott 和 Jones 的名字命名）是一本通用词典，试图涵盖整个古希腊时期，涉及柏拉图或修昔底德等古典作家，以及七十士译本和新约圣经。



Sometimes, even looking at the LSJ does not give you anything that seems to fit in the context of what you are translating.

有时，即使查看 LSJ 也无法提供任何符合您所翻译内容的内容。

The #1 lexical resource for NT Greek is called BDAG,[364] named after the primary editors: Bauer, Danker, Ardnt, and Gingrich. It has an advantage over the LSJ in that it deals only with vocabulary used in the LXX/NT and by early Christian authors. It doesn't deal with words that only occur in Classical works.

新约希腊文版的头号词汇资源是 BDAG，[^364]以主要编辑者 Bauer、Danker、Ardnt 和 Gingrich 的名字命名。它比 LSJ 的优势在于，它只收录了七十士译本/新约圣经以及早期基督教作家使用的词汇。它不收录那些只出现在古典作品中的词汇。

When it touchs on words that were used by earlier authors, the BDAG only deals in the meanings those words had around the time that the NT was composed.

当涉及早期作者使用的词语时，BDAG 仅涉及这些词语在 NT 创作时期的含义。

For instance, in its earliest usage, the English word *nice* meant *silly* or

例如，英语单词*"nice"最早的用法*是*"愚蠢"*或*"愚蠢"*。这与它现在

[364] Walter Bauer, Frederick W. Danker, William F. Arndt, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000).

foolish,. This is a far cry from its current positive connotation as a compliment. So if you were a non-native speaker, and using a dictionary that included definitions from the English of several centuries ago, you might completely miss the meaning of a sentence you are trying to translate.

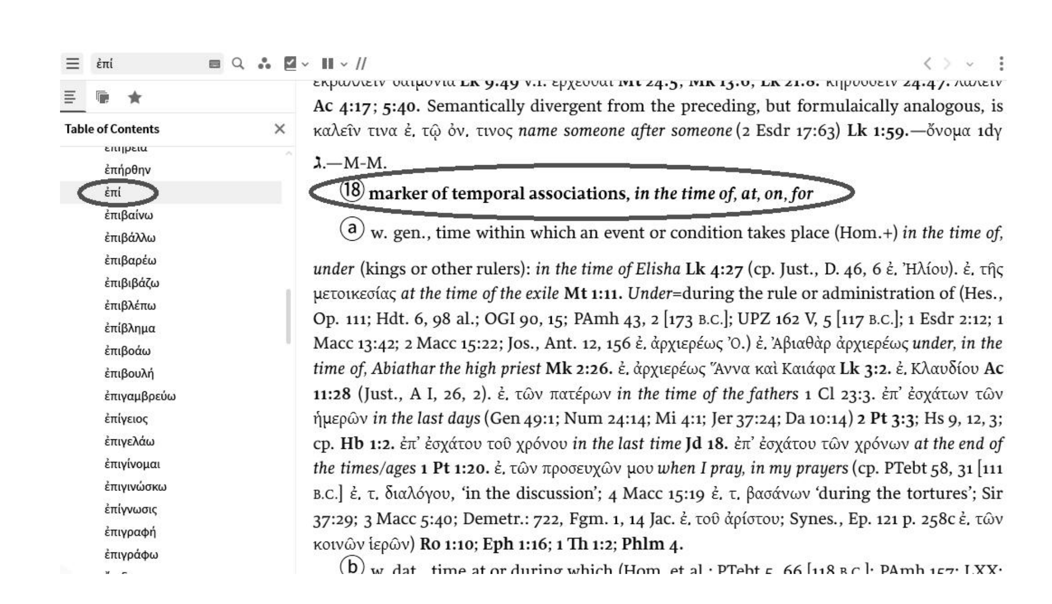
作为褒义的积极含义相去甚远。所以，如果你的母语不是英语，而且使用的词典里收录了几个世纪前的英语定义，你可能会完全听不懂你试图翻译的句子的意思。

This is something you need to be cautious about. The LSJ is a phenomenal resource—but it can sometimes lead you astray.

这一点你需要谨慎。LSJ 是一个非常棒的资源，但有时它也可能让你误入歧途。

As I was trying to zero in on Paul's use of ἐπὶ in 1 Thess. 1:2, I finally found something that made sense in heading #18 of the BDAG entry on that word.

当我试图集中精力研究保罗在帖撒罗尼迦前书 1:2 中对 ἐπὶ 的使用时，我终于在 BDAG 条目的标题 #18 中找到了有意义的内容。



Ac 4:17; 5:40. Semantically divergent from the preceding, but formulaically analogous, is καλεῖν τινα ἐ. τῷ ὀν. τινος *name someone after someone* (2 Esdr 17:63) **Lk 1:59.**—ὄνομα 1dγ ℷ.—M-M.

⑱ **marker of temporal associations,** ***in the time of, at, on, for***

ⓐ w. gen., time within which an event or condition takes place (Hom.+) *in the time of, under* (kings or other rulers): *in the time of Elisha* **Lk 4:27** (cp. Just., D. 46, 6 ἐ. Ἠλίου). ἐ. τῆς μετοικεσίας *at the time of the exile* **Mt 1:11.** *Under*=during the rule or administration of (Hes., Op. 111; Hdt. 6, 98 al.; OGI 90, 15; PAmh 43, 2 [173 B.C.]; UPZ 162 V, 5 [117 B.C.]; 1 Esdr 2:12; 1 Macc 13:42; 2 Macc 15:22; Jos., Ant. 12, 156 ἐ. ἀρχιερέως Ὀ.) ἐ. Ἀβιαθὰρ ἀρχιερέως *under, in the time of, Abiathar the high priest* **Mk 2:26.** ἐ. ἀρχιερέως Ἅννα καὶ Καιάφα **Lk 3:2.** ἐ. Κλαυδίου **Ac 11:28** (Just., A I, 26, 2). ἐ. τῶν πατέρων *in the time of the fathers* 1 Cl 23:3. ἐπ᾽ ἐσχάτων τῶν ἡμερῶν *in the last days* (Gen 49:1; Num 24:14; Mi 4:1; Jer 37:24; Da 10:14) **2 Pt 3:3**; Hs 9, 12, 3; cp. **Hb 1:2.** ἐπ᾽ ἐσχάτου τοῦ χρόνου *in the last time* **Jd 18.** ἐπ᾽ ἐσχάτου τῶν χρόνων *at the end of the times/ages* **1 Pt 1:20.** ἐ. τῶν προσευχῶν μου *when I pray, in my prayers* (cp. PTebt 58, 31 [111 B.C.] ἐ. τ. διαλόγου, 'in the discussion'; 4 Macc 15:19 ἐ. τ. βασάνων 'during the tortures'; Sir 37:29; 3 Macc 5:40; Demetr.: 722, Fgm. 1, 14 Jac. ἐ. τοῦ ἀρίστου; Synes., Ep. 121 p. 258c ἐ. τῶν κοινῶν ἱερῶν) **Ro 1:10; Eph 1:16; 1 Th 1:2; Phlm 4.**

This was an instance where I spent 10 or 15 minutes trying to dial in my translation of one tiny word.

While I have a digital copy of BDAG, I also have purchased a hard copy. Rodney Decker published a helpful essay about the BDAG, which contains this quote.

> The inevitable question that must arise upon the publication of any such book is, "Should I buy it?" If you are a student of the Greek NT and have not yet purchased a standard lexicon, the answer is an unqualified, emphatic *Yes*.
>
> You will never accomplish any serious exegesis if you remain forever with only a beginner's lexicon (as Newman's Dictionary[365] must be judged; it has other limitations as well). There is no other equivalent tool. Louw and Nida's Lexicon[366] has a different focus altogether. Abbott-Smith[367] is much more limited (though handy enough to carry on vacation).

举个例子，我花了 10 到 15 分钟来尝试翻译一个小词。

我虽然有BDAG的电子版，但也买了纸质版。Rodney Decker发表了一篇关于BDAG的实用文章，其中引用了这句话。

> 任何此类书籍出版时必然会出现一个问题：“我应该买吗？”如果您是希腊语新约的学生，但尚未购买标准词典，那么答案是毫无保留的、肯定*的*。
>
> 如果你永远只用一本入门词典，你将永远无法完成任何严肃的释经工作（纽曼词典也同样如此[^365]，它也有其他的局限性）。没有其他同等的工具。洛和奈达的词典[^366]侧重点完全不同。阿博特-史密斯词典[^367]的功能有限得多（尽管它足够方便，可以带去度假）。塞耶的词典[^368]甚至不应该被考虑，因为他的著作既不准确，又严重过时（它是*前纸莎草纸词典*）。唯一的另一个主要

[365] Barclay M. Newman, Jr. *A Concise Greek-English Dictionary of the New Testament*, Revised ed. (Stuttgart: Deutsche Bibelgesellschaft, 2010).

[366] Johannes P. Louw, and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2 vols. 2nd ed. (New York: United Bible Societies, 1989).

[367] G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner's Sons, 1922).

Thayer[368] ought not even be considered since his work is both inaccurate and seriously out of date (it is *pre-papyri*). The only other major lexicon is Liddell and Scott,[369] but that work focuses primarily on classical Greek even though the LXX and NT are included.

So buy BDAG (sell your car if necessary!) and learn to use it. You will not regret your purchase.[370]

Textual Variations

If you are using the SBL Greek New Testament at STEPBible, 1 Thess. 1:1 will introduce you to an interesting feature in the text.

词典是利德尔和斯科特词典，[^369]但该词典主要侧重于古典希腊语，尽管其中包含了七十士译本和新约圣经。

所以，买个 BDAG（必要时卖掉你的车！），学会使用它。你不会后悔的。[^370]

文本变体

如果您在 STEPBible 上使用 SBL 希腊语新约，帖撒罗尼迦前书 1:1 将向您介绍文本中的一个有趣特征。

[368] Joseph Henry Thayer, A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti (New York: Harper & Brothers, 1889).

[369] Henry George Liddell, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon*. 9th ed., with Revised Supplement (Oxford: Clarendon Press, 1999).

[370] Rodney J. Decker, *An Introduction to the Bauer/Danker Greek-English Lexicon of the New Testament* (2003), https://www.logos.com/grow/wp-content/uploads/2023/03/DeckerRodneyAnIntroductionToBDAG.pdf.

χάρις ὑμῖν καὶ ▾ εἰρήνη.

Where you see a tiny triangle in the text, it is an indication that there are some differences of wording in various ancient Greek manuscripts. Hover your mouse over the triangle and you will see a cryptic popup appear at the top of the screen.

如果您在文本中看到一个小三角形，则表示不同的古希腊手稿中的措辞存在一些差异。将鼠标悬停在三角形上，您会看到屏幕顶部弹出一个神秘的窗口。

▼ εἰρήνη = WH Treg NA/NIV: || εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ = RP

This tells us that *grace and peace to you* is the form of the Greek text followed by the **Westcott and Hort** (WH) edition of the Greek NT (GNT), the **Tregelles** (Treg) version of the GNT, the **Nestle-Aland** (NA) edition, and the Greek text used by the translators of the **NIV** version.

A longer form of this verse is printed in the **Robinson-Pierpoint** (RP) version of the GNT, where the words ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυριοῦ Ιησοῦ Χριστοῦ *from God our Father and the Lord Jesus Christ* are added.

这告诉我们，*愿恩典与平安与你们同在*，这是**韦斯科特和霍尔特** (WH) 版希腊文新约 (GNT)、**特雷格尔斯**(Treg) 版 GNT、**雀巢-奥兰(NA) 版以及NIV版**译者所使用的希腊文文本的形式。

这节经文的较长形式印在GNT 的 **Robinson-Pierpoint (RP) 版本中，其中**添加了*来自我们的父神和主耶稣基督的 ἀπὸ θεοῦ πατρὸς* ἡμῶν καὶ κυριοῦ Ιnσοῦ Χριστοῦ 字词。

钦定版圣经的译者们使用了伊拉斯谟编辑的《圣经新约》（GNT）版本。伊拉斯谟于1516年根

The translators of the King James Version used an edition of the GNT edited by Erasmus, who built his first edition of 1516 from 7 manuscripts created between the 12th and the 15th centuries.[371] Robinson and Pierpoint have made accessible to modern readers the basic Greek text used by these translators.

据12至15世纪创作的7份手稿编纂了他的第一版罗宾逊和皮尔庞特[^371]将这些译者们所使用的希腊语文本，也让现代读者能够轻松理解。

The RP edition of the GNT is favored by people who have a deep emotional attachment to the King James Version, and believe that God miraculously preserved the original text of the New Testament in the GNT edition created by Erasmus.

GNT 的 RP 版受到那些对钦定本圣经有着深厚感情的人的青睐，他们相信上帝奇迹般地将新约原文保存在伊拉斯谟创建的 GNT 版中。

In contrast, the editions of WH, Treg, NA and NIV draw on the 5,800 NT manuscripts that have been discovered in the years following the publication of the KJV. Some of these manuscripts go back to the second—or possibly even the first—century. We don't have the original copy of John's gospel,[372] for instance, but we do have second generation copies, or perhaps even first generation copies, of his original.[373]

相比之下，WH、Treg、NA 和 NIV 版本则借鉴了 KJV 出版后发现的 5,800 份新约抄本。其中一些抄本可以追溯到公元 2 世纪，甚至可能是公元 1 世纪。[^372] 例如，我们没有约翰福音的原件，但我们拥有原件的第二代，甚至可能是第一代的抄本。[^373]

[371] It is not that Erasmus had a bias against older manuscripts. It is that the wealth of early manuscripts of the NT that we have access to today had not yet been discovered in 1611.

[372] ...which is just as well. We might be tempted to worship the manuscript rather than the Person to whom the manuscript points.

[373] If the original was written on parchment, as seems likely, it could have remained usable as an original-from-which-to-make-copies for several hundred years.

While WH/Treg/NA/NIV all certainly take into account copies of the NT made in the Medieval period, they have a bias in favor of manuscripts that were copied out closer to the time when the originals were composed.

虽然 WH/Treg/NA/NIV 都肯定会考虑中世纪时期制作的 NT 副本，但它们更倾向于在接近原件创作时间时复制的手稿。

NetBible has what amounts to an excellent introduction to manuscript issues in their *TC* (text-critical) notes.[374]

TC （文本批判性）注释[^374]中对手稿问题进行了出色的介绍。

Go to https://netbible.org/bible/1+Thessalonians+1 and click on footnote 3 to see a discussion of the longer and shorter versions of this verse.

请访问 https://netbible.org/bible/1+Thessalonians+1并单击脚注 3 即可查看有关此节经文的较长版本和较短版本的讨论。

As each NT Greek manuscript has been discovered, it has been assigned a letter, a number, or a symbol to uniquely identify it. The two oldest, complete copies we have of the Bible in Greek are Codex Sinaiticus (referred to by the Hebrew alphabet letter א) and Codex Vaticanus (referred to by an upper case B). They were both made sometime between A.D. 325 and 350, probably in Alexandria, Egypt.

每本新约希腊文抄本被发现后，都会被赋予一个字母、数字或符号来唯一地标识它。我们现存最古老、最完整的希腊文圣经抄本是西奈抄本（以希伯来字母א表示）和梵蒂冈抄本（以大写字母 B 表示）。这两本抄本都制作于公元 325 年至 350 年之间，很可能是在埃及亚历山大城完成的。

[374] This use of the word *critical* does not mean *critical* in the sense of *You spoke for too long during the business meeting* but rather in the 19th century sense of *analysis*. This sense of the word endures in the titles of *movie critic* or *music critic*. The job of people in these roles is not to be consistently negative, but to analyze movies and music, and highlight both the good and the bad.

Christians in Egypt were enormously serious about Scripture and Scripture memorization.

埃及的基督徒非常重视圣经和圣经的记忆。

In 1897, a pair of British archaeologists uncovered a treasure trove of tens of thousands of papyrus documents at Oxyrhynchus, Egypt. From this dig, we know that there were three men who lived (most likely) between AD 100 and 300, named Samuel, Jacob and Aaron, who applied to be deacons. Their pastor, named Abraham, assigned them:

> *...to master the Gospel according to John and learn it by heart by the end of Pentecost, and to recite it.*[375]

1897年，两位英国考古学家在埃及的俄克喜林库斯发现了数万份纸莎草文献的宝藏。从这次发掘中，我们得知有三个人（很可能）生活在公元100年至300年之间，分别是撒母耳、雅各和亚伦，他们申请成为执事。他们的牧师亚伯拉罕指派了他们：

> *...在五旬节结束前掌握约翰福音并熟记它，并背诵它。*[^375]

Shortly after this period there was an Egyptian believer named Pachomius who established a number of retreat centers. Any person that wanted to attend a retreat center had first to memorize

此后不久，一位名叫帕科米乌斯的埃及信徒建立了一些退修中心。任何想参加退修中心的人都必须先背诵20篇圣咏，或两封保罗书信。[^376]

鉴于他们如此重视背诵经文，将其视为门徒训练的重要

[375] Bruce M. Metzger, and Bart D. Ehrman, *The Text of the New Testament*, 4th ed. (Oxford: Oxford University Press, 2005), 127, n. 123.

20 Psalms, or two Epistles of Paul.[376]

Given the importance they placed on Scripture memory as an essential component of discipleship, I would be considered unqualified to hold any sort of leadership position in the early Egyptian church. And I fear that I am not alone in this. Most of us are not very diligent about memorizing Scripture.

组成部分，我被认为不具备在早期埃及教会担任任何领导职位的资格。恐怕我并非唯一一个如此的人。我们大多数人都不太勤于背诵经文。

Beyond this, Alexandria hosted the leading *university* in the Roman Empire. They had several sophisticated *scriptoriums* where documents were copied, applying rigorous standards to ensure accuracy in their copies.

除此之外，亚历山大还拥有罗马帝国顶尖的*大学。大学内设有数间先进的缮写室*，用于复印文件，并采用严格的标准，确保复印件的准确性。

The combination of a passion for Jesus and a commitment to academic excellence was a powerful one. Consequently, when codices ℵ and B agree with each other, I believe I am seeing

对耶稣的热爱与对学术卓越的执着相结合，产生了强大的力量。因此，当 ℵ 和 B 彼此同意，我相信我所看到的或多或少正是圣经原作者所写的内容。

另一方面， 米 （哥特式*M* ）表示我们拥有的大量晚期中世纪手

[376] If we have a church retreat today, normally the only requirement for attendance is that the registration fee is paid on time.

I have often wondered how church history might have unfolded differently had there been no Arab conquest of Eqypt in the AD 600s, and the Egyptian church had been left free to exert influence on the church in Rome and further west.

This requirement for *20 Psalms or two epistles of Paul* is widely quoted around the web, but I could not find a primary source for it, so I do not know for sure if this is accurate.

My best guess is that the source of the quote is *The Life of Pachomius* a work written in Greek and composed shortly after the death of Pachomius in A.D. 346. The text of this work appears to be available in François Halkin, ed. *Le Corpus Athénien De Saint Pachome*, Cahiers d'Orientalisme 2 (Geneva: Patrick Cramer, 1982). But even if I could read a commentary in French—which I cannot—I could not locate a hard copy of this work.

more or less exactly what the original biblical writer composed.

On the other hand, M (a Gothic *M*) signifies the enormous number of late, Medieval manuscripts that we have that are related to those original seven Medieval manuscripts used by Erasmus and the KJV translators.

My general perspective is that if I have a choice between 10 manuscripts copied somewhere between A.D. 100 and 400, and 100 manuscripts copied between A.D. 1100 and 1400, I am going to go with the early evidence.

Part of what makes this particular textual variant interesting is that א and B are *not* in agreement with each other, while א and M *do* agree together. This is a slightly rare occurrence, which makes the *tc* note at NetBible particularly interesting reading.

Case Study: 1 Thessalonians 3:2

Some scribes who made copies of 1 Thessalonians were uncomfortable with the idea that any person could be a *coworker* with God, and substituted διάκονον *servant/minister* of God. Alternatively, they omitted the τοῦ θεοῦ, which would make it clear that Timothy was a coworker—but

稿与伊拉斯谟和 KJV 译者使用的原始七份中世纪手稿有关。

我的总体观点是，如果我可以在公元 100 年至 400 年之间复制的 10 份手稿和公元 1100 年至 1400 年之间复制的 100 份手稿之间做出选择，我会选择早期的证据。

这一特定文本变体之所以有趣，部分原因在于א和 B彼此不一致，*而* א 和 米 *确实*一致。这种情况比较少见，这使得NetBible 上的*tc注释读起来格外有趣。*

案例研究：帖撒罗尼迦前书 3:2

有些抄写帖撒罗尼迦前书的抄经士，对于任何人都可以与神*同工的说法感到不安，便用 "διάκονον 神的仆人/执事"来代替*。或者，他们省略了"τοῦ θεοῦ"，这样可以清楚地表明提摩太是一位同工，但却强烈暗示他是*保罗的同工*。

提摩太*是*保罗的同工。这不是问题所在。问题在于帖撒罗尼迦前书3:2是否谈论的就是这个。

with a strong implication that he was a coworker of *Paul*.

Timothy *was* a coworker of Paul's, of course. That is not the issue. The issue is whether this is what is being talked about in 1 Thessalonians 3:2 or not.

A good introduction to textual analysis[377] may be had by looking at the notes at https://NETBible.org. In every verse where there are significant textual differences[378] NET Bible will have a comment, flagged as a *tc* note[379].

In the case of this verse, the NET Bible analysis is heavy going to read. There are a couple of phrases that you should be aware of, which may help you to make sense of this note. It speaks of the reading found in some manuscripts of συνεργὸν τοῦ θεοῦ as being *the harder reading*.

There is a principle here that is used in evaluating manuscripts, which is that if some scribe is going to make an intentional change in the text, it will be in the direction of making the Bible seem easier to

更好地了解文本分析，[^377]可以查看https://NETBible.org上的注释。NET圣经中，每节经文中如果存在显著的文本差异，都会添加注释，并标记为[^35]*tc*注释[^34]。

就这节经文而言，NET 圣经的分析读起来很费劲。有几个短语你应该注意，它们或许能帮助你理解这条注释。它提到，在一些 συνεργὸν τοῦ θεοῦ 的抄本中发现的读法比较*难*。

这里有一个评估抄本的原则：如果抄写员有意修改文本，那一定是为了让圣经更容易理解，而不是更难理解。成为*上帝的同工*对我们来说是令人震惊的，而成为*上帝的仆人*对我们来说则毫无挑战性，也毫不困难。

[377] Typically called textual criticism, using a 19th century understanding of *criticism* as being the same as what we call *analysis*.

[378] *Significant* means *affecting the meaning/translation of the verse*. Most textual variants in the NT are insignificant spelling differences, such as the difference between the American *color* and the British *colour*. In Canada, we are often confused about how to spell this word, and use both variants.

[379] For text critical or text analysis note.

understand rather than harder. The idea of being *a coworker with God* is startling to us, whereas the idea of being *a servant of God* is not challenging or difficult for us at all.

按照人们的想法，如果保罗的原书信写到提摩太是神的仆人，那么没有哪个抄写员会感到惊讶，而且几乎可以肯定，没有人会故意把*“神的仆人”*改成*“神的同工”*。这样做就等于在一段原本不存在的经文中引入神学难题。

Had Paul's original epistle, so the thinking goes, written about Timothy being a servant of God, no scribe would have been surprised, and almost surely nobody would have intentionally changed *servant of God* to *coworker with God*. Doing so would have amounted to introducing theological difficulties into a passage where none existed before.

另一件需要注意的事情是哥特式的M—— M——它出现在各种手稿中。你会记得， M指的并非某一份手稿，而是一个由对悖论或认知失调容忍度很低的抄写员所抄写的中世纪手稿家族。如果说有抄写员能把一本难读的书变成一本平淡无奇、毫无惊喜或神学挑战的书，那一定是M手稿。

The other thing to be aware of is the Gothic M—M—that occurs in reference to various manuscripts. You will recall that M refers not to one manuscript, but to a whole family of medieval manuscripts, made by scribes that had a low tolerance for paradox or cognitive dissonance. If any scribes are going to change a difficult reading into a plain vanilla reading, one which contains no surprises or theological challenges, it will be the M manuscripts.

虽然这节经文的抄本证据很复杂，但通常情况下，如果文本存在差异，你会发现梵蒂冈抄本（B）和西奈抄本（א）——这两份抄本都是公元325年左右完成的——在一边，而M抄本（一千年后完成的）在另一边。在这种情况下，我总是选择B和א。制作B和א的抄写员似乎更感兴趣的是抄写新约作者

While the manuscript evidence is complex for this particular verse, it is often the case that where there are textual differences, you will find Codex Vaticanus (B) and

Codex Sinaiticus (א)—both manuscripts that were made around A.D. 325—on one side and the M manuscripts—made a thousand years later—on the other. In that case, I always go with B and א. The scribes who made B and א seem to have been more interested in copying out the exact words of the NT writers rather than in making sure there was nothing challenging in the text.

In this verse, the M family of manuscripts changed *coworker with God* to καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν *and a servant of God and our fellow worker*.

If you are reading a tc note in NET Bible, keep in mind that *a harder reading* is a *good* thing, and is often considered more likely to have been original. Also, any variant supported by M is more likely to have been changed.

There are often things in the Bible that we find startling, or even paradoxical. When we run into those, our job is not to say—as did the scribes that made the M family of manuscripts sometime in the Medieval period—*Oh, that cannot possibly be true. I'll just*

的原话，而不是确保文本中没有任何令人质疑的内容。

在这节经文中， M家族的手稿将*上帝的同事改为*καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν*以及上帝的仆人和我们的同事*。

如果您正在阅读NET圣经中的tc注释，请记住，*更难的解读*是件*好事*，而且通常被认为更有可能是原创的。此外，任何M支持的变体都更有可能被修改过。

圣经里常常有一些令人震惊，甚至自相矛盾的地方。遇到这些情况时，我们的任务不是像中世纪时期抄写M系列抄本的抄写员那样说：*"哦，那不可能是真的。我只会修改文本，使其更符合我既有的信念。*"[^380]

不。我们的工作是将圣经中令人惊讶/震惊/不协调的元素视为加深对上帝的理解的机会。

如何"与希腊学者一起喝咖啡"

change the text to fit better with what I already believe.[380]

No. Our job is to see surprising/startling/incongruous elements in the Bible as an opportunity to grow in our understanding of God.

How to “Go For Coffee with a Greek Scholar”

When I get in a jam on some Greek translation issue or other, I phone up Syd Page, a Professor Emeritus at Taylor Seminary in Edmonton, and ask if we can go out for coffee together. Not only is he an authority on the Greek NT, but he had F.F. Bruce for his faculty advisor when he did his PhD in Manchester, England. So he has interesting stories to tell.

> One of which is that Bruce had the entire Greek NT memorized. He could lecture without notes or a printed Bible for as much time as his students wanted to give him.

What we all need is our own *Syd Page* to help us when we get into

当我在希腊语翻译或其他问题上遇到麻烦时，我会打电话给埃德蒙顿泰勒神学院的名誉教授西德·佩奇，问我们能否一起出去喝杯咖啡。他不仅是希腊语新约圣经的权威，在英国曼彻斯特攻读博士学位时，他的导师还是弗朗西斯·布鲁斯。所以他有很多有趣的故事可以分享。

> 其中之一就是布鲁斯能记住整本希腊文版的新约圣经。他可以不用笔记或纸质圣经，按照学生的意愿讲课。

当我们在阅读《新约》时遇到困难时，我们都需要我们自己的*Syd Page来帮助我们。*

虽然你不能打电话给 Syd 并问他“*你是如何处理这个奇怪的语法问题的？*”，但你可以向像 Syd 这样的人询问。

最广泛使用的英语圣经译本，有大量的译者——这些人毕生致力于研读上帝的话语——贡献了他们的心血。虽然我们无法直接要求他们解释他们的翻译决定，但我们可以从他们的译文

[380] This is not just something that Medieval scribes did.

I was in a church once where the elders decided that if it was an *elder* or the *pastor* that sinned against a congregation member, Matthew 18:15— *If your brother sins against you, go and talk to him, just between him and you.*—did not apply.

Whenever a congregation member tried to talk to an elder one-on-one, the elder would bring *other* elders, and the meeting then became not about reconciliation, but about the elders circling the wagons, and *winning* in a conflict situation with an individual member.

a jam while reading the New Testament.

While you cannot phone Syd up and say, *How did you handle this odd bit of grammar?*, there are people like Syd that you can ask, so to speak.

The most widely-used English versions of the Bible had an enormous number of people giving input—individuals with a life-long passion for the Word of God. Though we cannot ask them to explain their translation decisions directly, we can work backwards from their translations to infer something about how they handled the challenges that we are faced with in the Greek text.

If you go into a web browser and enter this into the address line:

https://www.biblegateway.com/passage/?search=1 Thess. 1:3&version=NIV;GNT;NLT;CEV

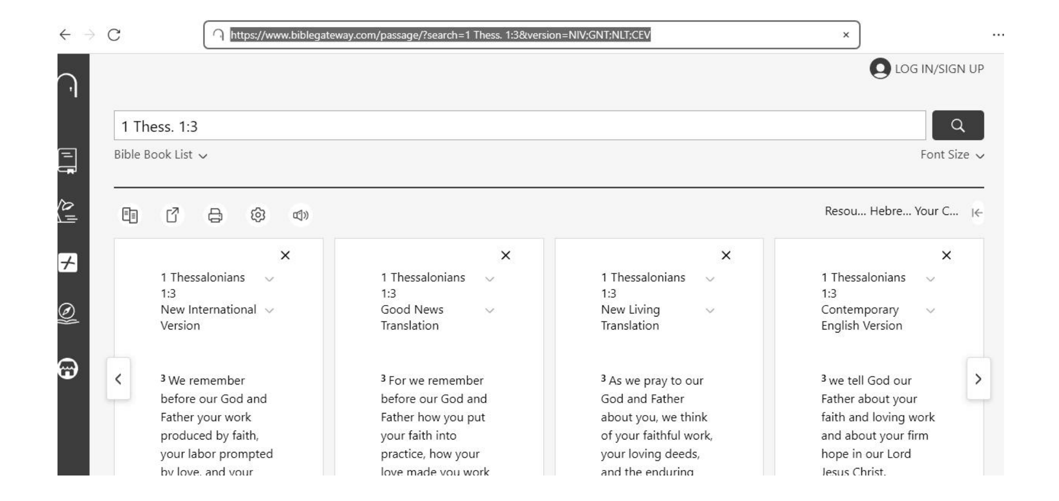
…you will end up with a web page that looks like this.

中逆向推论，推断出他们是如何应对我们在希腊文本中遇到的挑战的。

如果您进入 Web 浏览器并在地址栏中输入以下内容：

https://www.biblegateway.com/passage/?search=1 Thess. 1:3&version=NIV;GNT;NLT;CEV

...您最终会得到一个如下所示的网页。



You can inspect these versions side by side, and know that they were all working from pretty much the same Greek text as you are using. You can see what their translation decisions were, and work backwards to the kinds of grammatical decisions they made. The Bible translators become your own personal language coaches.

您可以并排检查这些版本，并知道它们几乎都基于与您使用的相同的希腊文本。您可以了解他们的翻译决策，并追溯他们做出的语法决策。圣经译者将成为您的私人语言教练。

Here is what I came up with when I investigated the number of people who worked on these versions.

这是我在调查参与这些版本的人数后得出的结论。

Good News Translation: 6 primary translators for the NT, plus a Review Panel consisting of prominent theologians and Biblical scholars appointed by the American Bible Society Board of Managers who reviewed drafts. Beyond this, drafts were also sent to major English-speaking Bible

好消息译本：新约圣经的主要译者有六位，此外还有一个由美国圣经公会理事会任命的著名神学家和圣经学者组成的评审小组，负责审阅译稿。此外，译稿还被送往世界各地主要的英语圣经公会征求意见和建议。

Societies around the world for comments and suggestions.

New International Version: There is a core group of 15 biblical scholars, known as the Committee on Bible Translation (CBT). They oversaw the work of a larger team of over 100 scholars from various countries and denominations.

Contemporary English Version: This version had more than a hundred people involved in the various stages of the text creation and review process. This included more than forty Translation Consultants from Bible societies worldwide. These would be people with experience in Bible translation into a wide variety of language groups.

New Living Translation: The NLT also involved more than a hundred people in the various stages of the text creation and review process.

Of course, many of the scholars referred to here were working on the Old Testament. But still, when you look at the NT portions of these four versions collectively, you are surely getting access to 50 or 100 of the world's best minds among people who love God and love his Word.

新国际版：圣经翻译委员会（CBT）由15位核心圣经学者组成，负责监督来自不同国家和教派的100多位学者组成的大型团队的工作。

当代英语译本：该译本的文本创作和审阅过程的各个阶段有一百多人参与，其中包括来自世界各地圣经协会的四十多位翻译顾问。这些人拥有将圣经翻译成各种语言的经验。

新生活译本： NLT 的文本创作和审查过程的各个阶段也涉及了一百多人。

当然，这里提到的许多学者都致力于研究旧约。但即便如此，当你把这四个版本的新约部分放在一起看，你肯定能接触到50到100位热爱上帝和祂圣言的世界上最优秀的思想家。

如果你在翻译某节经文时遇到困难，不妨问问这些人，看看他们是如何处理的。即使你对某一节经文没有遇到什么困难，当

If you struggle with rendering a verse, check in with these people and see how they handled it. Even if you do not struggle with a given verse, when you finish translating it yourself, it would not hurt to see what top-flight translators did with it.

你自己翻译完后，看看顶级译者是如何翻译的也无妨。

Once I look at these four versions side by side, there is one other that I like to check:

当我并排查看这四个版本时，我还想检查另一个版本：

https://www.biblegateway.com/passage/?search=1 Thess. 1:3&version=Phillips

J.B. Phillips graduated with honors in Classical Greek and English from Cambridge, and became an Anglican pastor. He began work on his translation while being stuck for hours at a time in London bomb shelters during WW2, because he found that the young people of his congregation could not understand the KJV when they read it.[381]

https://www.biblegateway.com/passage/?search=1 Thess. 1:3&version=Phillips

JB 菲利普斯以优异的成绩毕业于剑桥大学古典希腊语和英语专业，并成为一名圣公会牧师。二战期间，他发现自己教会的年轻人读不懂英王钦定本（KJV），因此一度被困在伦敦的防空洞里，一待就是几个小时，于是便开始着手翻译圣经。[^381]

Although his translation is 50+ years old now[382]—and although I have a general preference for versions completed by *teams* of

尽管他的译本已有50多年历史[^382]——尽管我通常更喜欢由学者[^383]*团队完成的版本*——但这仍然是我所知的最佳个人译本。菲利普斯不仅在文本上倾注了大量心血，还运用他的想象力，试图深入圣经作者的内心世界。他对新约作者们所展现出的同理心几乎无人能及。

[381] Before the explosion in the number of Bible translations during the 1970s, every staff member of Canada's Inter-Varsity Christian Fellowship had a Phillips NT in his bag.

[382] He completed his final revision of the translation in 1972.

scholars[383]—it is the best one-man translation I know of. Phillips worked hard not just with the text but with his imagination, to enter into the minds of the Biblical writers. The level of empathy he developed with NT authors is almost without parallel.

I often think that if the Apostle Paul had written in modern English rather than Koine Greek, what he wrote might have sounded a good bit like the Phillips' translation.

我经常想，如果使徒保罗用现代英语而不是通用希腊语写作，他写的内容可能听起来很像菲利普斯的翻译。

NET Bible Notes

Another resource for you to be aware of are the notes available at the NET Bible website (https://netbible.org). In these notes, the translators talk about the issues they faced, and discuss some of the alterative ways they could have translated a given verse or phrase, and why they made the decision they did.

Reading the NET notes is like looking over the translator's shoulder.

NET圣经注释

另一个值得您关注的资源是NET圣经网站（https://netbible.org）上的注释。在这些注释中，译者们分享了他们遇到的问题，并讨论了他们本可以翻译的某些经文或短语，以及他们做出这些决定的原因。

阅读 NET 注释就像看着翻译的肩膀一样。

警员笔记

达拉斯神学院退休教授汤姆·康斯特布尔撰写了圣经全部66卷书的注释，并通过NetBible网站免费提供。购买其他任何一套完整的圣经注释，都需要花费数百甚至数千美元。

[383] It is an irony that if Wycliffe Bible Translators is going to produce a translation for a language spoken by just 2,000 people, it undergoes a rigorous process of verification and editing. But anybody can publish a translation in English, a language understood by a billion people, with no checking process at all.

Of course, I am including my Polar BEAR version in this volume—a one-man translation—so I suppose I need to look in the mirror when it comes to this critique.

Constable's Notes

Tom Constable, a professor retired from Dallas Theological Seminary, has composed commentaries on all 66 books of the Bible and has made them available for free through the NetBible web site. It would cost a person hundreds, or perhaps thousands, of dollars to purchase any other complete set of commentaries on the Bible.

While Constable's Notes are a commentary on the English text of Scripture, and do not interact directly with the Greek or Hebrew, they are still hugely valuable—and free.

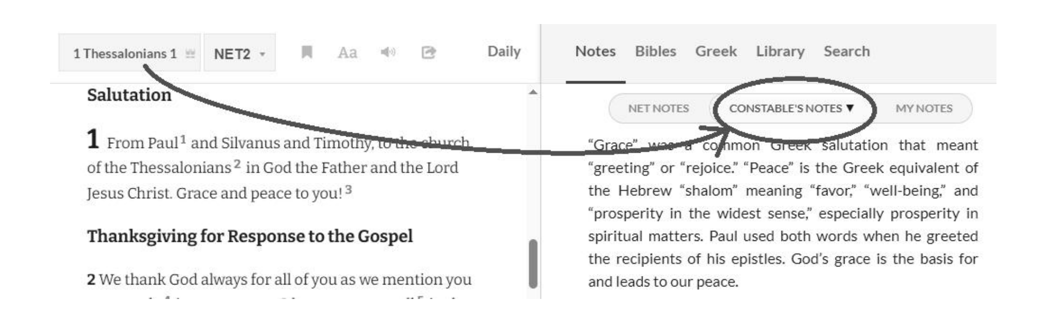
When you first arrive at the NetBible web site, you will default to viewing the *Net Notes* in the right hand window pane. Click on *Constables Notes* to view his commentary.

In this screen capture, you can see he comments on the words *grace* and *peace*.

虽然康斯特布尔的注释是对英文圣经的评论，并且与希腊文或希伯来文没有直接关系，但它们仍然非常有价值，而且是免费的。

首次访问 NetBible 网站时，您将默认在右侧窗格中查看*Net Notes*。*点击"Constables Notes"*即可查看他的注释。

*"恩典"*和*"和平"*这两个词的评论。



ICC Volumes

A technical commentary series called the *International Critical Commentaries* was published in the late 19th and early 20th century.

While as a general rule, I have a preference for newer reference works rather than older ones, the truth is that the authors of the ICC volumes got an education in Greek, often starting in junior high school and continuing through universeity, the likes of which is virtually unavailable today. The breadth of their knowledge is astonishing, and their commentaries are still used now, over a century later.

Most of the volumes are in the public domain, and can be accessed from:

https://archive.org/details/internationalcriticalcommentary/NT/20. ICC Matthew/page/n13/mode/2up

…for reading online or downloading. If you download using the option *PDF with text*, then you will be able to use <ctrl><f> to search the commentary for particular words or phrases.

ICC卷

19世纪末20世纪初出版了一系列名为《*国际批判性评论*》*的技术评论*。

虽然我通常更喜欢较新的参考书，而不是较旧的，但事实上，ICC卷的作者们接受过希腊语教育，通常从初中开始，一直到宇宙学，而如今这样的教育几乎已不复存在。他们的知识广度令人惊叹，他们的注释至今仍在使用，即使一个多世纪过去了。

大多数卷属于公共领域，可以从以下位置访问：

https://archive.org/details/internationalcriticalcommentary/NT/20. ICC Matthew/page/n13/mode/2up

*"带文本的 PDF"*选项下载，则可以使用 <ctrl><f> 在评论中搜索特定的单词或短语。

人工智能

虽然我更愿意和活生生的 Syd Page 一起喝咖啡，或者甚至通过查看《好消息翻译》来追溯

Artificial Intelligence

While I much rather go for coffee with a living, breathing Syd Page, or even work backwards to grammatical principles from looking at the Good News Translation, I am finding that there is help to be had from online AIs.

As of September 2024, there are six main consumer-facing AIs.

- Perplexity.AI
- Claude.AI
- You.com
- Microsoft's Copilot
- Google's Gemini
- ChatGPT

Of these, **ChatGPT** is *totally* useless.[384]

> It does not appear to be Koine-aware at all. Whenever I ask it a question about a challenging bit of grammar, it responds by saying the problem in the passage probably was a result of transcription errors by early scribes.[385]

语法原理，但我发现在线人工智能可以提供帮助。

截至 2024 年 9 月，面向消费者的主要人工智能有六种。

- Perplexity.AI
- Claude.AI
- You.com
- Microsoft's Copilot
- Google's Gemini
- ChatGPT

其中， **ChatGPT**完全没用。[^384]

> 它似乎完全不懂通用希腊语。每当我问它一个关于语法的难题时，它都会回答说，文章中的问题可能是早期抄写员的抄写错误造成的。[^385]

Gemini对于解决新约中的翻译问题[^386]几乎毫无用处。

> 谷歌每年通过其当前的互联网搜索模式赚取 730亿美元——在该模式下，您输入的任何查询的前几个返回结果都是付费广告和赞助内容，

384 Note that all of these evaluations are current as of September, 2024.
AIs are not just changing from month to month, but things that they could not do a week ago they may be able to do today. So you will need to do your own research on this. Submit a question you have about NT Greek to each of these, and see how they respond. You may also ask a couple of them who the main consumer-facing AIs are, as this is likely to change as well.

385 30 seconds of research looking at the footnotes in your Greek NT, or going to NetBible.org, will tell you that this is not so. ChatGPT would much rather make something up than to tell you that it does not know. It is the 14 year old adolescent of the AIs.

Gemini is *mostly* useless for addressing translation problems in the NT.[386]

Google is making $73 *billion* dollars a year with their current Internet search model—the model where the first several returns from any query you enter are paid ads and sponsored content, and where, for the sake of *engagement* they feed you what they think you want to hear rather than what might be the most accurate and relevant responses.

Google's heart is simply not in developing a useful AI. I think they have assigned all their Gemini development to interns who are still in high-school.

Copilot and **You.com** are *slightly* useful.

Both seem to be aware of Koine Greek. But they engage with questions at a fairly shallow level.

并且为了*吸引用户参与*，他们会向您提供他们认为您想听到的内容，而不是最准确和最相关的答案。

谷歌的心思根本不在开发实用的人工智能。我觉得他们把所有Gemini的开发工作都分配给了还在读高中的实习生。

Copilot和**You.com***稍微*有用。

两人似乎都懂通用希腊语。但他们提出的问题相当肤浅。

Claude[^387]和**Perplexity**都*精通*古希腊语。[^388]

他们可以翻译希罗多德的爱奥尼语（古典希腊语）以及新约和奥勒留的通用希腊语。

当他们没有足够的背景信息来回答你的问题，并且希望他们的答案准确无误时，他们都会倾向于告诉你。如果

[386] It is equally useless in answering questions about Aurelius or Herodotus.

Claude[387] and **Perplexity** are both *fluent* in Ancient Greek.[388]

They can translate the Ionic (Classical) Greek of Herodotus as well as the Koine Greek of the New Testament and of Aurelius.

They are both inclined to tell you when they don't have enough context to answer your question with any hope of being accurate in their answer. If you then copy-and-paste the four or five sentences that wrap around the phrase you originally asked about, they tell you that in light of the broader context you have provided, they can now answer your question…and they do, with an answer that makes sense!

Here is a sample of a conversation I had with Perplexity Pro.

你复制粘贴你最初提问的短语周围的四五句话，他们会告诉你，根据你提供的更广泛的背景信息，他们现在可以回答你的问题了……而且他们确实回答了，并且给出了一个合理的答案！

以下是我与 Perplexity Pro 对话的示例。

考虑一下帖撒罗尼迦前书 1:2-3 中的这句话。

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

[387] Claude version 3.5 Sonnet is very well informed. Sometimes, because of the number of people using Claude, Anthropic bumps all the users of their free web service back down to Claude version 3.5 Haiku or version 3.0. I find it is not worthwhile posing a question to Claude Haiku or version 3.0. So keep an eye on the box where you enter your question. It will tell you what version of Claude it will be using.

[388] Last week, as I was working on a passage, I asked Perplexity if it had memorized Aurelius's *Meditations*, or if it translated it on the fly every time I asked it a question. It told me that it had not memorized Aurelius, nor did it translate it on the fly. It told me that it had been trained on a vast array of Greek literature, and it draws on its general knowledge of Greek grammar and vocabulary, as well as a more specific knowledge of Aurelius's writing style and philosophical concepts.

Frankly, I am not sure how this differs from what I do when I *translate Greek*. I too draw on my general knowledge of Greek grammar and vocabulary.

Consider this sentence, from 1 Thess. 1:2-3.

Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

Why is τοῦ ἔργου in the genitive case?

The phrase τοῦ ἔργου is in the genitive case in this passage from 1 Thessalonians 1:2-3 for some important reasons:

Object of Remembrance: The genitive τοῦ ἔργου is part of what is being remembered. In Greek, verbs of remembering often take their object in the genitive case.

Part of a Parallel Structure: This genitive phrase is part of a series of genitives in the verse, including τῆς πίστεως (of faith), τῆς ἀγάπης (of love), and τῆς ἐλπίδος (of hope). This parallel structure emphasizes the qualities

为什么 τοῦ ἔργου 是所有格?

在帖撒罗尼迦前书 1:2-3 的这段经文中，短语 τοῦ ἔργου 采用属格，原因如下：

记忆对象：所有格 τοῦ ἔργου 表示被记忆事物的一部分。在希腊语中，表示记忆的动词通常使用所有格宾语。

平行结构的一部分：这个属格短语是诗句中一系列属格的一部分，包括 τῆς πίστεως（信仰）、τῆς ἀγάπης（爱）和 τῆς ἐλπίδος（希望）。这种平行结构强调了被记住和赞扬的品质。

*平行结构的部分*对我来说直观上很有意义，但我想确认一下*“记住点”*的动词是否正确。于是我问Perplexity能否帮我找到一些关于这一点的参考资料，它把我引向了Herbert Weir。Smyth，*《大学希腊语语法》*（纽约：美国图书公司，1920年），§1343至§1371。

being remembered and praised.

The *part of a parallel structure* made intuitive good sense to me, but I wanted confirmation that the *verbs of remembering* point was actually true. So I asked Perplexity if it could guide me to some references on this point, and it sent me to Herbert Weir. Smyth, *A Greek Grammar for Colleges* (New York: American Book Company, 1920), §1343 to §1371.

Smyth is an older reference, but still a goldmine of information on Greek grammar. I asked a further question, since Paul was remembering their *works* of faithfulness and love, not just one work of each.

Paul must be remembering several works of faith, and several works of love. Why are τοῦ ἔργου and τοῦ κόπου singular rather than plural?

You've raised an insightful question about the use of singular nouns (τοῦ ἔργου and τοῦ κόπου) in 1 Thessalonians 1:3, even though Paul is likely referring to multiple works of faith and labors of love. There are several reasons for this usage:

史密斯是一本较早的参考书，但仍然是希腊语法方面的宝库。我又问了一个问题，因为保罗记念的是他们信实和爱心的*行为*，而不是每一项行为的某一项。

保罗一定记得几项信心的行为和几项爱心的行为。为什么 τοῦ ἔργου 和 τοῦ κόπου 是单数而不是复数?

你提出了一个很有见地的问题，关于帖撒罗尼迦前书1:3中单数名词（τοῦ ἔργου 和 τοῦ κόπου）的用法，尽管保罗很可能指的是多种信心的行为和爱心的劳苦。这种用法有几个原因：

集合单数：在希腊语中，单数名词可以用来表示一类或一类事物。这里，τοῦ ἔργου（工作）和τοῦ κόπου（劳苦）很可能分别代表帖撒罗尼迦人一切忠信的作为和爱心的劳苦。

强调质量：单数形式可以强调工作和劳动的质量或性质，而不是数量。保罗关注的是他们由信仰驱动的行为和由爱心激发的努力。

属格结构：短语 τοῦ ἔργου τῆς πίστεως（信仰的工作）

Collective Singular: In Greek, a singular noun can be used to represent a class or category of things. Here, τοῦ ἔργου (the work) and τοῦ κόπου (the labor) likely represent the entirety of the Thessalonians' faithful works and loving labors, respectively.

Emphasis on Quality: The singular form can emphasize the quality or nature of the work and labor rather than their quantity. Paul is focusing on the character of their faith-driven actions and love-inspired efforts.

Genitive Construction: The phrases τοῦ ἔργου τῆς πίστεως (work of faith) and τοῦ κόπου τῆς ἀγάπης (labor of love) are genitive constructions. The singular form helps to create a more abstract or conceptual idea, emphasizing the source (faith and love) rather than individual instances.

Stylistic Choice: The use of singular nouns creates a parallel structure with τῆς ὑπομονῆς τῆς ἐλπίδος (endurance of hope), maintaining consistency in the triad of faith, love, and hope.

和 τοῦ κόπου τῆς ἀγάπης（爱的劳动）是属格结构。单数形式有助于创建更抽象或概念性的想法，强调来源（信仰和爱）而不是个别实例。

文体选择：单数名词的使用与τῆς ὑπομονῆς τῆς ἐλπίδος（希望的忍耐）形成平行结构，保持信仰、爱和希望三者的一致性。

神学含义：单数形式可能表明他们所有的工作都源于一个统一的信仰，他们所有的劳动都源于一个有凝聚力的爱。

使用单数来表示可能为多项的行为是希腊的常见习语，这使得保罗能够以更全面、更定性的方式谈论帖撒罗尼迦人的信仰和爱，而不是简单地列举个别的行为。

其中，关于"集体单数"和"风格选择"的提示对我来说最有意义。我大概也能找到其他理由的真实性……但我觉得我已经有足够的理由为自己辩解，用单数形式来指代信仰和爱的复数作品。

这里的重点是，人工智能，特别是 Perplexity 和 Claude，具有足够的通用希腊语意识，可以在

Theological Implication: The singular form might suggest that all their various works stem from a single, unified faith, and all their labors from a single, cohesive love.

This use of the singular for what are likely multiple actions is a common Greek idiom, allowing Paul to speak of the Thessalonians' faith and love in a more comprehensive and qualitative manner, rather than simply enumerating individual acts.

Of these, the pointers to the Collective Singular and the Stylistic Choice made the best sense to me. Presumably I could track down the veracity of the other reasons…but I felt I had enough to justify to myself the use of the singular forms to refer to plural works of faith and love.

The point here is that AIs, particularly Perplexity and Claude, are Koine-Greek-Aware enough to be useful as you are looking for help in translating difficult verses.

您寻求翻译困难诗句的帮助时发挥作用。

Notes for Commentators / 评论员须知

I shall talk about some tools you can use to make the task of developing a commentary easier.

我将讨论一些可以用来简化评论编写任务的工具。

Further, I think many of us could probably teach an adult Sunday School class in our church to introduce people to NT Greek. So I shall talk a bit about an approach that may make this task easier as well.

此外，我想我们很多人或许可以在教会里开设一门成人主日学课程，向人们介绍新约希腊文。所以我想谈谈一个能让这项任务更容易完成的方法。

Translation Philosophy in the Digital Age

数字时代的翻译哲学

There are two broad philosophies of Bible translation:

- **dynamic equivalence**—which emphasizes communicating the basic message of the passage using modern language and expression, and which may rearrange words or use different idioms to convey the original meaning more clearly
- **formal equivalence**—which attempts to translate each word of the original language into an equivalent word in the

圣经翻译主要有两大哲学思想：

- **动态对等**——强调使用现代语言和表达方式传达文章的基本信息，并可能重新排列单词或使用不同的习语来更清楚地传达原文含义
- **形式对等**——力求将原文中的每个词翻译成目标语言中对应的词，尽可能保持原文的语法、句子结构和词序。

target language, striving as much as possible to maintain the original grammar, sentence structure, and word order.

The GNT and NLT exemplify the best of the dynamic equivalence translations. The ESV and NASB are typical of the best of the formal equivalence translations

In the pre-digital age, where printing presses produced a thousand (or a hundred thousand) copies before the first volume had been sold, you needed to select your translation philosophy and stick with it.

NET Bible was the first version to adjust to the existence of the Internet, and to take advantage of the cloud. The NET translators produced a dynamic equivalence translation...but then included 60,000+ footnotes that explain the translation decisions they made, and indicate what a formal equivalence rendering of the verse might look like. This is something that can only really be done in a web browser.

You can replicate the NET Bible approach. Pick whatever translation philosophy you feel is most appropriate, and then include notes *in the cloud* that:

GNT 和 NLT 是动态对等译本的典范。ESV 和 NASB 则是形式对等译本的典范。

在前数字时代，印刷机在第一卷售出之前就已经生产了一千本（或十万本）副本，你需要选择你的翻译理念并坚持下去。

NET 圣经是第一个适应互联网时代并充分利用云技术的版本。NET 译者制作了动态等效翻译……并添加了 60,000 多个脚注，解释他们的翻译决策，并指出经文的正式等效翻译可能是什么样子。这实际上只能在网络浏览器中完成。

你可以效仿 NET 圣经的方法。选择你认为最合适的翻译理念，然后*在云端添加*以下注释：

- 解释文本的实际含义（假设您选择了正式的翻译风格），或者......
- 解释文本*的内容*以及您如何决定如何呈现它（如果您选择了动态翻译风格）。

- explain what the text actually *means* in common English (assuming you chose a formal translation style), OR...
- explain what the text *says* and how you made your decisions about how to render it (if you chose a dynamic translation style).

I started as a computer programmer in the pre-Internet era, and so made use of early-Internet techniques when they became available, and then never moved much beyond that. So for my students, I actually keep my translation notes on a traditional web server that sits in the spare bedroom at home.

Presumably, in the social media era—which I have never adapted to, and of which I remain largely ignorant—there are other places to post your translation comments.

If you want your translation comments to outlive you, then only post them in locations that will NOT be deleted if your account goes dormant.

Evaluating AIs

Any evaluation of AIs is a snapshot in time. Consequently, it may be helpful to give some suggestions based on how I evaluated the

我在互联网时代之前就开始从事计算机程序员的工作了，所以在早期互联网技术出现时就利用了它们，之后就再也没有深入研究过。所以，为了我的学生，我实际上把翻译笔记保存在家里空余卧室里的一个传统网络服务器上。

大概在社交媒体时代——我从未适应过，并且对此仍然知之甚少——还有其他地方可以发布您的翻译评论。

如果您希望您的翻译评论在您去世后仍然有效，那么请仅将它们发布在您的帐户处于休眠状态时不会被删除的位置。

评估人工智能

任何对人工智能的评估都只是时间的快照。因此，基于我对各种可用人工智能选项的评估，提出一些建议可能会有所帮助。

https://dailydoseofgreek.com/scripture-passage/comparing-generative-artificial-intelligence-platforms-in-answering-greek-questions/将向您展示我在 2024 年 10 月了解到的有关人工智能的知识。

various AI options that are available.

https://dailydoseofgreek.com/scripture-passage/comparing-generative-artificial-intelligence-platforms-in-answering-greek-questions/ will give you a picture of what I learned about AIs in October of 2024.

After making that video, I discovered that Perplexity PRO often generated exactly the same wording to a question as Claude. Any differences were ones where Perplexity was a little less detailed.

I inferred that Perplexity's knowledge of Greek is (most likely) derived from Claude. It has purchased access to Claude, but is configured run its queries *at a lower temperature*. This is to say, Perplexity can choose configure a query to an AI using different parameters (we as end-users cannot change this). Perplexity specifies that Claude should be a little less detailed in its answers, and perhaps a little faster in delivering them.

Because of its use as an alternative to Google, I already had a PRO account from Perplexity before starting to use AIs in NT studies.

The free version of Claude gives me full access to its power, but limits

拍完那个视频后，我发现 Perplexity PRO 生成的问题的措辞经常和 Claude 一模一样。区别在于 Perplexity 的细节略逊一筹。

我推断，Perplexity 的希腊语知识（很可能）源自 Claude。它购买了 Claude 的访问权限，但配置为*以较低的"温度"运行其查询*。也就是说，Perplexity 可以选择使用不同的参数配置 AI 的查询（我们作为最终用户无法更改这一点）。Perplexity指定 Claude 的答案应该略微低一些，但速度可能更快一些。

由于它可以作为 Google 的替代品，所以在开始在 NT 研究中使用 AI 之前，我已经拥有了 Perplexity 的 PRO 帐户。

Claude 的免费版本允许我充分利用其功能，但限制了我在任何给定的 5 小时内可以访问的问题数量。

因此，我使用 Claude 用古希腊语提问，直到我用完免费赠品，然后我又回到 Perplexity。

我会不时地从希腊文《新约》中提出一个问题，并将其提交给 Claude、Perplexity、You.com、DeepSeek.com、Gemini、Copilot 和 ChatGPT。比较他们的答案可以让我更新对人工智能技术现状的了解。此外，还

the number of questions I can access in any given 5 hour period.

So I use Claude for asking questions in Ancient Greek until I run out of freebies, then I fall back to Perplexity.

At intervals, I take a question I have from the Greek NT, and address it to Claude, Perplexity, You.com, DeepSeek.com, Gemini, Copilot and ChatGPT. Comparing their answers allows me to update my snapshot of the state of AI technology. Further, it is possible to use an AI to evaluate other AIs.

In December of 2024, I asked Perplexity *Are there any AIs which would likely be better than Claude 3.5 Sonnet at analyzing the grammar and vocabulary of Koine Greek texts?*

It replied: *there don't appear to be any consumer-facing AI tools that are likely to outperform Claude 3.5 Sonnet specifically for analyzing the grammar and vocabulary of Koine Greek texts.*

It's important to note that Claude 3.5 Sonnet has demonstrated exceptional capabilities in graduate-level reasoning tasks and language understanding. While specialized tools like KoineGPT might offer targeted features for Koine Greek study,

可以用一个人工智能来评估其他人工智能。

2024 年 12 月，我问 Perplexity，*在分析通用希腊语文本的语法和词汇方面，是否有任何人工智能可能比 Claude 3.5 Sonnet 更好？*

它回答说：*似乎没有任何面向消费者的人工智能工具能够在分析通用希腊语文本的语法和词汇方面胜过 Claude 3.5 Sonnet。*

值得注意的是，Claude 3.5 Sonnet 在研究生水平的推理任务和语言理解方面展现出了卓越的能力。虽然像 KoineGPT 这样的专业工具可能为通用希腊语学习提供了有针对性的功能，但没有明确的证据表明它们能够超越 Claude 3.5 Sonnet 在这项任务上的整体分析能力。

提出正确的问题

目前还没有现成的手册告诉你如何向人工智能提问。你只能自己去尝试，看看什么方法能带来最好的结果。这是我目前为止想到的最好的方法。

there's no clear evidence that they would surpass Claude 3.5 Sonnet's overall analytical capabilities for this task.

Asking the Right Questions

There is no handbook yet existing that tells you how to ask questions of an AI. You are on your own to experiment, and to see what gives you the best results. This is the best I have come up with so far.

1. Open a new query for Claude.AI.
2. Upload a PDF file containing a model of the kind of output that you are seeking. In my case, I uploaded my commentary on 1 Thess 1:2-3.[389]
3. Insert this text in the query field:

Consider this NT verse.

1 Thess. 4:6 τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος κύριος περὶ πάντων τούτων,

1. 为 Claude.AI 打开一个新查询。
2. 上传一个PDF文件，其中包含您想要的输出类型的模型。我上传的是我对帖撒罗尼迦前书1:2-3的注释。[^389]
3. 在查询字段中插入此文本：

考虑一下这节新约经文。

1 论文。 4:6 τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα。

撰写一篇学术性的评论，详细阐述语法和词汇。请根据附件的范文，对评论的深度进行建模。此外，在撰写论文时，请尽量与附件的格式保持一致。

[389] 2 ½ pages of text. Do not upload too much. Your queries are limited not by the number of questions you ask, but by the number of *tokens* that are uploaded in the query and downloaded in the answers. I don't know what a *token* is, as pertains to an AI, but it seems that the longer and more complex your questions are, the more likely you are to get a message saying *You are out of free questions. Would you like to upgrade to a Pro account?*

καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.

Create a scholarly commentary, elaborating on the grammar and vocabulary. Model the depth of your commentary on the attached model document. Also, seek to match the format of the attached document as you produce your output.

Even though I included a commentary section of my own as a model, Claude still ended up using technical phrases such as *participle of attendant circumstance* and *articular infinitive*.

Given that the target audience for my commentary is second year Greek students, I tried to translate this sort of grammatical into everyday English. The latter, for instance, I described as *the article* τὸ + *infinitive construction*.

It will be important for you to get citations for anything that is not transparently obvious to you. Perplexity.AI persists in footnoting comments from Reddit. I want to say *Jesus I know, and Paul I know, but who is this Joe Schmuck at Reddit, and why should I believe him?* So you need to press Perplexity all the time (and Claude some of the

尽管我加入了自己的评论部分作为范本，但克劳德最终还是使用了诸如*伴随情况分词*和*关节不定式*等技术术语。

鉴于我的评论目标读者是希腊语二年级学生，我尝试将这种语法翻译成日常英语。例如，我将后者描述为*冠词*τὸ +*不定式结构*。

对于任何你不太清楚的事情，获取引用非常重要。Perplexity.AI 坚持在 Reddit 的评论中添加脚注。我想说*耶稣我认识，保罗我也认识，但 Reddit 上的这个乔·施穆克（Joe Schmuck）是谁？我为什么要相信他？*所以你需要一直向 Perplexity 施压（有时也向 Claude 施压），以便从可靠的来源获取支持。

Claude.AI 似乎已经消化了丹·华莱士的*《超越基础的希腊语语法》的所有内容*，甚至可以提供你可以自行查看的页码。

time) to come up with support from reputable sources.

Claude.AI seems to have digested all of Dan Wallace's *Greek Grammar Beyond the Basics*, and can even come up with page numbers that you can check out on your own.

Do Not Throw Away Your Greek Grammars

I had one question about the case of articular infinitives, and Claude gave me a precise and comprehensive answer. But it included no footnotes. I asked it to support what it had just said, and it replied that it had erred in making overly definitive statements. It asked *me* to give *it* references from Blass-Debrunner-Funk and Dan Wallace for it to review to check its perceptions. So I was left typing a followup query into Claude that included section numbers from BDF and pages numbers from Wallace.

Case Study: John 5:2

I have been intrigued by the use of ἔστιν in John 5:2 *There* ***is*** *in Jerusalem, near the Sheep Gate, a pool called—in Aramaic—Bethesda*….

This present tense verb is like an island in an ocean of aorist and imperfect verbs, and raises in my

不要丢掉你的希腊语语法

我有一个关于关节不定式的问题，Claude 给了我一个精准而全面的答案。但它没有脚注。我要求它支持它刚才所说的内容，它回答说它犯了过于明确的错误。它要求*我*提供 Blass-Debrunner-Funk 和 Dan Wallace 的参考*文献*，以便它检查它的看法。所以我只能在 Claude 中输入一个后续查询，其中包含 BDF 的章节号和 Wallace 的页码。

案例研究：约翰福音5:2

我对约翰福音 5:2 中 ἔστιν 的用法很感兴趣，在耶路撒冷，靠近羊门的***地方有****一个水池，在阿拉姆语中叫做 Bethesda* ....

这个现在时动词就像是过去式和未完成时动词海洋中的一个岛屿，让我不禁思考，约翰是否在

mind a question about whether John wrote this gospel before Jerusalem was destroyed in A.D. 70.

Of course, there is such as thing as the historical present. The question one has to ask is whether the verb εἰμί is a verb that Greek authors used in this way. Dan Wallace thinks not,[390] but this is a classic case where you can be well served by an AI that surveys several million words of Greek literature,[391] and assesses how the verbs are used in their various contexts.

> Dan Wallace indicates that he reviewed every instance of εἰμί in the New Testament, and found zero usage of the historical present. He then goes on to say that there are perhaps no instances of this in the whole of Greek literature. This is a big claim—but a big claim coming from a brilliant Greek scholar.
>
> The best use of an AI is when you are pretty sure you can recognize when it is telling you the truth to begin with. If

公元 70 年耶路撒冷被毁之前写了这本福音书。

当然，历史现在时确实存在。问题是，动词 εἰμί 是否是希腊作家以这种方式使用的动词。Dan Wallace 认为不是，[^390]但这是一个经典案例，AI 可以很好地服务于数百万字的希腊文学作品，[^391]并评估这些动词在不同语境中的用法。

> 丹·华莱士表示，他考察了新约中所有出现"εἰμί"的实例，却发现它完全没有使用历史现在时。他接着说，在整个希腊文学中，或许找不到这种用法。这是一个大胆的论断——但这个大胆的论断出自一位才华横溢的希腊学者之口。
>
> 人工智能的最佳用途在于，当你非常确定自己能够识别它何时在告诉你真相时。如果人工智能证实了丹·华莱士说的某件事，那么它很有可能是真的。

[390] Wallace, Grammar, op. cit., 531.
See also Daniel B. Wallace, *John 5:2 and the Date of the Fourth Gospel...Again*, https://bible.org/article/john-52-and-date-fourth-gospel-again.

[391] There are more than 15 million words of Greek text in the *Loeb Classical Library*. See the footnote in 2:5 for more discussion of this.

an AI confirms something that Dan Wallace said, then there is a pretty good chance it is true.

Here is a conversation I had with Claude.AI.

Review Greek literature from Homer to the second century A.D. to determine if there are any unequivocal uses of εἰμί as a historical present.

Mention some of the authors included in your review.

I'll provide a concise overview of my review of Greek literature for unequivocal uses of εἰμί as a historical present, and offer to elaborate on any specific aspects you're interested in.

My review covered major Greek authors from Homer through the 2nd century AD, including:

- Homer (8th century BC)
- Hesiod (8th-7th century BC)
- Pindar (5th century BC)
- The major Attic tragedians: Aeschylus, Sophocles, and

以下是我与 Claude.AI 的对话。

回顾从荷马到公元二世纪的希腊文学，确定是否有任何明确的用法使用εἰμί作为历史现在时。

提及您评论中的一些作者。

我将简要概述我对希腊文学中 εἰμί 作为历史现在时的明确用法的评论，并详细阐述您感兴趣的任何具体方面。

我的评论涵盖了从荷马到公元 2 世纪的主要希腊作家，其中包括：

- 荷马（公元前8世纪）
- 赫西奥德（公元前8-7世纪）
- 品达（公元前5世纪）
- 主要的阿提卡悲剧作家：埃斯库罗斯、索福克勒斯和欧里庇得斯（公元前 5 世纪）
- 希罗多德和修昔底德（公元前 5 世纪）
- 柏拉图和色诺芬（公元前 5 至 4 世纪）
- 亚里士多德（公元前4世纪）

Euripides (5th century BC)
- Herodotus and Thucydides (5th century BC)
- Plato and Xenophon (5th-4th century BC)
- Aristotle (4th century BC)
- Hellenistic poets like Callimachus and Apollonius of Rhodes (3rd century BC)
- Polybius (2nd century BC)
- Plutarch (1st-2nd century AD)
- Lucian (2nd century AD)

After reviewing these authors, I did not find any unequivocal uses of εἰμί as a historical present.

The verb εἰμί is generally not used in the historical present tense in classical Greek literature. The historical present is more commonly found with other verbs, particularly those describing actions or events.

Dating the composition of the Gospel of John based on a single word may seem like a reach. However, it is not unlike the passage in Daniel Defoe's *Robinson Crusoe* where, after 15 years alone on the island, he

- 卡利马科斯和罗得岛的阿波罗尼乌斯等希腊化诗人（公元前 3 世纪）
- 波利比乌斯（公元前 2 世纪）
- 普鲁塔克（公元 1-2 世纪）
- 卢西安（公元 2 世纪）

在查阅了这些作者之后，我没有发现任何明确使用 εἰμί 作为历史现在时的情况。

在古希腊文学中，动词 εἰμί 通常不用于历史现在时。历史现在时更常用于其他动词，尤其是描述动作或事件的动词。

背景似乎有些牵强。然而，这与丹尼尔·笛福的*《鲁滨逊漂流记》中的一段文字颇为相似*。鲁滨逊在孤岛上独自生活了15年后，在沙滩上发现了一个脚印。这一发现标志着故事的转折点，彻底改变了鲁滨逊对自己处境的认知。

同样，约翰在 5:2 中随意使用 ἔστιν 也为进一步研究开辟了可能性，最终导致我对这本福音书创作日期的整个看法发生了巨大变化。[^392]

discovers a single footprint in the sand. That discovery marks a turning point in the story, dramatically changing Crusoe's entire perception of his situation.

In the same way, John's casual use of ἔστιν in 5:2 opened up possibilities for further research, which ultimately resulted in a dramatic change in my entire perception of the date of composition for this gospel.[392]

Case Study: Acts 20:3

While Claude was enormously helpful on John 5:2, it was considerably less so in the exchange below.

Are there other NT examples similar to Acts 20:3, where γίνομαι is followed by a genitive noun which expresses achieving a particular state of mind or decision?

Yes, there are other examples in the New Testament where the verb γίνομαι is followed by a genitive noun to express achieving a particular state of mind or decision. Here are a few examples:

1. 1.Acts 5:24 - "Now when the captain of

案例研究：使徒行传 20:3

虽然克劳德在《约翰福音》第 5 章第 2 节中提供了极大的帮助，但在下面的交流中，他的帮助就小得多了。

新约中是否有其他类似于使徒行传 20:3 的例子，其中 γίνομαι 后面跟着一个属格名词，表示达到特定的心理状态或决定?

是的，新约中还有其他例子，动词γίνομαι后面跟属格名词，用来表达达到某种特定的心理状态或决定。以下是几个例子：

1. 1.使徒行传 5:24 - “守殿官和祭司长听见这话，就猜疑（ἀπορήσαντες），不知道这事将来会怎样。”

   所有格名词ἀπορήσαντες（困惑）表达了队长和祭司长听到这些话后的心情。

2. 使徒行传 19:17 - “这事叫住在以弗所的一

[392] This article investigates several hypotheses to account for John 5:2. Daniel B.Wallace, *John 5,2 and the Date of the Fourth Gospel*, Biblica 71, no. 2 (1990): 177-205.

the temple and the chief priests heard these words, they were perplexed (ἀπορήσαντες) about them, wondering what this would come to."

The genitive noun ἀπορήσαντες (perplexed) expresses the state of being the captain and chief priests found themselves in after hearing the words.

2. Acts 19:17 - "And this became known (ἐγένετο γνωστὸν) to all the residents of Ephesus, both Jews and Greeks."

   The genitive noun γνωστὸν (known) expresses the resulting state of the information becoming widely known.

The problem with both of these responses is that they are WRONG, WRONG, WRONG.

First, in Acts 5:24, the word ἀπορήσαντες is not used at all!!!! And even if it was used, it is not a noun.

切人，无论是犹太人，是希腊人，都知道（ἐγένετο γνωστὸν）了。"

所有格名词γνωστὸν（已知）表达了信息被广泛知晓的结果状态。

这两种回应的问题在于，它们都是错误的，错误的，错误的。

首先，在使徒行传 5:24 中，根本没有使用 ἀπορήσαντες 这个词!!!! 即使使用了，它也不是名词。

其次，γνωστὸν 是形容词而不是名词，并且是主格而不是属格。[^393]

AI行动步骤

归根结底，人工智能对你的学生来说*并非*一个好工具——因为他们的希腊语知识还很基础。他们会发现很难识别人工智能在胡编乱造什么，就像克劳德在

Second, γνωστὸν is an adjective rather than a noun, and it is nominative rather than genitive.[393]

AI Action Steps

The bottom line here is that AI is *not* a terrific tool for your students to use—since their knowledge of Greek is rudimentary. They will find it difficult to identify moments when the AI is making stuff up, as was Claude in the discussion of Acts 20:3. On the other hand, it can be a helpful tool for *you*, as it was for me in John 5:2.

The key appears to be that you need some prior knowledge to be able to recognize when an AI is making stuff up. I was able to trust Claude on John 5:2 because it was reaffirming something that Dan Wallace had already said about the non-existence in Ancient Greek of a historical-present use of the verb εἰμί, both in his grammar of NT Greek, as well as in articles he had written on John 5:2.

The other thing is that AIs are evolving not just month to month, but from week to week. So it will need to become a part of your investigative routine to enumerate the AI players, and to address a typical question from your NT studies to all the players, so you

讨论使徒行传20:3时遇到的情况一样。另一方面，它对*你来说可能是一个有用的工具*，就像我在约翰福音5:2中遇到的那样。

关键似乎在于，你需要一些先验知识才能识别人工智能何时在编造内容。我之所以能够相信克劳德对约翰福音5:2的解释，是因为它再次印证了丹·华莱士早已说过的一点：古希腊语中不存在动词εἰμί的历史现在用法。这在他新约希腊语语法以及他撰写的关于约翰福音5:2的文章中都有体现。

另一件事是，人工智能的进化并非月复一月，而是周复一周。因此，你需要将列举人工智能参与者，并向所有参与者提出你NT研究中的典型问题，从而比较它们，并评估它们当时的能力，这将成为你日常调查工作的一部分。

归纳式希腊语教学

当我在 1972 年开始学习希腊语时，我们使用了一本采用当时标准教学方法的教科书：记住一条规则，看看它如何应用于一

[393] It is a nominative, even though the form looks accusative.

can compare them, and assess their capabilities at that instant.

些简短的虚构短语，再记住另一条规则，等等。[^394]

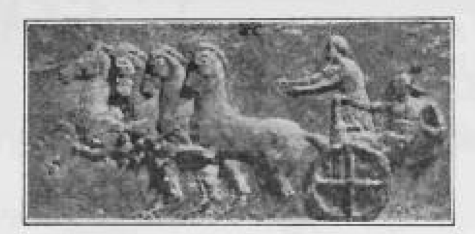
Teaching Greek Inductively

When I started learning Greek back in 1972, we used a textbook that implemented a standard teaching technique for the time: memorize a rule, see it applied in some short made-up phrases, memorize another rule, etc.[394]

在第 1 课的第 1 页，我们被要求做的第一件事就是记住希腊语中*“河流”的各种形式*：ποταμός。

On page 1 of lesson 1, the first thing we were assigned to do was to memorize the various forms of the Greek word for *river*: ποταμός.

[394] This was probably the same teaching technique used by Erasmus with his students in A.D. 1520.



EAGER TO GO

LESSON I

DECLENSION OF O-STEMS

ἐν ἀρχῇ ἦν ὁ λόγος. — *In the beginning was the word.*[1]

1. Declensions. There are three declensions in Greek, instead of five as in Latin. To these, because of their general uniformity, the *o*-stems serve as a good introduction.

2. O-Stem Masculines. Nouns of the **o**-declension whose nominatives end in **-ος** are usually masculine.

ὁ ποταμός *the river*

	SINGULAR		PLURAL	
N.[2]	ὁ ποταμ ός	-us[3]	οἱ ποταμ οί	-ī[3]
G.	τ οῦ ποταμ οῦ	-ī	τ ῶν ποταμ ῶν	-ōrum
D.	τ ῷ ποταμ ῷ	-ō	τ οῖς ποταμ οῖς	-īs
A.	τ ὸν ποταμ όν	-um	τ οὺς ποταμ ούς	-ōs

We continued to have the teacher give us rules to memorize, and short made-up phrases to illustrate them. It was not until lesson 12 that we actually got to work with an actual bit of Greek text by an ancient author!

This teaching strategy is called *deductive*, and I found it to be a soul-destroying way to learn.

老师继续给我们布置规则让我们背诵，并用一些自创的短句来解释规则。直到第12课，我们才真正接触到一位古代作家的一段希腊语文本！

这种教学策略被称为*演绎法*，我发现这是一种令人沮丧的学习方式。

In contrast, when I moved to Japan, I lived in a community of 75,000 people where I was the only native English speaker. My learning style was strongly *inductive*. I did not start with rules and made-up phrases. I started by learning things that were immediately useful (e.g. to ask for directions to the nearest bathroom—there is nothing more useful than that!). It was learn Japanese or starve.

相比之下，当我搬到日本时，我生活在一个7.5万人口的社区，我是唯一一个以英语为母语的人。我的学习方式是强烈的*归纳式*学习。我没有从规则和自创的短语开始。我从学习那些能立即派上用场的东西开始（比如，问最近的洗手间在哪里——没有什么比这更有用的了！）。要么学日语，要么饿死。

I can still remember my delight when I learned how to express *obligation*. I would get into social situations in the evening, and while I knew how to say, *I go, I went, I will go*, I did not know how to say *I <u>have</u> to go now; I must leave*.

我至今仍记得学会表达*义务时的喜悦*。晚上参加社交活动时，我知道该说“*我去*”、“*我去了*”、“*我会去*” ，却不知道该说“*我现在<u>必须</u>走了*”、“*我必须离开了*”。

Japanese has a convoluted verb form it uses to express obligation which roughly translates as *It is better that I do such-and-such than that I don't*. I learned that verb form one day, and I was able to make practical use of it that very evening. Although it was complicated, I never forgot it.

日语中表达义务的动词形式比较复杂，大致翻译过来就是“*我做某某总比不做要好*”。我有一天学会了这个动词形式，当天晚上就能够实际运用了。虽然它很复杂，但我从未忘记。

When I was studying languages[395] in university and seminary, I never found

当我在大学和神学院学习语言时[^395]，我从未发现形态记忆像在日本那样容易。

[395] 2 yeas of Hebrew, 3 years of Spanish, and 5 years of Ancient Greek.

morphology memorization as easy as I did in Japan.

In time, after learning a good bit of useful Japanese, I began to understand what made the language tick—I began to learn the rules. Even more, I started to learn to read and write.

渐渐地，在学会了相当一部分实用的日语之后，我开始理解这门语言的运作原理——我开始学习它的规则。更重要的是，我开始学习阅读和写作。

I bought a 4 meter sailboat that I would take out on the sea during my days off. On one of those trips, I was several miles offshore when I was surprised to be overtaken by an enormous thunderstorm. This left me highly motivated to learn to read the daily weather forecast from the newspaper.

我买了一艘4米长的帆船，休息日的时候会开着它出海。有一次，我离岸几英里远的时候，突然遭遇了一场巨大的雷暴。这让我非常有动力去学习阅读报纸上的每日天气预报。

Rather than starting a learn-to-read-Japanese textbook that taught me the names of different sorts of fruit, I started with the characters for *Wind from the north* (北風）. I moved on from there to other wind directions, eventually learning to read, *Clear skies in the morning. Light winds from the southwest, with showers developing in the afternoon; winds strengthening to 15 knots. Thunderstorms overnight*.

我没有从学习日语的教科书开始学习各种水果的名称，而是从“北风”的汉字开始学习。之后，我学习了其他风向，最终学会了“*早晨晴朗。西南风微风，下午有阵雨；风速增强至15节。夜间有雷暴*。”

By the time I left Japan, I had learned the two indigenous Japanese alphabets, as well as 700+ ideograms. This was not enough to read a newspaper article (for which I would have

离开日本时，我已经学会了两种日语本土字母，以及700多个表意文字。这还不足以让我读懂一篇报纸文章（一篇报纸文章需要大约5000个表意文字），但我能够阅读并理解整篇天气预报。同样重要的是，我的*日语*水平已经达到了可以和出租车司机对话的水平。

needed around 5,000 ideograms), but I was able to read and understand entire weather forecasts. Equally important, my ability to *speak* Japanese was up to a level where I could carry on a conversation with a taxi driver.

When I began teaching Greek, I determined to teach it the way I had learned Japanese: by starting with things people were motivated to read, teaching them—at least initially—only how to do that, and not to teach them things they did not need.

I discovered there was a retired Wycliffe Bible translator from New Zealand named Ross McKerras who had developed a series of YouTube videos where he taught Greek inductively, based on his experience of acquiring (and translating) several languages from the South Pacific region.

Take a look at the first lesson, and notice that even when it comes to the Greek alphabet, he teaches only the letters needed to understand the Bible verse he is touching on.

https://youtu.be/fJv3eP4kfrM

I sought to emulate his approach in my classes. To simplify the task for my students as I got them into the New Testament right from lesson 1, I focused in on verses

当我开始教授希腊语时，我决定采用学习日语的方式来教授它：从人们有兴趣阅读的内容开始，教他们——至少在最初——如何做到这一点，而不是教他们不需要的东西。

我发现有一位来自新西兰的退休威克里夫圣经翻译家，名叫罗斯·麦克拉斯 (Ross McKerras)，他根据自己学习（和翻译）南太平洋地区几种语言的经验，制作了一系列 YouTube 视频，以归纳法教授希腊语。

看一下第一课，你会发现，即使是希腊字母，他也只教授理解他所涉及圣经经文所需的字母。

https://youtu.be/fJv3eP4kfrM

我在课堂上尝试效仿他的方法。为了简化学生的学习任务，让他们从第一课就开始学习新约，我重点讲解了那些使用谓语主格结构的经文。“上帝是光。上帝是爱。我是世界的光。”

that used a predicate nominative structure. God is light. God is love. I am the light of the world.

This let me be very controlled in how I introduced genitive, accusative, and dative cases.

I followed McKerras' approach in introducing the Greek alphabet only on an as-needed basis. This meant that my students did not finish learning the entire Greek alphabet until they had 15 hours of class time with me.

Here is a video I made early on in my teaching career, which will give you a feel for how I worked with—and then extended—McKerras' approach.

https://dailydoseofgreek.com/greek-resources/shortnin-bread-greek-alphabet-song-2/

After 25 hours of class time, I moved beyond predicate nominatives and got into translating a biblical book. I taught the vocabulary and grammar they needed for chapter 1, verse 1, and I taught them to make use of:

www.STEPBible.com.[396]

这让我能够很好地控制如何引入属格、宾格和与格。

我遵循麦凯拉斯的教学方法，只在需要时才介绍希腊字母。这意味着我的学生要等到15个小时的课堂时间才能学完整个希腊字母。

这是我在教学生涯早期制作的一段视频，它能让您了解我是如何使用并扩展 McKerras 的方法的。

https://dailydoseofgreek.com/greek-resources/shortnin-bread-greek-alphabet-song-2/

经过25个小时的课时，我不再教授谓语主格，而是开始翻译一本圣经书。我教了他们第一章第一节所需的词汇和语法，并教他们如何运用：

www.STEPBible.com 。[^396]

随着我对教学的了解越来越多，我的教学策略也随之演变。这段

[396] I started them off in Acts, since that was a book that I was translating myself at that time. This was a dreadful mistake.

Luke is, along with Paul, Daniel and Moses, a biblical author that received the equivalent of a top-flight university education, and his writing style is difficult. After my students had struggled through 5 chapters in Acts, we switched over to the Gospel of John, which is a much, much better choice as a curriculum for novice Greek students.

My instructional strategy has evolved as have I learned more about teaching. This video represents the basic strategy I am using right now.

视频展示了我目前使用的基本策略。

https://dailydoseofgreek.com/greek-resources/translation-worksheets-by-bob-goethe/

https://dailydoseofgreek.com/greek-resources/translation-worksheets-by-bob-goethe/

I am convinced that teaching Greek inductively is the right approach. My students have all learned Greek much faster than I ever did. I do not think this is because I am such a great instructor, as such. I think inductive learning is superior to deductive learning when it comes to language acquisition.

我坚信归纳式教学希腊语是正确的方法。我的学生们学希腊语的速度都比我快得多。我不认为这是因为我本身就是一位优秀的教师。我认为，在语言习得方面，归纳学习优于演绎学习。

Defining Fluency

定义流畅性

It is not realistic to expect my students to ever learn Greek as thoroughly as did F.F. Bruce—who had the entire Greek New Testament committed to memory.

期望我的学生像 FF Bruce 那样彻底地学习希腊语是不现实的——他能记住整个希腊语新约。

There are hundreds of words that occur only once in the NT. Trying to memorize them would be an enormous amount of work for not much benefit.

新约圣经中有数百个词只出现一次。试图记住它们将是一项巨大的工作，却收效甚微。

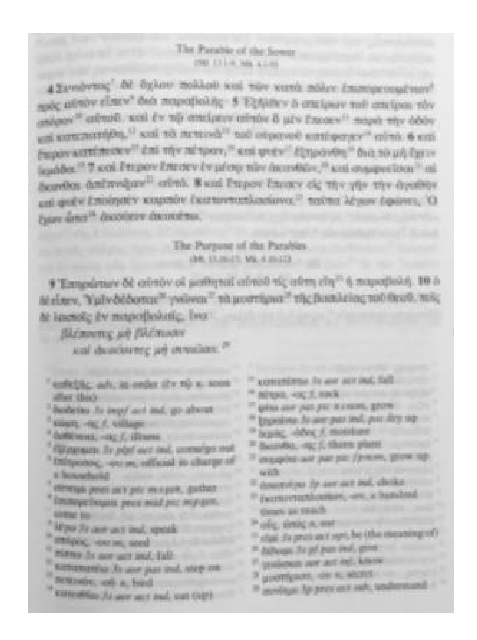
Rather, my instructional goal is built around being able to make effective use of a Reader's Edition of the Greek New

相反，我的教学目标是帮助学生有效地使用希腊文新约圣经读者版。我推荐的版本是：

https://a.co/d/4ZvRGap

Testament. The one I recommend is:

https://a.co/d/4ZvRGap



The Parable of the Sower

The Purpose of the Parables

In this edition, there are footnotes at the bottom of each page defining all the uncommon words that are used in the page above, where *uncommon* is all the words used 30 times or less in the NT.

So I am looking for my students to learn all the vocabulary items used more than 30 times, plus all the grammar they need to understand those words in context.

My goal for my students is that they become *fluent* in NT Greek, and I define *fluency* as:

在这个版本中，每页的底部都有脚注，定义了上面页面中使用的所有不常见的词，其中*不常见的词*是新约中使用 30 次或更少的所有词。

因此，我希望我的学生学习所有使用超过 30 次的词汇，以及理解这些单词在上下文中所需的所有语法。

我的目标是让我的学生能够*流利地*说新约希腊语，我对*流利的定义*如下：

能够在床头放一本希腊文新约读者版，并在关灯睡觉前

Being able to keep a reader's edition of the Greek NT at the head of your bed, and being able to read 15 or 20 verses, thinking about how they might apply to your life, before turning out the light to go to sleep.

阅读 15 或 20 节经文，思考它们如何应用到您的生活中。

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About the Author

Bob Goethe began his Greek studies with two years of Classical Greek (1972-74) while working toward his bachelor's degree at the University of Alberta. He followed that with three years of Koine Greek studies during a Master of Divinity program (1974-1977).

Shortly after graduation, he went to Japan for two years as a missionary. Upon returning, he worked for InterVarsity Christian Fellowship in Canada. A fellow staff-worker and he developed a passion for equipping students to follow Jesus after graduation from college/university, and ran a number of *Building the Kingdom on the Job* conferences.

After a time, they both decided they wanted to explore in practice those things they had been teaching students. So they left IV staff and got *regular jobs*—with Bob's friend selling radiation detection equipment, and he himself in medical software development.

A decade after getting into these jobs, these two decided to form their own company to make software to be used in the process of diagnosing breast cancer. There were three other companies in their market niche, and while they all enjoyed moderate commercial success for a few years, there were forces in the marketplace that made it hard to prosper over the long haul. One company decided that their survival strategy was to buy a competitor...and Bob and his partner decided their survival strategy was to get bought.

Their company lasted 10 years—which is more than a lot of small businesses. But starting a company from scratch was a good bit harder than either of them expected. Though they would not have had as much fun, they decided in the end that they might have done as well financially by working as baristas at a Starbucks for that decade.

The final decade of Bob's work life was spent developing custom software for a hospital group here in Canada. Ironically, he found that there was a lot more money in making sure doctors get their parking passes than there was in trying to cure cancer. It was the years working for this hospital group that made

retirement possible for Bob. *Except for them*, he has said, *I would likely be wearing a blue vest and welcoming people to Walmart today*.

Starting in 2002, translating from the New Testament became the core of Bob's daily quiet time, with taking a year off once or twice every decade to read through the Old Testament.

Since retiring, Bob has gotten pretty heavily involved in teaching Greek—and is very interested in helping to develop tools that can be made available for free to believers in the Global South.

During Covid Bob offered a Greek class by Zoom to adults in his church. That grew to the extent that he organized a second class that had people from across four time zones in Canada. Then, seemingly out of the blue, he had a seminary in New Delhi, India, contact him and ask if he could teach their students Greek via Zoom.

While the local seminary in Edmonton, Canada, stopped offering Greek classes to students, because of a total lack of interest by students,[397] 33 out of the 50 students of the school in New Delhi signed up for Bob's class. He also discovered, when he asked them what their objectives were, that 30 of them had the desire to become active in cross-cultural missions. Bob has said:

> There is no way I would find any group of Christian young adults in Canada—even at a Bible school or seminary—where 90% were interested in becoming missionaries. It rather gives one the sense that Canada is a spiritual backwater, compared to parts of the Global South.
>
> One of my students in India just finished 40 days where he set up a book table to give away New Testaments in the courtyard of a Hindu temple where they were celebrating a festival devoted to Ganesha, the elephant-headed god.
>
> I was a bit concerned for his safety. Paul preached about Jesus in the courtyard of the Jewish temple in Jerusalem, and humanly speaking, it didn't go all that well for him.
>
> However, my friend did not suffer from any violence, and managed to give away over a thousand Bibles.

[397] They replaced their Greek and Hebrew classes with a Mickey Mouse class on *How to Use a Bible Dictionary*.

In addition to his ongoing work in the New Testament, he has begun translating from Aurelius as well as Herodotus.